

LESSONS IN
בארתִי לגבי

A DISCOURSE BY THE REBBE RAYATZ,
ILLUMINATED BY THE REBBE

פרק טו

אוא"ס למעלה עד אין קץ

Dedicated to A gentle soul and a noble spirit

THE TOMIM, **Rav Baruch Binyomin** ע"ה

THE SON OF, יבלחט"א,

**Rav Tzvi and Rochel Blima
Thaler**

Occupied in the study of the treasures of Torah.

Bonded to נשיא דורנו רבי מנחם מנדל של רבי מנחם מנדל of Lubavitch.

He shared with many the light and warmth of Chassidus,
its stories, melodies, and the historic lore of 770, Beis Chayeinu,

"the house from which we draw our vitality"

He lived with humility, with hope and eagerness for the Geula

נלב"ע ו' מר-חשון תשפ"ה



In Memory of my dear sister

Alessa Bina BAS **Leib Wirberg**

28 NISSAN 5778

She followed the Rebbe and did all she could to
reveal Moshiach in her thought speech and deeds.

She raised generations with her husband Yosef Boruch
that are following in her footsteps.

She was a true advisor to many



Dedicated by

**Hinda Yehudis and Yosef Langer
and family**

באתי לגני תש"י

LESSONS IN
BASI LEGANI, 5710

by
RABBI YOSEF Y. SCHNEERSOHN
OF LUBAVITCH

SECTION 15

Translation and Commentary by
Rabbi Eliyahu Touger



Kehot Publication Society
770 Eastern Parkway • Brooklyn, New York 11213
5785 • 2025



SICHOS IN ENGLISH

BASI LeGANI 5710

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SICHOS IN ENGLISH

788 Eastern Parkway | Brooklyn, New York 11213

718.778.5436 | www.SIE.org | editor@sie.org

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Kehot Publication Society

Published by

KEHOT PUBLICATION SOCIETY

770 Eastern Parkway | Brooklyn, New York 11213

718.774.4000 | Fax 718.774.2718

editor@kehot.com | www.kehot.org

ORDER DEPARTMENT:

291 Kingston Avenue | Brooklyn, New York 11213

718.778.0226 | Fax 718.778.4148

www.kehot.com

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Typography, template, and cover design by Spotlight Design

ISBN 978-0-8266-0613-6

PUBLISHER'S FOREWORD

In *Tanya, Iggeres HaKodesh*, Epistle 28, the Alter Rebbe writes:

As is well known, all the labor of man in which his soul toiled during his lifetime [and which remains] above, in a hidden and concealed state, becomes revealed and radiates in a manifest way, from above downward at the time of his passing.

A *tzadik* (“righteous individual”) is intrinsically identified with his Torah teachings. As such, a *maamar* published by a *tzadik* for study on the day that ultimately became the day of his passing reflects and encapsulates his Divine service as a whole. Moreover, a *tzadik*’s primary mission is not his own self-perfection, but rather to serve as a guide for the Jewish people as a whole. Consequently, such a *maamar* also provides direction and a deeper sense of purpose for the broader community.

Accordingly, the Rebbe¹ identified the *maamar Basi LeGani* as a spiritual will, outlining the primary objectives of the Divine service of the Rebbe Rayatz and spelling out the legacy he sought to leave his followers. More importantly, the *maamar* serves as a mission statement, providing clear marching orders for the generation to follow.

The Rebbe underscored the significance of studying this *maamar*, explicitly stating less than a year after the passing of the Rebbe Rayatz:

I would like to propose that we all commit to memory the *maamar* entitled *Basi LeGani*, either in its entirety or in part.... In times of confusion or doubt... we should contemplate it. It is not the quantity that counts. What matters... is that we connect ourselves to the source.... Mastering the discourse will nourish our soul-connection (*hiskashrus*) with its author, not merely when reciting it, but at other times too, allowing our minds to be suffused with the teachings of the Rebbe Rayatz.

1. In this Foreword and throughout the entire text, “the Rebbe Rayatz” refers to Rabbi Yosef Yitzchak Schneersohn, the sixth Rebbe of Chabad-Lubavitch. The term “the Rebbe” refers to his son-in-law and successor, Rabbi Menachem Mendel Schneerson, the seventh Rebbe.

