

חסידות
באתי לגני

CHASSIDUS
BASI L'GANI

י' שבט, תשפ"ד
YUD SHEVAT 5784

תורה אחת מכל אחד מהנשיאים
מלוקט מ"באתי לגני" תשכ"ד, תשד"מ

A TEACHING FROM EACH ONE OF THE REBBE'IM
CULLED FROM BASI L'GANI 5724, 5744

BASI L'GANI 5710 – CHAPTER 14 | באתי לגני תש"י - אות י"ד
באתי לגני תשכ"ד, תשד"מ | BASI L'GANI 5724, 5744

SPECIAL EDITION

חַיֵּנוּ
CHAYENU

באתי לגני

BASI L’GANI

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Overview to Basi L’Gani



In 5710 (1950), the Previous Rebbe, Rabbi Yosef Yitzchak Schneersohn gave his son-in-law, Rabbi Menachem M. Schneerson, a Chasidic discourse titled “Basi L’Gani” to publish for the upcoming Shabbos, 10th of Shevat, the yahrtzeit of his grandmother. As it happened, that Shabbos the Previous Rebbe passed on. This Ma’amar became his final word. The original discourse contained 20 chapters and was published in four installments, a series known as “Hemshech” (lit. continuum).

The following year, 10th of Shevat 5711 (1951), the Rebbe officially assumed the leadership of Chabad by opening a discourse on the same words “Basi L’Gani” and elaborating its theme in greater depth. Each year thereafter, on the Yartzeit, the Rebbe would delve into one subsequent chapter of that original discourse. This practice continued for (almost) 2 full cycles of 20 years (each).

This year corresponds to the 14th chapter of this series and we therefore bring chapter 14 of the original Basi L’Gani discourse.

עשרות קישורים למאמרי “באתי לגני” תש”י, תשי”א, תשכ”ד תשד”מ

For a plethora of resources on Basi L’Gani
from the years 5710, 5711, 5724, 5744

visit: **BasiL’Gani.com**

תורה אחת מכל הנשיאים מלוקט מתוך מאמרי באתי לגני תשכ"ד ותשד"מ

EXCERPTS FROM THE REBBE'S BASI L'GANI 5724 / 5744
WITH A TEACHING FROM EACH OF THE REBBE'IM

Quoting All the Rebbes

In the Rebbe's very first Ma'amar (discourse) upon accepting the leadership of Chabad—and, essentially, world Jewry—on Yud Shvat 5711 (1951), the Rebbe made a point of quoting each and every one of the earlier Rebbeim / Nesi'im (leaders) of Chabad. In fact the first Basi L'Gani was divided into 3 segments, and uncharacteristically, there were pauses in the Ma'amar, where different melodies (Niggunim) of the Rebbeim were sung, and then the Rebbe continued. In each segment the Rebbe quoted all of his predecessors, a total of three times!

The idea behind this, is that by quoting a Torah-teaching of each Rebbe, this was an "invitation" for them to be present. Since one's soul is invested in one's Torah, by quoting the previous Rebbes, our Rebbe was "channeling" them into the current Ma'amar and Farbrengen.

Every subsequent year, when the Rebbe delivered a Basi L'Gani Ma'amar, he would make a point of bringing a teaching of each of the Rebbeim and mentioning them. There are even handwritten notes / manuscripts of the Rebbe, from his preparations of the Ma'amar, where he writes the name of each Rebbe and a source in their writings which he will include in the Ma'amar.

In some years, the Rebbe also included the Ba'al Shem Tov and the Maggid of Mezritch, the founders of the (general) Chassidic Movement. And, in some years as in 5744, the Rebbe also quotes both the Arizal and his own father, R' Levi Yitzchok Schneerson, of righteous memory.

TWO THEMES/THREADS:

A. The Significance of a Name as a Conduit of Energy

An exploration on the meaning a name carries, as an indicator/expression of the soul (in a person) or as a configuration of Divine energy (in the universe).

This theme is from Basi L'Gani 5744.

See quotes from:

Ba'al Shem Tov / The Maggid of Mezritch / Arizal / R' Levi Yitzchok Schneerson

B. Being Unaffected while being Effective

Being simultaneously able to have an impact while not being impacted is a theme explored in Basi L'Gani 5724. This is discussed in context of the G-dly light in Atzilus as well as examples of how certain Tzadikim live in such a manner.

See quotes from:

The Alter Rebbe / The Mitteler Rebbe / Tzemach Tzedek / Rebbe Maharash / Rebbe Rashab

BAAL SHEM TOV | בעל שם טוב

Context: The Ma'amar is exploring the 14th chapter of the Previous Rebbe's Basi L'Gani (5710) which discusses the G-dly life-force animating all of creation. This is articulated in the verse "And You animate them all" (ואתה מחי את כלם). The thrust of the idea being that G-d's infinite light (Or Ein Sof) extends to the very lowest creations (אור אין סוף... למטה מטה עד אין תכלית). The Rebbe analyzes the 'nature' of this life-force and whether it is sensed within the creation. We find 3 different terms used in describing this G-dly force: אור, חיות, כח ("Or" = light; "Chayus" = vitality; "Ko'ach" = energy) each one having different qualities. Now, the Rebbe asks: Isn't there also a 4th term/definition known as שם ("Shem" = name) whereby the G-dly life-force becomes the name/identity of the creation?

אך צריך להבין, דהנה, בחיות
האלקי שבנבראים יש דרגא
רביעית, בחינת שם. וכדוע
תורת הבעל שם טוב שהובאה
בשער היחוד והאמונה
שהשמות של כל הנבראים
שבעולם הן הן אותיות
הדבור המשתלשלות מעשרה
מאמרות שבתורה על ידי
חילופים ותמורות כו'...

(באתי לגני - תשר"מ, אות ה')

We must understand: For (we know) that there is a 4th dimension to the G-dly life-force which powers creation, known as "Shem" (name). As the well-known teaching of the Ba'al Shem Tov, quoted in (Tanya, part II) Sha'ar HaYichud VeHaEmunah,¹ that the (Biblical Hebrew) names of all creations in the world are (formed from) the very letters of the ten Divine utterances as recorded in the Torah ('s account of creation), albeit via multiple substitutions and permutations etc.²

(Basi L'Gani, 5744, ch. 5)

► See also next quote from the Maggid of Mezritch on this theme

MAGGID OF MEZRITCH | הרב המגיד

Context: This is a direct continuation of the previous quote.

See Context of the Ba'al Shem Tov's quote above.

וידועה גם תורת הרב המגיד
על הפסוק וכל אשר יקרא לו
האדם נפש חיה הוא שמו,
שהשמות שקרא אדם הראשון

It is also known, the teaching of the Maggid³ on the verse⁴ "and whatever Adam called each living creature, that would be its name"—that the names which Adam Harishon (the first human) identified each creature

1. Chapter 1.

2. See Tanya there at length (and chapters 11,12). The ten Divine utterances used in creation include all letters in the Hebrew alphabet. Besides for the explicit statements made by Hashem in creating the items mentioned in the Torah explicitly, every creation has a combination of some of these letters, which form its name in Hebrew. The letters of its name are the channels of energy used in its creation. Each letter represents a particular code of Divine energy and the combination of letters i.e. codes produce a variant creation. Think of it as "coding" today which produces particular outcomes on the screen etc. Some of these names are also produced by substituting letters and various other forms of permutations such as Gematria etc.

3. Ohr Torah, end of Bereishis (ch. 14). Likutei Amarim, ch. 244.

4. Bereishis 2:19.

לְכֹל הַנְּבִרָאִים (לְזֶה נֶאֱמַר לְקִרְוַת שׁוֹר וְכוּ')
הֵם הַחַיּוֹת שֶׁלָּהֶם. וְעַל פִּי זֶה מְבֹאֵר מֵאֲמַר
רַ' לְדִקְרִיאת הַשְּׁמוֹת שֶׁל אָדָם הָרֵאשׁוֹן
הַיְתֵתָה הַזֵּרָאָה עַל גֹּדֶל חֲכָמְתוֹ, וְעַד
שֶׁחֲכָמְתוֹ מְרוֹבֵה מִחֲכָמְתָם שֶׁל מַלְאֲכֵי
הַשָּׁרַת, כִּי, מִה שֶׁקָּרָא הָאָדָם שְׁמוֹת
לְכֹל הַבְּהֵמָה וְגו' הוּא מְפַנֵּי שֶׁהַשֵּׁיג וְיַדַּע
הַשׁוֹרֵשׁ שֶׁל כָּל מִין וּמִין.

וּמְבֹאֵר שֶׁם, שֶׁעַל דֶּרֶךְ זֶה הוּא גַם בְּנוֹגַע
שְׁמוֹת בְּנֵי אָדָם (הַיֵּינוּ לֹא רַק שֵׁם הַמִּין,
אָדָם, אֲלָא גַם הַשְּׁמוֹת הַפְּרָטִיִּים), שֶׁשְּׁמוֹ
הַפְּרָטִי שֶׁל כָּל אֶחָד וְאֶחָד הוּא חַיּוֹתוֹ

(באתי לגני - תשר"מ, אות ה')

with (“This ought to be called “shor” ox”⁵ etc.)
is their actual vital energy.⁶ This, explains the
Maggid, clarifies why the Midrash⁷ sees Ad-
am’s naming of the creations as an indication
of his tremendous wisdom, even surpassing
that of the angels. His naming of each species
was due to his ability to intuit their individual
soul-root.

The Maggid takes it a step further: This is not
only true of the names of species, but also of
individuals—meaning one’s personal name
is aligned with, and an expression of, one’s
unique soul-energy...

(Basi L'Gani, 5744, ch. 5)

► See also quote from the R' Levi Yitzchok continuing this theme

ALTER REBBE | אֲדַמוֹר הַזְקֵן

Context: In Chapter 14 of Basi L'Gani 5710, the Friediker Rebbe is discussing the extent to which Or Ein Sof (G-d's infinite light) extends below, to the lowest levels. He quotes the verse, which we say daily in davening “and You give life to them all,” referring to how the Divine energy animating and vivifying the universe extends to the very minutest creations.

וְהַעֲנִין בְּזֶה, דְּהַנְּהַ, מִה שֶׁכָּתוּב וְאַתָּה
מְחַיֶּה גו', אִין הַכּוֹנֵה לְהַעֲצוּמוֹת מִכּוּשׁ,
וּכְמוֹ שֶׁכָּתוּב רַבֵּינוּ הַזְקֵן בְּשֵׁעַר הַיְחוד
וְהָאֲמוּנָה בִּפְרוּשׁ וְאַתָּה מְחַיֶּה אֶת כָּלֵם,
שֶׁתִּיבַת וְאַתָּה הַיֵּינוּ בְּחִינַת הָאוֹתוֹת
מֵאֶלֶף וְעַד תֵּי"ו וְהַ"א הִיא חֲמִשׁ
מוֹצְאוֹת הַפֶּה מְקוֹר הָאוֹתוֹת,

The idea is as follows: The verse “And You give
life to them all...” (the term “You”) doesn’t re-
fer to *Atzmus* (G-d’s very Essence), for as the
Alter Rebbe writes in (Tanya) Shaar HaYichud
VeHaEmunah, in explaining the meaning of
this verse, that the word “And You” (וְאַתָּה) com-
prises the letters Alef (א) to Tav (ת) (i.e. en-
compasses the totality of the Hebrew alphabet
from “a-z”) and the (final letter ה) Hei (which
is numerically equivalent to 5) refers to the
five organs of verbal articulation,⁸ which are
the source of (all) the letters.

5. Midrash Tanchuma, Chukas 6.

6. Meaning, he didn’t randomly pick names for each creature, which are purely arbitrary. Rather, he intuitively understood the soul of each creature and named it accordingly, aligning the name with its soul and unique divine energy within it, as articulated and expressed by the letters of its name.

7. Ibid.

8. The larynx, palate, tongue, teeth & lips.

וְהָרִי הַעֲצָמוֹת הוּא לְמַעַלָּה מֵעֵנָן
הָאוֹתִיּוֹת, דְּלֹא אֶתְרַמְּנוּ לֹא בְּשׁוּם אוֹת
וְלֹא בְּשׁוּם קוֹיִן.

וְאִם שְׂאִין אֵיזָה עֵנָן אַחַר שְׂמִיחָהּ
חֵם וְשִׁלּוּם מְלֻבֵּד הַעֲצָמוֹת, וְעַל דֶּרֶךְ
מֵאֲמַר רַבּוֹתֵינוּ וְכַרוֹנָם לְבִרְכָה אֱלֹוִי וְלֹא
לְמִדּוֹתָיו, מְכַל מְקוּם, אִפֵּן הַחַיּוֹת יִכּוֹל
לְהִיּוֹת כְּפִי שְׂעֲצָמוֹת הוּא כְּמוֹ שֶׁהוּא,
אוֹ כְּפִי שְׂרָצוֹן הַעֲצָמוֹת הוּא לְהַעֲלִים
וְלְהַסְתִּיר אֶת עֲצָמוֹ בְּאוֹר עֲלִיּוֹן שְׂקִמְיָהּ
יִתְבָּרַךְ אַכֶּם הוּא. וְזֶהוּ מַה שֶּׁכָּתַב רַבֵּינוּ
הַזֶּקֶן שֶׁתִּכְתַּב וְאֶתָּה קָאִי עַל הָאוֹתִיּוֹת כּו',
דְּהֵינּוּ שֶׁהַמְּשַׁכֵּת הַחַיּוֹת בְּכָל הַנִּבְרָאִים
הִיא עַל יְדֵי הַתְּלַבְּשׁוֹת הַעֲצָמוֹת לְהַעֲלִים
וְלְהַסְתִּיר אֶת עֲצָמוֹ עַל יְדֵי הָאוֹתִיּוֹת.

Now, *Atzmus* (G-d’s Essence) transcends any (form or limitation as defined by) letters, for “He cannot (even) be alluded to by any letter or crown.”

Now, G-d forbid to suggest that the animation of the worlds stems from someplace other than *Atzmus* (G-d’s Essence),⁹ As our sages teach (that we ought to direct our prayers) to Him and not His attributes, nonetheless (the energy originating from G-d’s Essence) can be expressed in its ‘original form,’ namely as G-d’s Essence as Itself, or as it is distilled and channeled via the concealment (and conduit) of a ‘light which before Him is a darkness’ (meaning, through a medium of light which is not the Essence, and darkness in comparison).

This, then, is the Alter Rebbe’s intent that “You” (ואתה) refers to the letters (of the Alef-Tov): Namely, that it is G-d’s Essence powering the universe via the channel and conduit of the letters, thus disguising Itself.