OVER FOUR DECADES OF EXPLANATION

In *Chassidus*, there are elaborate explanations of how a master teacher communicates the profundity of his wisdom to his students. It is not an immediate process, as our Sages² teach, “A person does not [fully] comprehend the understanding of his teacher until after 40 years.” In other words, a truly skilled teacher embeds the innermost depths of his knowledge, ideas that cannot be communicated directly, within the intricate nuances of his lessons. The students will not grasp these obscure subtleties immediately. Instead, the teacher seeks for them to invest themselves in his teachings, exploring and plumbing their depths through careful analysis over time. As the student grows and matures, the inner meaning of the teacher’s message gradually becomes clear.

We saw this motif play out before us. For close to 40 years, at the *farbrengen* commemorating the *yahrzeit* of the Rebbe Rayatz, the Rebbe would review the *maamar Basi LeGani*, expounding upon it through the *maamarim* and *sichos* he delivered.³ Each year, he focused on one of the 20 sections comprising the Rebbe Rayatz’s *maamar*, analyzing it in detail and revealing deep insights interwoven within the fabric of the Rebbe Rayatz’s words.

TWO VOICES IN SYMBIOTIC HARMONY

As one studies the Rebbe’s analysis of the *maamar* of the Rebbe Rayatz, he cannot but notice the meticulous attention the Rebbe, as the student, devotes to the precise wording of his master – the Rebbe Rayatz. The Rebbe carefully unpacks the intricacies of the language used, exploring the implications of the various examples and analogies employed by the Rebbe Rayatz. Nevertheless, at the same time, we see the Rebbe articulating his own vision of the mission with which he sought to inspire his own students:

that the goal of drawing down the *Shechinah*, the Divine Presence, and having it manifest in this world is both an immediate and attainable one,

2. *Avodah Zarah* 5a.

3. On occasions when *Yud Shvat* coincided with *Shabbos*, the Rebbe would hold two *farbrengens* marking that day – one on *Shabbos* afternoon and another on *Motza’ei Shabbos*. At each of these *farbrengens*, he would teach the *maamar* entitled *Basi LeGani*. Additionally, he would sometimes focus on this *maamar* during the *Shabbosos* preceding and following *Yud Shvat*.

Starting in 5749 (1989), the Rebbe no longer delivered a *maamar* on *Yud Shvat*. Instead, he edited and prepared for publication the *maamar* that he had delivered during the previous cycle.

that to achieve this, the Jewish people must call forth an all-encompassing and total commitment stemming from the deepest reaches of their souls, and that this endeavor is not reserved for a refined spiritual elite but is a collective responsibility that involves every member of our people, each one making his personal contribution to this unified effort.

NOW AVAILABLE IN ENGLISH

A dedicated team of researchers has spent several years delving into the Rebbe's exploration of the Rebbe Rayatz's *maamar*, carefully selecting insights that could be communicated clearly and incorporating them into a comprehensive study of the original *maamar*. In the pages to follow, *Basi LeGani* is presented in translation, accompanied by a running commentary that offers a digest of the Rebbe's insights culled over his 42 years of elucidating the *maamar*.

As the title *Lessons in Basi LeGani* implies, this volume was conceived as a *shiur*, a Torah class, in print. When a *maamar* is taught in a *shiur*, the teacher reads a passage, translates it into his listeners' preferred language, and intersperses his own explanations, some concise and others, lengthy. This process has now been adapted and replicated on paper.

As the accompanying sample indicates, readers are presented with the original Hebrew text of the *maamar*, its English translation, and explanatory notes added by the translators. The footnotes include translations of those originally found in the Rebbe Rayatz's *maamarim*, as well as additional references and commentary provided by our staff.