(באתי לגני - תשכ"ד, סעיף ג) (Basi L’Gani, 5724, ch. 3)

MITTELER REBBE | אֲדָמוֹ"ר הָאֲמִצְעִי

Context: *The Ma’amar is discussing the G-dly light in the realm of Atzilus, which while being responsible for affecting change and limitation in the worlds (realms) below it, is in-and-of-itself not affected or limited, and remains unlimited. An example is brought of a hand writing one letter, while having the capacity for an “infinite” amount of letters [See quote from the Tzemach Tzedek on this]. A parallel is drawn to Tzadikim who experience Atzilus and can be in Asiyah (our world of action) simultaneously. Their capacity to operate in a limited environment doesn’t change their capacity for experiencing unlimited G-dliness.*

וְכִפִּי שֶׁמִּבְּאֵר אֲדָמוֹ"ר הָאֲמִצְעִי מַה
שֶׁהַבֵּעַל שֵׁם טוֹב הַתְּפִלָּל כְּמַה תְּפִלוֹת
שִׁיבֵל לְהַשִּׁיב לְשׂוֹאֵלוֹ דְּבַר בְּעֵת עֲלִיָּה
נִשְׁמָתוֹ כּו', וְהֵינּוּ, דְּעַם הַיּוֹת שְׂכַדִּי
לְהַשִּׁיב לְשׂוֹאֵלוֹ בְּעֵנֵי עוֹלָם הַיּוֹת צְרִיךְ
לְהַשִּׁיב לְפִי פְרָמִי הַשְּׂאֵלָה וְהַשְּׂאֵל,

...The Mitteler Rebbe¹⁰ explains the Ba’al Shem Tov’s practice of praying several times that he be (granted the wish to) able to respond to requests he received while simultaneously experiencing “*Aliyas HaNeshama*,” a Soul Ascent Journey (to higher realms). Meaning, that although responding to the particular circum-

9. In other words, certainly ultimately all of existence and life stems from G-d’s Essence, and there is no other Source.

10. Toras Chaim, pg. 248

מִכָּל מְקוֹם, בְּשַׁעַת מַעֲשֵׂה עוֹמֵד
הוּא בְּעוֹבְדוֹתוֹ וּבְמִדְרָגָתוֹ כְּמוֹ בְּעוֹלָם
הָעֲלִיּוֹן.

וּמִסִּים שָׁם, שְׁבִלִיל שַׁבַּת קוֹדֵשׁ הָיָה
הַבַּעַל שֵׁם טוֹב ב' שְׁלִישׁ לְמַעְלָה
וּשְׁלִישׁ א' לְמַטָּה, וּבְשָׂאָר יָמֵי הַחֹל
בְּהַפּוּךְ (שְׁלִישׁ א' לְמַעְלָה וּב' שְׁלִישׁ
לְמַטָּה).

וְהִינּוּ, שְׁעֵלֹי זֶה שְׁעֵנִי הַחֹל לֹא
בְּלָלוֹ אוֹתוֹ מְעוֹבְדוֹתוֹ, אֵינּוּ מִצַּד
מַעְלַת הַשַּׁבָּת, אֲלֵא מִצַּד עֲנִינּוֹ הוּא,
שְׁלֹכֵן מִסִּים שְׁעַל דְּרָךְ זֶה הָיָה גַם
בְּשָׂאָר יָמוֹת הַחֹל, כְּמוֹ שְׁלֹכֵי יוֹסֵף
לֹא הָיוּ מְבַלְבְּלִים הַמַּחְשָׁבוֹת מוֹדְבְּרֵי
הָעוֹלָם,

וְהִינּוּ, לְפִי שֶׁהוּא עַל דְּרָךְ הָעֲנִינּוֹ דְגָלוֹי
וְיִדְוֵעַ, וְעַל דְּרָךְ זֶה בְּצַדִּיקִים שְׂדוּמִים
לְבוֹרָאִים, שְׁלֹכֵן גַם כְּאֲשֶׁר מְשִׁיב לְפִי
פְרִטֵי הָעֲנִינּוֹ וְהַשְׂוֹאֵל, אֵינּוּ מְתַפְעֵל
וְאֵינּוּ מְשַׁתְּנֶה כּו'.

(באתי לגני - תשכ"ד, סעיף ז) (Basi L'Gani, 5724, ch. 7)

► See also quote from the Rebbe Maharash on this theme

11. In the previous paragraph, the Rebbe explains that there is “Daas Elyon” (higher knowledge) and “Daas Tachton” (lower knowledge) by Hashem. Whereas the latter is invested (*hislabshus*) and thus affected by what transpires, the former is transcendent, and while fully aware of worldly affairs, not at all affected. This is part of a larger discussion in the Maamar about the Divine light in *Atzilus* being simultaneously responsible for bringing about limitation beyond *Atzilus* (in the realms below it) while being unaffected at all, in and of itself.

12. Midrash Rabba, Bereishis, 67:8

13. Obviously, this does not mean that they G-d forbid do not empathize or care deeply about the issue at hand. The meaning is they are not consumed or affected by it in a way that compromises their spiritual experience in that very moment, or in general. Imagine the Rebbe distributing dollars, and responding to everyone’s personal requests, needs and issues, and in that same moment being “in *Atzilus*,” meaning connected to Hashem’s oneness and presence in the most profound way and seeing the reality through that lens.

stances and nuances of the one seeking his (advice or blessing) in worldly affairs (requires him to be ‘grounded’ i.e. focused on earth), nonetheless he was simultaneously invested in his spiritual work in a higher world/realm.

He concludes there, that on Friday nights the Baal Shem Tov was $\frac{2}{3}$ “above” (i.e. in a higher realm), and $\frac{1}{3}$ “below” (in our world), while during weekdays, it was reversed ($\frac{2}{3}$ “below,” and $\frac{1}{3}$ “above”).

To clarify: The fact that the worldly affairs didn’t interfere with his spiritual work had nothing to do with (the holiness of) Shabbos, but because of who he was, which is why this was true during the weekdays as well. This is similar to what we find with regard to Yosef, that worldly affairs did not disturb him. This concept is similar to the idea (explained earlier in the Maamar, about how it’s possible that Hashem is not affected by knowing about what transpires in the world, that His knowledge is in a manner) of “it is known and apparent before Him” (meaning, not an ‘active’ knowing but a ‘passive’ one¹¹).

Tzaddikim, who imitate and reflect their Creator,¹² thus embody a similar dynamic, whereby they can simultaneously (co-exist in both realms, in a unified way by both) addressing the particular (worldly) needs of the one requesting (their blessing or guidance), while not at all being affected or changed (internally) etc.¹³

אָדמו"ר | TZEMACH TZEDEK | הצמח צדק

Context: The Ma'amar is discussing the G-dly light in the realm of Atzilus, which while being unlimited in-and-of-itself, is nonetheless responsible for affecting change and limitation in the worlds (realms) below it. An example is brought of a hand writing one letter, while having the capacity for an “infinite” amount of letters. The larger context is the quote from the Previous Rebbe’s Basi L’Gani 5710, chapter 14 (corresponding to this year) that as low as the G-dly light descends (אינו מתפצל ואינו משתנה כלל) it remains unchanged (אור אין סוף...למטה מטה עד אין תכלית).

והענין בזה, כפי שמבאר הצמח צדק בארצה בדרוש שלש שיטות (בשיטה השני'), שאפלו בכלים דאצילות, הנה אף שנקראים בשם כלים, לא שיהיה בהם ענין של שנוי.

...וממשיך לבאר שם ... שענין הכלי הוא בחינת גבול וצמצום להגביל ולצמצם את האור, אמנם, למעלה באצילות לא יתכן לומר שהכלי יגביל ממש את האור, שהרי הכל שם בבחינת אלקות, ואם כן אי אפשר לומר שהכלים עצמם הם בבחינת גבול, דהם ושולם לומר כן באלקות.