ORIGINAL HEBREW TEXT OF THE MAAMAR	23	MAAMAR BASI LEGANI 5710 - SECTION 1	TRANSLATION
HEBREW TEXT OF THE MAAMAR WITH NIKUD	<p>אינו כמו שהוא באצילות, כמו שהוא בבריאה יצירה עשיה, דאצילות הוא בבהינת גלי ההעלם, ואצילות מלשון אצלו וסמוך, וכן פרוש אצילות מלשון הצלה והפרשה דאצילות עם היותו בחינת עולם, אבל בכללותו הוא בכלל עולמות האין סוף,</p> <p>בְּהִינָת הָאוֹר אֵינוֹ כְּמֹ שֶׁהוּא בְּאֲצִילוּת, כְּמֹ שֶׁהוּא בְּבְרִיָּאָה יְצִירָה עֲשִׂיָּה, בְּאֲצִילוּת הוּא בְּבִהְיִנָּת גְּלִי הַהֶעֱלָם, וְאֲצִילוּת מִלְּשׁוֹן אֲצִילוּת וְסָמוּךְ, וְכֵן פְּרוּשׁ אֲצִילוּת מִלְּשׁוֹן הַצֵּלָה וְהַפְּרָשָׁה, דְּאֲצִילוּת עִם הַיּוֹתוֹ בְּחִינַת עוֹלָם, אֲבָל בְּכָלְלוּתוֹ הוּא בְּכָלְל עוֹלְמוֹת הָאֵין סוֹף,</p>	<p>The manner of illumination in <i>Atzilus</i> differs from that in the other three worlds, <i>Beriah</i>, <i>Yetzirah</i>, and <i>Asiyah</i>.</p> <p>For <i>Atzilus</i> is not a new entity, created from nothingness; instead, it is merely a revelation of the Divine light that had previously been concealed.⁵⁹</p>	EXPLANATORY WORDS ADDED BY THE TRANSLATORS
TRANSLATION OF THE FOOTNOTES IN THE REBBE'S TEXT	<p>וְאֲצִילוּת מִלְּשׁוֹן אֲצִילוּת וְסָמוּךְ,</p> <p>וְכֵן פְּרוּשׁ אֲצִילוּת מִלְּשׁוֹן הַצֵּלָה וְהַפְּרָשָׁה,</p> <p>דְּאֲצִילוּת עִם הַיּוֹתוֹ בְּחִינַת עוֹלָם,</p> <p>אֲבָל בְּכָלְלוּתוֹ הוּא בְּכָלְל עוֹלְמוֹת הָאֵין סוֹף,</p>	<p>The root letters of the name <i>Atzilus</i> (אֲצִילוּת) form the word <i>etzel</i> (אֶצֶל), "close," connoting that <i>Atzilus</i> is close and near to Him.</p> <p>Similarly, the root of the name <i>Atzilus</i> is shared by the word <i>hatzalah</i> (הַצֵּלָה), which means "emanation" and "separation."⁶⁰</p> <p>On the one hand, <i>Atzilus</i> is distant enough from its source to be categorized as a world. As mentioned, its <i>sefiros</i> are defined in nature.</p> <p>On the other hand, as a whole, it is considered as one of the worlds of the <i>Ein Sof</i>, i.e., a level subsumed within G-d's transcendent light that is not considered an independent entity.</p>	REFERENCES AND COMMENTARY ADDED BY THE TRANSLATORS

59. With regard to all the above, see *Torah Or*, *Parshas Bereishis*, the explanation of the *maamar* entitled *Ki Kalisher HaShamayim* (p. 3a), *Parshas Vayeira* (p. 14a), and the explanation of the *maamar* entitled *Ve'Elohe HaMishpatim* (p. 76b), et al.

60. See *Bamidbar* 11:25, which uses a derivative of that root, to describe how G-d separated a portion of Moshe's spirit and let it emanate forth and rest upon the 70 elders.

IN APPRECIATION

First and foremost, recognition is due to Rabbi Yonah Avtzon, ז"ל, who served as director of *Sichos In English* from 5738 (1978) until his untimely passing in 5779 (2019). He initiated the translation of *Basi LeGani* as one of SIE's first projects, publishing it several times in various iterations.

Gratitude is also due to:

Rabbi Shmuel Avtzon, who took up the mantle of leadership, assuming the leadership of *Sichos In English* with unwavering dedication to continuing his father's mission; he personally oversaw and actively contributed to every aspect of this project;

Uri Kaploun and Rabbi Sholom Ber Wineberg, whose initial translations have left their mark and whose masterful linguistic skill is preserved in certain parts of the current translation;

Rabbis Levi Paltiel, Naftoli Hertz Pewzner, Yosef Greenbaum, and Yaakov David, who meticulously researched the sources and ensured that the presentation of the Rebbe's insights is fully aligned with both his intent and the words of the Rebbe Rayatz;

Rabbi Eliyahu Touger, who translated the *maamar* and provided comprehensive explanations and sources;

Noam Harris, whose stylistic refinements improved the translation's readability and appeal;

Malki Barouchi, who skillfully edited and proofread the *maamar* in its entirety, contributing significant insight and clarity;

Zalmy and Meir Avtzon, who diligently proofread the final manuscript, improving its accuracy and coherence;

Yosef Yitzchok Turner, who devoted great effort to the typography, indefatigably inserting correction upon correction to achieve the polished appearance of the final text;

Zalman Stock, Moishe Muchnik, Zalman Friedman, and the Spotlight team for their creative vision, page styling, and cover design;

and the staff at Kehot Publication Society for their help in every phase of the project.