אך הענין הוא, שכדי שיוכל להיות ענין ההגבלה להגביל ענין אחר, ומבחינת לעולם האצילות, הרי זה נפעל על ידי (כללות הענין דעשר ספירות דאצילות, ובפרטיות) הכלים דאצילות (שנקראים בשם מאנין), אבל הכלים דאצילות עצמם הם כלי גבול. והדגמא לזה באדם התחתון (שהוא אדם לעליון), שכאשר פתח הכתיבה שביד נמשך על ידי התחלקות האצבעות לכתב אות

The idea is, as the Tzemach Tzedek explains at length in the *Drush Shalosh Shitos* (2nd approach), that even in the *Keilim* (“vessels”¹⁴) of *Atzilus*, despite their being terms vessels, there can be no change (in the G-dly light which permeates them)...

...He continues to explain that although by definition the *Keli* (vessel/conduit) functions to limit the light and constrict it, nonetheless, in *Atzilus* itself we cannot ascribe this quality, for at that level it is still all *Elokus*, pure G-dliness. Thus, G-d forbid to suggest that the (even the) *Keilim* of *Atzilus* are subject to limitation. (In what way, then, do the *Keilim* function to limit the light?)”

The idea is as follows: The *Keilim’s* (vessels/conduits) function is in order that there could be limitation beyond (below) *Atzilus*, but they themselves remain unlimited. An illustration of this in human life (man is, after all, a microcosmic mirror of the Divine¹⁵) is to be found in the exercise of writing. When the fingers of the hand coordinate (the writing instrument) in order to write one single letter, this doesn’t minimize the fact that at this very moment one’s capacity to

14. Each “Sefirah” (particular conduit of Divine energy) is composed of a “light” and “vessel” component. The light is the pure Divine energy, and the vessel is similar to a stained glass, which gives the pure light an adopted color. So, for example, stained glass which is red, green or white will produce such a colored light. The light itself though is unaffected.

15. The Hebrew word “Adam” not only shares a root with “Adamah,” meaning earth, from which he was formed, but also “adameh” which means “compared to” or “in the image of.” Thus, the human has both elements—being formed from the lowest, the soil of the earth, yet mirroring the Divine Itself in a microcosm.

אחת, הרי כח הכתיבה גופא, הנה גם בשעה שכותב אות אחת יש כחו לכתוב כמה וכמה עד לרובו אותיות, אלא שמגביל שמה שיבוא עתה בדיו על הקלף יהי רק אות אחת. ומבאר, שלא רחוק לומר בן בעולם האצילות

(באתי לגני - תשכ"ד, סעיף ו)

write has the potential for an incredible amount. Yet, one contains (i.e. restrains) that capacity to ensure that at present merely one letter be written. A similar idea can be suggested about *Atzilus*...

(Basi L'Gani, 5724, ch. 6)

אֲדַמוֹר מַהֲרַ"שׁ | REBBE MAHARASH

Context: *The Ma'amar is discussing the G-dly light in the realm of Atzilus, which while being responsible for affecting change and limitation in the worlds (realms) below it, is in-and-of-itself not affected or limited, and remains unlimited. A parallel is drawn to Tzadikim who experience Atzilus and can be in Asiyah (our world of action) simultaneously. Their capacity to operate in a limited environment doesn't change their capacity for experiencing unlimited G-dliness.*

► See also quote from the Mitteler Rebbe above on this theme

ויש להוסיף, שענין זה שבאצילות לא שיך שנוי והתפעלות, מצינו גם בנוגע להנהגה בפעל.

Furthermore, this concept that in (the G-dly light within) *Atzilus* (itself) there is no change or effect (despite the fact that it is instrumental in effectuating change and limitation to the G-dly energy as it devolves into the sub-*Atzilus* realms) shows up in real time behavior too.

דהנה, ידוע החלוק שבין יוסף להשכטים, שביוסף כתיב ויבא הביתה לעשות מלאכתו, למבדק בכתבי השבני, ואחר כך נעשה משנה למלך, ועד שבלעדיך לא ירים איש את ידו ואת רגלו בכל ארץ מצרים, ואף על פי בן עמד על

We know that there is a fundamental difference (in their divine service and general approach to living with G-d) between Yosef and the other tribes. With regard to Yosef, the verse states, “and he came to the house (of Potiphar) to perform his work,”¹⁶ (which Onkelos interprets as) “to do his accounting” (as the director of affairs in the household). From there he went on to become the viceroy of Egypt, (with authority) to the point that “aside from you no man shall lift his hand or foot in all of Egypt.”¹⁷ Despite this (level of involvement in worldly affairs) he main-

16. Vayeishev 39:11.

17. Mikeitz 41:44.



עָמְדוֹ בְּעִבּוּדַת ה' בְּדִרְגַת הָעִבּוּדָה
שֶׁבְעוֹלָם הָאֲצִילוֹת.

וְאֵלֹו הַשְּׂבָטִים, עָלֵיהֶם נֹאמַר וְהֵם
לֹא הִכִּירוּהוּ, שֶׁמִּצַּד מֵעַמְדָם שֶׁל
הַשְּׂבָטִים בְּעִבּוּדַת הַבּוֹרָא בְּאִפְנֵי שְׂרוּעֵי
צֹאן הָיוּ עֹבְדֵיהוּ, שֶׁהָיוּ בְּהַתְּבוּדוֹת
מִחוּץ לְעִיר, כְּדֵי שֶׁעֲנִינֵי הָעִיר לֹא
יִבְלָבְלוּ אוֹתָם לְעִבּוּדַת הַבּוֹרָא, לֹא
הָיְתָה לָהֶם הַפְּרָה בְּאִפְנֵי עִבּוּדָתוֹ שֶׁל
יוֹסֵף, שֶׁבְּהִיּוֹתוֹ בְּמַעֲמָד וּמִצַּב שֶׁעַל
יָדוֹ נַעֲשִׂים כָּל פְּרִטֵי הָעֲנִינִים דְּאֶרֶץ
מִצְרַיִם, עֲרוֹת הָאֶרֶץ, הָיְתָה עִבּוּדָתוֹ
כְּאִפְנֵי הָעִבּוּדָה בְּעוֹלָם הָאֲצִילוֹת.

וְטַעַם הַדָּבָר, לְפִי שְׂדֵרְגַת הַשְּׂבָטִים
הִיא בְּעוֹלָם הַבְּרִיאָה, וְאֵלֹו דִּרְגַתוֹ שֶׁל
יוֹסֵף הִיא בְּעוֹלָם הָאֲצִילוֹת (כְּמִבְּאֵר
בְּאַרְכָּה בְּתוֹרָה אוֹר), וְזֶהוּ שֶׁאָמַר
יוֹסֵף לְאֶחָיו הַתַּחַת אֱלֹקִים אֲנִי, פְּרוּשׁ,
הָרִי אֲנִי לְמַעַלָּה מִבְּחִינַת שֵׁם אֱלֹקִים,
מְלֻכּוֹת דְּאֲצִילוֹת (הַמְּקוֹר דְּעוֹלָמוֹת
בְּרִיאָה-יְצִירָה-עֲשׂוּי), וְלֹא תַחַת שֵׁם
אֱלֹקִים כְּמוֹ אֲתֶם. וְכִיּוֹן שִׁיוּסֵף הָיְ
מִבְּחִינַת הָאֲצִילוֹת, לְכֵן לֹא הָיְתָה
הַמַּחְשָׁבָה מִדְּבַרֵי הָעוֹלָם מְבַלְבֵּלָת
אוֹתוֹ כְּלָל, כְּפִי שֶׁמִּבְּאֵר אֲדַמּוֹ"ר
מֵהַר"שׁ.

(באתי לגני - תשכ"ד, סעיף ז)

tained his standing in his Divine service at the level of *Atzilus*.¹⁸

The (other) tribes, in contrast, “didn’t recognize him¹⁹” (while this refers simply to not being able to identify Yosef as their brother, because he was sold into slavery at a young age, the deeper meaning is that) due to their manner of Divine service in that “your servant are shepherds” i.e. they lived a life of solitude (pasturing flock) outside of the city, in order that “city life” not interfere in their Divine service. Thus, they couldn’t ‘recognize’ i.e. comprehend or fathom Yosef’s approach of Divine service, that while being fully immersed in managing the Egyptian government (and all its infrastructure), especially it being a depraved land, he nonetheless maintained the purity of position as operating in *Atzilus*-consciousness.

The reason for this distinction is that the tribes’ soul-root was the world of *Beriah*, whereas Yosef’s soul-root was *Atzilus* (as explained at length in *Torah Or*.²⁰) This explains why Yosef said to them, “Am I in place of Elokim?!” this being a rhetorical question, meaning “I’m not rooted (thus bound) by being “under” the Divine name Elokim—which is synonymous with *Malchus* of *Atzilus* (which serves as the source for the lower worlds/realms of *Beria-Yetzira-Asiya*), unlike you (who are indeed). Because Yosef’s soul was rooted in *Atzilus* worldly affairs didn’t affect his consciousness, as the Rebbe Maharash explains.^{21 22}

(Basi L’Gani 5723)

18. *Atzilus* is a realm which is permeated with G-dliness and the exclusive experience of the oneness of Hashem. Thus living in *Atzilus* means living with the consciousness of Hashem’s exclusive existence and unity.

19. Mikeitz 42:8.

20. 103a.

21. Sefer HaMa’amorim 5627, pg. 323.

22. (Basi L’Gani, 5724, ch. 7)



כפי שמבאר אדמו"ר רש"ב | REBBE RASHAB

Context: *The Rebbe Rashab is contrasting two models of Divine radiance and power, one termed “Ohr” (אור = light) and the other “Ko’ach” (כח = energy). These both also have parallels in our outer and inner world, from which we can glean insight into Hashem’s “modus operandi.” The former is pure and indivisible while the latter is much more structured and layered. The larger context is the theme of how G-d’s infinite light (Ein Sof) is not impacted or affected as it progresses downward into the lowest realms.*

כפי שמבאר אדמו"ר (מהורש"ב) נשמתו ערן בארכה החלוק שבין אור לבח, דהנה, גם הענין הכי עליון שבאדם, ענין השכל, שהוא ראשית הגלוי מעצם הנפש, אינו באפן של אור פשוט, אלא הוא באפן של בח, שענינו הוא ששקד בו שנוי והתפעלות.

The Rebbe Rashab explains at great length²³ the difference between “Ohr” (light) and “Ko’ach” (energy, or in the case of a person’s soul, a soul-power or function). Even though intelligence is of the loftiest functions of a person and one of the highest expressions of one’s soul, it is nonetheless not a “pure light” type (of radiance of soul) but a “ko’ach,” a soul power and faculty which is subject to change and being affected.

וזהו גם שבשכל יש חלוקי דרגות, שיש שכל פנימי ושכל חיצוני, שכל עמוק ושכל שטחי, וענין זה הוא לא רק מצד השנוי בברור וזכוד כלי המוח של האדם המושכל, שמי שכלי מוחו מבררים ומזככים יותר יכול לקבל שכל עמוק, ואם לאו, יכול לקבל רק שכל חיצוני או שכל שטחי, כי, אם נאמר שזהו רק מצד ברור וזכוד כלי המוח, לא ה' אפשר להיות מציאות שהאדם ישיג תחלה שכל פנימי ואחר כך שכל חיצוני, שהרי מצד ברור וזכוד כלי המוח הסדר הוא שכל שהאדם עובר יותר עם כלי המוח ומשכיל יותר, צריך לקבל יותר אור, ובמלא לא יתכן סדר הפוך, שישגי תחלה שכל פנימי, ואחר כך ישיג שכל שטחי וחיצוני.

This is why we observe different dimensions to intellect (wisdom): a more inner, deeper wisdom vs. a more external one; a depth of understanding vs. a shallower, broader one. These differences are not merely dependent on the person’s mind and the degree to which he has refined his thinking skills, for if this were the case it would follow that one who has refined his intellect and mind should be able to comprehend a deeper concept, and if not he will only comprehend a more shallow or surface level of understanding. It would not be possible for someone to, at the outset, perceive a deeper concept and only later a more shallow understanding and perspective of the same issue (which we often see is the case).

ואין לומר שהסבה לכך שמשגי תחלה שכל פנימי ואחר כך שכל חיצוני, היא, לפי שעתה קאי בהאי מסכתא שאלי' שקד

We cannot suggest that the reason for this reverse process is because his mind happens to be occupied with the deeper topic at present and is therefore more attuned to it, for we see

23. Hemshech Samech Vov, Ma'amar “Ain Omdin L'hispalet, 5667,” pg. 477.

השכל פנימי, ואינו עוסק במסקנתא
 אחריתא שאלי' שדך השכל החיצוני,
 שהרי אנו רואים לפעמים שגם באותו
 ענין שכלי ישיג תחלה את הפרטים
 הפנימיים שבשכל ורק אחר כך ישיג
 את הפרטים החיצוניים שבשכל זה
 גופא. ואם כן, בהכרח לומר שהשנוי
 בקבלת השכל אינו רק מצד ברור
 וזכוד כלי המח, אלא שיש גם שנויים
 בהשכל עצמו, שלכן נקרא כח השכל
 ולא אור השכל.

(באתי לגני - תשכ"ד, סעיף ה)

at times that even in the very topic in which he is engrossed, he might at first grasp a depth to the idea and only later see a more external aspect of it. This proves that the differentiation and spectrum of the concept is not dependent or relative to the person's development of mind alone, but that inherently intellect itself is of a more nuanced and structured nature—which is why it's called “ko'ach haSechel” (the faculty or power of intellect) and not “Ohr haSechel” (the light of intellect).

(Basi L’Gani, 5724, ch. 8)

באתי לגני תש"י | אדמו"ר הרי"צ

BASI L’GANI 5710 - CHAPTER 14 – אות י"ד - באתי לגני תש"י

Context / The Flow: The original Basi L’Gani Ma’amar (discourse) of 5710, discusses the purpose of creation, to make a dwelling place for G-d in our physical world (דירה בתחתונים), by bringing the “Shechina” (Divine Presence) back to “the garden” (earth). This is accomplished through making G-d relevant and important in a world which seems un-G-dly and mundane, by transforming the “darkness” of the world into “light.”

This mission was primarily given over to the Jewish nation, who create this dwelling place through studying Torah and performing Mitzvos, despite the challenges present in exile, and by wrestling with the animal soul, containing its tendencies or even transforming them toward holy expressions. It is by virtue of these deeds that the Jewish people are called Tzivos Hashem (the legions of G-d).

Just like a king will reach deep into his treasures, even to the crown jewels, in order to win a war, and the simple soldiers who go out to battle, utilize all this expenditure. Similarly, G-d, so to speak, gives His army, from His most hidden treasure, the resources that they need to be victorious in their battle.

In order to arrive at an understanding of what this most precious treasure is, the Previous Rebbe elaborates on a teaching of the Zohar regarding the Ohr Ein Sof, G-d’s infinite light. [Later on, he will conclude that despite the greatness of this light, the treasure itself is something even more.]

Concerning the Ohr Ein Sof it says, “G-d’s infinite light extends upward without bounds and downward without end.” In the previous chapter, we learned that “downward without end” means that the Ohr Ein Sof reaches the lowest levels, to the point that it can be concealed by nature.

In this 14th chapter, the Previous Rebbe discusses how despite the Ohr Ein Sof extending to the lowest levels, it remains unchanged in-and-of-itself.