GAZING TOWARDS THE HORIZON

In the *maamar* he delivered on *Yud Shvat*, 5711 (1951), the Rebbe highlighted and expanded upon a theme from the *maamar* of the Rebbe Rayatz: Moshe was the seventh in the chain of *tzadikim* beginning with Avraham. It was he who ultimately drew the Divine Presence back down to the earthly realm. Similarly, we, as the seventh generation of Chabad-Lubavitch, are entrusted with the mission of fulfilling the ultimate purpose of creation – to once again draw down the Divine Presence into the physical world, anticipating the moment when “I will come into My garden,” “My bridal chamber,” when G-d and the Jewish people will rejoice together in the consummation of the ultimate intent and purpose of creation.

Sichos In English

OVERVIEW

It is a special moment. The person you love and admire most turns to you and says, “I would like to spend some time together, just the two of us. I’ve invested much effort into finding a place where we can be alone. Won’t you come and join me there?”

How could you possibly say no?

So, you set off together. As you walk, you catch a brief glimpse of what appears to be an exquisite garden – carefully arranged flower beds, trees spaced perfectly to highlight their individual beauty, elegantly designed rock gardens, and gently flowing streams.

With mounting anticipation, you proceed further. But when you finally arrive, it is nothing like what you were anticipating. Yes, there are trees and flowers, but everything is in disarray. Weeds have taken over, and trash is scattered all around.

Confused, you look into your beloved’s eyes, unable to voice the question on your mind.

Your beloved understands your unspoken words. As he holds your gaze, you sense that he has grasped your disappointment. Patiently, he begins to explain, “This is my place. I have invested so much into it, and soon you will soon be able to realize its potential. Because I care deeply about this garden, I want to share it with you. But I don’t want you to feel like a guest. I want you to also feel that it’s your place, that it belongs to you just as much as it does to me.¹ I want to see you as an equal, not someone I am bringing along out of kindness, but someone I love, respect, and value just as you do me.”²

He goes on, “This garden is now yours. I will join you here once you have made it ready for us. Trust me, I have invested so much in this garden that you will certainly² be able to unlock its potential. You have the inner capacity to do that, to transform it into the place that I long to share with you.

1. *Sefer Hamaamarim* 5679, p. 193. See the Rebbe’s explanation of this concept in his *maamar* entitled *Hamechaseh Ani MeiAvraham, Toras Menachem, Sefer HaMaamarim Melukat*, Vol. 1, p. 157.

2. See *Likkutei Sichos*, Vol. 15, p. 95ff.

“And then, ‘I will come into my garden’ – our garden.”

THE DAWNING OF A NEW ERA

The Baal Shem Tov taught that every occurrence in this world – even something as seemingly insignificant as the number of times a leaf swirls in the wind – is directly orchestrated by G-d’s unique *hashgachah pratis*, Divine Providence.³ If this is true of seemingly random events in nature, it certainly applies to the teachings of the Torah. The exact timing and circumstances in which a Torah scholar delivers a teaching are specifically ordained from above. This concept is reflected in the verse,⁴ “G-d made everything perfectly in its time,” which is understood as referring to the designated moment and setting for each Torah insight to be revealed within the world.

This is particularly evident concerning the *maamar* entitled *Basi LeGani* (“I have come into My garden”) by the previous Lubavitcher Rebbe, the Rebbe Rayatz. He had originally intended for it to be published to commemorate his grandmother’s passing (*yahrzeit*) on *Yud Shvat*. However, that day ultimately turned out to be the day of his own passing. As such, it marked the dawning of a new era for Chabad-Lubavitch, with the ascent of his son-in-law, the Rebbe, Rabbi Menachem Mendel Schneerson, as the seventh to take the helm of leadership of the Chabad movement.

The *maamar* appears to contain subtle intimations of both these events. In the fifth section, the Rebbe Rayatz writes:

After all, who is the man who knows when his time will come? In the words of *Midrash Rabbah*,⁵ “It is not given to man to tell the Angel of Death, ‘Wait until I have settled my accounts and arranged my household...’”

And in the tenth section, the Rebbe Rayatz quotes the verse,⁶ “Man has a fixed time on earth,” explaining that “every man is apportioned a fixed span of ‘days that were created.’”

3. Cited by the Rebbe Rayatz in *Likkutei Dibburim* (in English translation), Vol. 1, p. 177.

4. *Kohes* 3:11. The Midrash (*Kohes Rabbah* 3:15) interprets this idea to mean that although the Torah existed before creation, G-d chose to give it at a specific, predetermined moment in history. The Rebbe expands on this concept, explaining that every individual Torah concept has its own designated time for revelation. Until that time comes, that particular teaching remains beyond human understanding (*Toras Menachem*, Vol. 4, p. 26; Vol. 60, p. 129).

5. *Devarim Rabbah* 9:3.

6. *Iyov* 7:1.

Similarly, he appears to allude to the commencement of a new phase in Chabad-Lubavitch history by incorporating the teaching that “all those who are seventh are cherished”⁷ into his citation of the midrash from *Shir HaShirim Rabbah* on the verse, “I have come into My garden,” which serves as the central theme of the entire *maamar*.⁸

WHAT THE OPENING VERSE TEACHES

The Rebbe Rayatz’s choice of the *maamar*’s opening verse,⁹ “I have come into My garden,” sets the stage for its central theme. What is a garden? A place where one goes to relax, to luxuriate in the beauty of the surroundings, and to derive pleasure from the way human creativity is capable of enhancing nature’s splendor and beauty.

The Midrash¹⁰ understands this verse as symbolizing the return of the Divine Presence (*Shechinah*) to our world. In other words, the Midrash is encouraging us to view the world as G-d’s own garden – a cherished space that brings Him joy and pleasure. Furthermore, based on linguistic parallels, the Midrash teaches that the Hebrew word for “My garden” (*gani*) can also be understood as “My bridal chamber” (*ganuni*). This similarity suggests that our world is a place where we, the Jewish people, G-d’s bride, can intimately bond with Him.

By using this verse, the Rebbe Rayatz is guiding us to view this world in a new light – as a privileged opportunity to share G-d’s “garden” with Him. Moreover, the verse portrays G-d as inviting us into this garden not merely as guests, but as His bride, with whom He shares His very Essence.

The Rebbe Rayatz thereby offers us a fresh perspective on a foundational chasidic concept. In *Tanya*,¹¹ the Alter Rebbe teaches that G-d created the world because He desired a dwelling in the lowest realm – our physical world. We can understand G-d’s desire for a home based on what our own homes mean to us. Our homes are places where we can be completely ourselves, expressing ourselves freely and allowing our innermost essences to manifest themselves. By opening the *maamar* with this verse, the Rebbe Rayatz highlights the joy

7. *Vayikra Rabbah* 29:11.

8. See also footnote 5 to section 1, which mentions that some chassidim interpret the way the Rebbe Rayatz cites the source of the Midrash as an allusion to the Rebbe.

9. *Shir HaShirim* 5:1.

10. *Shir HaShirim Rabbah* on the above verse.

11. *Tanya*, ch. 36, based on *Midrash Tanchuma*, *Parshas Bechukosai*, sec. 3, *Parshas Naso*, sec. 16.

and pleasure that this earthly dwelling brings to G-d and, by extension, to the Jewish people who share it with Him.¹²

SO THE INTENT IS CLEAR FROM THE OUTSET

In an uncharacteristic manner, the Rebbe Rayatz introduces the *maamar*'s primary theme almost at the very outset, stating:

This, [then (*Vezehu*),] is the meaning [of the verse,] “I have come into My garden,” [i.e., “I have come into] My bridal chamber.” [This is interpreted by our Sages to mean that the *Shechinah* is speaking of its return] to its original location, its essential abode – for the essence of the *Shechinah* was once in this lowly world.

Now, the ultimate purpose of the creation of [the spiritual and physical] worlds [is that] “The Holy One, blessed be He, desired to have a dwelling place in the lower worlds” – that G-dliness be revealed below, [on this material plane,] by means of man's Divine service of subordinating (*iscafia*) and transforming (*is'hapcha*) [his physical nature and that of the world around him].