(Note: Bolded footnotes are from the Rebbe)

י

וְהִנֵּה בְּכָל זֹאת "וְאַתָּה מְחַיֶּה אֶת כָּל־בְּרִיּוֹתָיִךְ"¹

Nevertheless, [despite all this concealment,] it is written, "You give life to them all."

דְּהֶאָרַת אֹרֵי אֱלֹקֵי הַרְי נִמְשָׁךְ לְהוֹרֹת וְלִהְיוֹת אֶת כָּל הַנִּבְרָאִים מֵאֵין לִישׁ,

The reflection of G-dly light is drawn down and brings all creations into being from nothing to something, giving them life.

וּכְדֵאִתָּא בְּאַגְרַת הַקּוּדֵשׁ סִימֵן ד'ב' "דְּהֶאָרָה דְּהֶאָרָה דְּהֶאָרָה הוּא בְּכָל הַנִּבְרָאִים וְנוֹצְרִים וְנַעֲשִׂים" כו',

This concept is expressed [in Tanya,] in Iggeres HaKodesh, Epistle 20: "A ray of a reflection of the radiation [of G-d's light is found] in all beings that were created, formed and made..."

שֶׁהוּא הָאֹרֵי וְהַחַיּוֹת אֱלֹקֵי שְׁנִמְשָׁךְ בְּכָל הַנִּבְרָאִים,

This is a reference to the G-dly light and life-energy that is drawn down into all creations.

וּכְמֵאמֹר "הֵזֵן וּמְפָרְנִים מִקֶּרְנֵי רְאִמִּים² עַד בֵּיצֵי כְּנִים".

In the words [of the Talmud], "He feeds [the whole world,] from the horned buffalo to a brood of vermin."

דְּהֶאָרֵי וְהַחַיּוֹת מְאִיר וְנִמְשָׁךְ גַּם בְּמִדְרֵיגוֹת הַיּוֹתֵר תַּחְתּוֹנִים וְהַיּוֹתֵר שְׁפֵלִים, וְכִמוֹ שֶׁכְּתוּב "אִם אֶסֶק שָׁמַיִם שָׁמַיִם שָׁמַיִם וְאַתָּה וְאַצִּיעָה שְׂאוֹל הַגֵּד".

This light and life-energy radiates and is drawn down to even the lowest of levels, as it is written,— "If I soar up to the heavens, You are there; if I make my bed in the abyss, behold, You are there."

דְּזֵהוּ הַתְּבוֹנָנוֹת גְּדוּלָּה בְּגִדְלַת הוֹי' שְׁנִמְשָׁךְ בְּכָל סֵדֵר הַהִשְׁתַּלְּשָׁלוֹת מִמִּדְרֵיגָה לְמִדְרֵיגָה עַד מִדְרֵיגַת בְּרוּאִים הַיּוֹתֵר שְׁפֵלִים.

[This awareness should lead to] a profound meditation on the greatness of G-d, on how He is drawn down level by level through all the stages of the downward progression of spiritual worlds, down to the level of the lowliest of creatures.

וּבִיכְלַת כָּל אָדָם וְאָדָם גַּם הַפְּשוּט בְּיוֹתֵר לִידַע זֹאת, שְׂרוּאָה גְּדֻלַּת הוֹי',

It is within the reach of every man, including the simplest of men, to comprehend this concept, as he beholds the greatness of the Creator.

(וּכְמֵבֹאֵר בְּדְרוֹשׁ הַמִּתְחִיל וְאָרָא הַג' "ל" בְּעֵינַי גְּדוּלַּת הוֹי' כו' בְּעִיר אֱלֹקֵינוּ, גְּדֻלַּת הוֹי' מִרְבוֹי הַנִּבְרָאִים כו').

(The perception of the greatness of G-d by thus meditating on the multitude of His creations is explained in the above-mentioned maamar [in Torah Or] beginning Vaeira, in the course of an exposition of the verse,— "G-d is great...in the city of our G-d.")

והתבוננות זו עושה התפעלות גדולה
בנפש, מזה שרואים במוחש ממש.

וכל זה הוא לפי שהאור הוא אין סוף
בעצם, על כן אין סוף גם כן להתפשטותו,

ברבוי המדרגות וההשתלשלות עד למטה
מזה ממש כו',

ובכל מקום שהוא נמשך ומתפשט אינו
בהתפעלות והשתנות כלל.

דאינו כדמיון הנשמה והגוף, דהנשמה הרי
מתפעלת ממקרי הגוף, אבל האור האלקי
המחיה ומתנווה אינו מתפעל ואינו משתנה
כלל, ומה שייכול להיות שנוי בהאור על
ידי ההתלבשות, והיינו מה שהתלבשות
פועל איזה שנוי הוא רק בהחיות שבבחינת
כח.^ח

וידוע דחיות שהוא בבחינת כח הוא
מהכלים דבריאה-יצירה-עשיה, וכלים
דבריאה-יצירה-עשיה הרי הם בבחינת
מציאות וכדאיתא באגרת הקודש הנ"ל^ט
דראשית היש הן כלים דבריאה-יצירה-
עשיה,

ומשום זה שייך בהם השנוי והתפעלות,

אבל באור המחיה אין בו שום שנוי
והתפעלות כלל, לפי שאינו מתערב.

וכמו שכתוב "אין קדוש כהו" ואתא
בזהר "כמה קדישין אינון ולית קדוש
כהו".

ד'קדוש הו" אינו כמו 'כמה קדישין' דסדר
השתלשלות,

Such meditation arouses a tumultuous reac-
tion in one's soul, for it springs from one's own
direct observation.

This [descent and enclothement at many lev-
els] comes about because G-d's light is essen-
tially infinite; hence its unlimited power of
expression.

It can descend to the lowest of levels.

Furthermore, wherever it is drawn down and
diffused it is not affected nor changed.

Accordingly, [the way in which it animates
creations is different] from the manner in
which the soul animates the body, for the soul
is affected by what happens to the body in
which it resides. By contrast, the only aspect
of the G-dly light that can be affected by its
enclothement in creatures is that [lower] lev-
el of life-energy called ko-ach [lit., "power"].

This stems from the vessels of the Worlds of
Beriah, Yetzirah and Asiyah, and these ves-
sels, as is cited in the above-mentioned Epis-
tle [20] of Iggeres HaKodesh, represent "the
beginnings of [seemingly independent] exis-
tence."

Hence it is possible for them to be changed
and affected [by their enclothement in cre-
ation].

This is not the case with [that aspect of
G-dly emanation called] "or"—the life-giving
light,—because it remains transcendent.

This concept is expressed in a comment of the
Zohar on the verse,—“There is none holy as
G-d.” “There are many levels of holiness,” says
the Zohar, “but none as holy as G-d.”

His manner of holiness differs from the holi-
ness that is found within the order of creation.

דְּקַדְיֵשִׁין שְׁבַסְדֵּר הַשְּׁתַלְשְׁלוֹת הוּא שְׁקֵדוּשׁ וּמְבַדֵּל
 וְקַדְשָׁתָם הוּא שְׂאִינָם בְּאִים בְּהַתְלַבְּשׁוֹת, אֲבָל
 כְּאֲשֶׁר מְתַלַּבְּשִׁים הָרִי הֵם בְּבַחֲיַת תְּפִיסָא, וְתִפְסָא
 פּוֹעֵל שְׁנוּי,

מֵה שְׂאִין בֶּן קִדּוּשׁ הוּי' שֶׁהוּא בְּחִינַת הָאוֹר, דְּאִינוּ
 דּוֹמָה לְהַקְדִישִׁין דְּסֵדֶר הַשְּׁתַלְשְׁלוֹת, וְהוּא מֵה דְּאִינוּ
 מְתַלַּבֵּשׁ, וְכֵאֲשֶׁר בָּא בְּהַתְלַבְּשׁוֹת הָרִי אִינוּ בְּבַחֲיַת
 תְּפִיסָא, לְפִי שְׂאִינוּ מְתַעַרְב.

וְהוּא כְּדִגְמַת הָאוֹר לְמַטָּה שְׂמַאִיר, וּמְכַל מְקוֹם אִינוּ
 מְתַעַרְב.

וְכִמּוֹ עַל דֶּרֶךְ מִשְׁלַל הָאוֹר שְׂמַאִיר דֶּרֶךְ הַזְּכוּכִית, וַיֵּשׁ
 זְכוּכִית אֲדָמָה יִרְקָה וּלְבָנָה יֵיֵשׁ חִילּוּקִים בְּמִרְאוֹת
 אֵלוֹ, אֲבָל הָאוֹר הָרִי הוּא פְּשׁוּטָא וּבְלִתֵּי יֵשׁ בּוֹ שׁוּם
 מִרְאָה כָּלֵל מִמִּרְאוֹת הַזְּכוּכִית, לְפִי שֶׁהוּא רַק מֵה
 שְׂמַאִיר עַל יָדוֹ,

וְגַם אִם מַאִיר עַל יָדוֹ בְּהַתְלַבְּשׁוֹת, מְכַל מְקוֹם הָרִי
 אֵין הָאוֹר נִתְפָּס, לְפִי שְׂאִינוּ מְתַעַרְב.

וְכִמּוֹ כֵּן יוֹבֵן דֶּרֶךְ דְּגִמָּא, בְּהָאוֹר וְחִיּוֹת אֱלֹקֵי הַמְּחִיָּה
 שְׂאִינוּ מְשִׁתְּנָה כָּלֵל, וְאֵין בּוֹ שׁוּם הַתְּפַעְלוֹת וְשְׁנוּי,
 וְכֵל זֶה הוּא לְפִי שֶׁהָאוֹר הוּא אֵין סוּף בְּעֵצָם, עַל כֵּן
 הֵנָּה גַם הַתְּפַשְׁטוּתוֹ הוּא בְּבַחֲיַת אֵין סוּף, שְׁנִמְשָׁד
 בְּכָל הַמְּדִרְיָנוֹת עַד הַמְּדִרְיָנוֹת הַיּוֹתֵר אַחֲרֵינוּ
 וְהַיּוֹתֵר תַּחְתּוֹנוֹת, כְּמוֹ הַבְּרוּאִים הַיּוֹתֵר שְׁפֵלִים
 בְּתַכְלִית, וּבְכָל מְקוֹם שֶׁהוּא נִמְשָׁד אִינוּ מְתַפְּעֵל
 וְאִינוּ מְשִׁתְּנָה, וְלִהְיוֹתוֹ בְּבַחֲיַת פְּשׁוּטוֹת בְּעֵצָם, עַל
 כֵּן בָּא בְּרַבּוּי הַתְּחַלְקוֹת מְדִרְיָנוֹת בְּלִי שְׁעוֹר וּבְלִי
 גְּבוּל כָּלֵל.

Though the latter manifestations of holiness are separate, their holiness lies in the fact that they are not en-clothed in creations. When, however, they are en-clothed in creations, they are “grasped” within them—and this causes change.

The holiness of G-d, i.e., the above-mentioned Or, is different in that it does not [generally] enclothe itself in creations; and when it does, it is not “grasped” [i.e., limited] by them, for it is essentially transcendent.

Physical light provides an apt analogy: it illuminates, while remaining uninvolved in the space it reaches.

The light that shines through a red, green or white glass, for example, assumes a different appearance in each case, yet the light itself remains uncompounded and colorless.

Even when it appears to be “en-clothed” in the glass, it is not “grasped” by it, but retains its transcendent independence.

In like manner, the Divine light and life-energy that animates creation is not changed or affected. Since the light is by nature infinite, its expression is also infinite: it is drawn down to the last and lowliest of creatures, everywhere remaining uncompounded and unchanged, its very simplicity making possible its endless manifestations.

וְזֶהוּ "לְמַטָּה מִמָּטָה עַד אֵין תְּכַלִּית", "שֶׁהוּא בְּהִתְפַּשְׁטוּת וּבְגִלּוּי עַד גַּם בְּמִדְרֵיגוֹת הַיּוֹתֵר שְׁפָלִים בְּתַכְלִית.

This is what is meant by the above-quoted statement that “G-d’s infinite light extends...downward without end”: it is expressed and revealed even in the lowliest of the lowest levels of creation.

THE REBBE | כ"ק ארמו"ר נשיא דורינו

וַיֵּשׁ לְהוֹסִיף, שְׁבַענֵינן הָאוֹצְרוֹת דְּלַמְעָלָה נִכְלָל גַּם בְּלָלוֹת הָעֵנִין דְּהִתְגַּלּוֹת אֱלֻקוֹת עַל יְדֵי צַדִּיקִים, וּבִפְרָט עַל יְדֵי נְשִׂיא הַדּוֹר, אֲשֶׁר, בְּתֵר רִישָׁא גּוֹפֵא אֲזִיל, וְגַם כְּאֲשֶׁר מִתְעַלָּה בְּעֵלּוּי אַחַר עֵלּוּי עַד לְעֵלּוּי שְׁבָאִין עֲרֵד, מִכָּל מְקוֹם, לֹא יַעֲזֹב צֵאֵן מְרַעִיתוֹ, וּמֵה לְהֶלֶן עוֹמֵד וּמְשַׁמֵּשׁ אֶף כָּאֵן עוֹמֵד וּמְשַׁמֵּשׁ, וּמִמְשִׁיב כָּל הָעֵנִינִים בְּגִלּוּי, בְּטוֹב הַנִּרְאָה וְהַנִּגְלָה (וּפְשִׁיטָא לְלֹא צַעַר וְיִסּוּרִים), וְעַד שְׂרױאִים בְּמוֹחַשׁ גְּלוּי אױר אֵין סוּף בְּאֶפֶן דְּוִשְׁכְּנָתִי, כְּמוֹ שְׁפָתוֹב וְנִגְלָה כְּבוֹד הַיְיָ וְרֵאוּ כָּל בְּשַׂר גּוֹ.

We can suggest that included in the “treasures” Above (which the King shares in order to win the battle) is also the performance of miracles by Tzaddikim, which is a revelation of G-dliness. This is especially so when (these miracles) performed by the Nassi, leader of the generation, for “the body (i.e. the people) follows the head (the leader). This is true even when he has risen higher and higher, to the point of an elevation beyond description—nonetheless (a shepherd) does not abandon his flock, and just as there he serves, so too here he serves, and channels all (blessings and needs) in a manner of revealed goodness (certainly without the need for pain or suffering), to the point that we readily see the revelation of *Ohr Ein Sof* in a way of “I will dwell (amongst you i.e. the in-dwelling of the Shechina), as the verse states “The glory of G-d will be revealed, and all flesh will see...”

(סיום מאמר באתי לגני, תשכ"ד)

(Ending of Basi L’Gani, 5724)

R' LEVI YITZCHOK SCHNEERSOHN | הרב המקובל ר' לוי יצחק שניאורסאהן

Context: See earlier quotes from the Ba'al Shem Tov & The Maggid on this theme and “context” there.

[See also next quote from the Arizal on this same theme]

וּלְהַעִיר, שְׁכֶשֶׁם שֶׁהַדְּבָרִים אֲמױרִים בְּנוֹנֵעַ לְשִׁמּוֹ שֶׁל כָּל דְּבָר (שֵׁם הַמִּיּוֹן וְגַם שֵׁם הָאִישׁ) אֲשֶׁר יִקְרָאוּ לוֹ בְּלִשׁוֹן הַקּוֹדֵשׁ, עַל דֶּרֶךְ זֶה הוּא גַּם בְּהַנּוֹנֵעַ לְהַשְׁמױת שְׁבַלְע"ו [לְשׁוֹן עִם זָר], שְׁהַרִי כָּל

[Of note: Just as the (Divinely-ordained) name of each creature in the Holy Tongue (Biblical Hebrew) (is its animating life-force²⁴), [whether it’s the name of the species or the individual], the same applies to names in foreign languages, since everything is by Divine Providence. We find this as recurring theme

24. In Tanya, Shaar Hayichud VeHaEmunah, chapter 1, 11 & 12 the Alter Rebbe explains in detail how the letter formations spelling each name (including the particulars and order of each letter in a given word) are but expressions in writing of the ‘shape’ (form) of the Divine energy used to create that object or phenomena.

הַעֲנִינִים הֵם בְּהַשְׁגָּחַה פְּרָטִית,
 וְכִמוֹ שְׁמִצִּינוּ בְּסִפְרֵי אֲמוֹרָה
 בְּכַמָּה וְכַמָּה מְקוֹמוֹת, שְׁמִדְרֵיק
 גַּם בְּשִׁמוֹת שְׁבָלַע"ו וְלִמֵּד מֵהֶם
 עֲנִינִים חֲדָשִׁים וְהוֹרָאוֹת בְּעִבּוֹרֹת
 ה'.

וְנִמְצָא, שֶׁהַחַיּוֹת הָאֱלֹקִי שֶׁבְּכָל
 הַנְּבִרָאִים (שֶׁעַל זֶה נֶאֱמַר וְאַתָּה
 מְחַיֶּה אֶת כָּל־הֵם) הוּא בְּבִחִינַת שֵׁם.

(באתי לגני - תשר"מ, סעיף ה)

in the writing²⁵ of my father, my mentor [R' Levi Yitzchok Schneerson, of righteous memory], where he finds significance and deep meaning even in secular names (of people and places²⁶)—even learning from them novel concepts and directives in one's service of Hashem.]

It follows, thus, that the Divine life-force animating all creations (regarding which the verse “And You animate them” refers) is termed “name” *Shem*...

(Basi L'Gani, 5744, ch. 5)

ARIZAL | האריז"ל

Context: *The Rebbe is contrasting the term used to describe the G-dly life-force in the universe “Chayus” (lit. vitality, which indicates that its impact is sensed in the recipient and is revealed, giluy), vs. the term used in Tanya where the G-dly energy is termed “name,” Shem, which can imply a hidden force, not revealed to its recipient. Here, he Arizal is saying that even creations which do not seem to exhibit any signs of life-force still have it within them. This proves that the G-dly energy within creation—as termed “Shem” (name) is concealed. [See also quoted from the Ba'al Shem Tov, The Maggid and R' Levi Yitzchok on this topic.]*

וַיֵּשׁ לֹמֵר, שְׂוֵהוּ גַם מֵה שֶׁהוּבָא
 בְּשֵׁעַר הַיְחוד וְהָאֵמוּנָה בְּשֵׁם
 הָאֲרִיז"ל שֶׁגַם בְּדוֹמִים מִמֶּשׁ כְּמוֹ
 אֲבָנִים וְכו' יֵשׁ בְּחִינַת נֶפֶשׁ וְחַיּוֹת
 רוּחָנִית, שֶׁכְּוֹנֵתוּ בְּ"דוֹמִים מִמֶּשׁ"
 הֵיא גַם לְבִחִינַת דוֹמִים בְּרוּחָנִית.

דְּהֵנָּה, כָּל הַנְּבִרָאִים (כְּמוֹ שֶׁהֵם
 מִצַּד עֵצִים מֵהוּתֵם) מְרָאִים

We can suggest, that this is (the meaning of) what is quoted in (Tanya) Sha'ar HaYichud VeHaEmunah,²⁷ in the name of the Arizal,²⁸ that even with that which (appears to be) utterly inanimate matter like stones etc. there is (nonetheless) a soul and spiritual life-force. The nuance (and emphasis) “utterly inanimate” (*Domem mamosh*) is meant to include even something spiritually ‘inanimate’ (literally ‘silent’²⁹).

For, all creations (in their default state) ought to point towards i.e. reveal their innate G-dliness

25. R' Levi Yitzchok had a unique approach in learning Torah, where he would find deep connections, even at the Kabbalistic level, with the name of a scholar and the teaching he taught, or things he did and said. This is not limited to Torah scholars or names of Jewish people, but even gentiles and secular places. See Chayenu for Parshas Shemini 5782, and Pekudei 5784, Likutei Levi Yitzchok section, where he interprets a secular person's name according to Kabbalah and its significance.

26. See Yalkut Levi Yitzchok Al HaTorah, Michtvei Chasuna, pp. 415-418 for a comprehensive index of names of over 50 cities/locations which R' Levi Yitzchok interprets according to Kabbalah (!).

27. Ch. 2.

28. Eitz Chaim, Gateway 39, Drush 3.

29. The word for inanimate matter in Hebrew, *Domem*, literally means it's silent. Thus the Rebbe is interpreting it literally yet figuratively—a creature which is silent in its praise of its Creator.



ומגלים את החיות האלקי שבהם, היינו שהנבראים עצמם אומרים (זיי אליין זאגן) שיש בהם חיות אלקי. ועל דרך הידוע שכל נברא אומר שירה להקדוש ברוך הוא.

אמנם, מצד ריבוי ההעלמות וההסתרים יש נבראים שהם בבחינת דומם, שאינם מגלים (זיי זאגן ניט) את החיות האלקי שבהם. ועל זה אומר שגם בדומם ממש (הנבראים שהם בבחינת דומם) יש בחינת נפש וחיות רוחנית.

(באתי לגני - תשד"מ, סעיף ה)

which animates them. In other words, they “articulate” their Source, the Divine energy which gives them existence and life. This is what (Per ek Shira is about, namely) the “song” each creature sings to its Creator.

However, due to the extreme concealment of G-dliness there are creations which are silent and do not “articulate” (i.e. express or point to) the G-dliness within them. Thus, the Arizal emphasizes that even these ‘silent’ creatures too, have a soul and Divine energy.

(Basi L'Gani, 5744, ch. 5)

י. שמואל-א, ב, ב.
 יא. ואיתא בזהר: ח"ג מד, א. וראה לקו"ת שה"ש רד"ה צאינה וראינה (הראשון) [כא, ב].
 יב. דרך הזוכית... אדומה ירוקה ולבנה: המשל דהארה דרך זוכית הובא בפרדס שער ד' פ"ד בענין הספירות. ומה שתפס אדומה ירוקה ולבנה י"ל מפני שהם בג' הקווין. ראה זח"א ע"א, ב. לקו"ת שה"ש סד"ה הנך יפה [יד, א].
 יג. ראה תקו"ז סוף תיקון נו. זהר חדש יתרו (לד, ג). הובא ונתבאר באריכות בהמשך תרס"ו ד"ה וילך הוי' את הים ואלך (ע' קסה [ריט] ואילך).

א. נחמי' ט, ו.
 ב. קלא, ב.
 ג. הון ומפרנס: ראה ע"ז ג, ב.
 ד. תהלים קלט, ח.
 ה. ספ"ב.
 ו. תהלים מח, ב.
 ז. ראה תניא פמ"ב (ס, ב). לקו"ת אמור לא, א. ובכ"מ.
 ח. ראה סה"מ תרס"ד ע' ב ואילך. המשך תער"ב ח"ג ע' א'תע. ועוד.
 ט. קל, א.

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