As the Rebbe later notes,¹³ it is very unusual to find the term *Vezehu*, translated as “This, then, is the meaning,” at the beginning of a *maamar*. Usually, it appears at the conclusion, when the author is summarizing his ideas. However, its placement here is appropriate because it encapsulates not only the theme of this introductory *maamar* but also, in a broader sense, the entire series of *maamarim* bearing the title *Basi LeGani*.

A PLACE CALLED HOME

At the heart of the Alter Rebbe's teaching,¹² “The Holy One, blessed be He, desired to have a dwelling place in the lower worlds,” lies the fundamental concept conveyed in this series of *maamarim*.

The world is described as being “desired” by G-d. When asked to clarify the reason for this desire, the Alter Rebbe responded,¹⁴ “With regard to a desire,

12. See the *sichos* of *Yud Shvat*, 5732 (1972), where this theme is developed.

13. The *maamar* entitled *Basi LeGani*, 5731, footnote 12.

14. Cited in the *maamar* entitled *Yom Tov shel Rosh HaShanah*, 5666, and the *maamar* entitled *Shokav Amudei*

you don't ask 'Why?'" In other words, there are certain things which we do because of a reason; our minds or our feelings compel us to act in this manner. Although those thoughts or feelings may be deeply rooted, they ultimately stem from external factors. Consequently, actions prompted by our thoughts or feelings are not expressions of our innermost selves.

By contrast, a pure desire – wanting something simply because one wants it – is a manifestation of a person's true essence, his inner "I" coming to the surface. By stating that G-d desired this world, the Alter Rebbe emphasizes that G-d invests His innermost self when creating it.

As mentioned, a dwelling means "a home" – a place where we can simply be, expressing our truest selves. This further develops the previous idea: G-d created this world to reflect His innermost Essence.

Such a dwelling can only exist in this lowest world. The loftier, spiritual realms reveal particular Divine qualities and attributes, similar to how the limbs of the body reveal the specific soul powers vested in them.¹⁵ Each spiritual realm is designed to reveal a specific dimension of G-dliness. Yet this very fact prevents any of these realms from serving as conduits for G-d's limitless Essence, which, by nature, cannot be confined to any structure, no matter how lofty or refined it might be.

Paradoxically, the very nature of our physical world – its apparent lack of any obvious or logical connection to G-d or His Divine purpose – is precisely what makes it the ideal dwelling place for G-d's Essence. No definition or description can adequately capture what His Essence is; all we can say is that He is. Similarly, the raw materiality of our world lacks any inherent structure or definition. Any structure or definition we perceive comes from qualities distinct from its fundamental material existence. All that can be said about it is that it exists. It is such a world that is most suited to serve as a conduit for G-d's Essence to be manifest.

Sheish, 5702, sec. 19.

15. For example, the particular makeup of the organ of the brain is specifically suited to express the power of cognition, that of the eye to express the power of sight, and that of the legs to express the power of movement. Similarly, all the other limbs and organs are distinctly structured to express the powers associated with them. In a like manner, the various spiritual worlds and *sefiros* each have a specific spiritual form suited to express the spiritual quality they are intended to reveal.

THE NEED FOR A PARTNER IN CREATION

Obviously, in its current lowly state, our world is not yet fit to be G-d's dwelling. Yet herein lies the enigma central to the Divine desire for a dwelling in the lower realms.

Only a world whose core essence has no inherent structure or definition can be His dwelling place. Since it lacks these qualities, the Divine Presence is not readily apparent, allowing humanity the freedom to choose whether to follow or ignore His will. How, then, can such a world become G-d's dwelling? A dwelling for G-d must be G-dly. Although G-d is without definition or structure, He embodies the quintessence of perfection, being the source of all goodness and positive qualities. Therefore, His dwelling must be suitable for Him, reflecting those attributes and virtues. It follows that the world He created to fulfill this desire must integrate both these elements: The form in which it is initially created must not reflect any virtue; yet, as its potential is developed and brought forth, all its positive qualities can become manifest. In other words, a process of transformation is necessary to reveal the latent potential within the world, enabling it to become a fitting dwelling for G-d.

Now, this process of transformation cannot be initiated directly by Divine intervention. If that were the case, it would not be a genuinely lowly realm; all creation would simply reflect the pure Divine plan that brought it into existence. Instead, to serve as a dwelling place for His Essence, the world must be fraught with challenges. As the Rebbe Rayatz mentions in the *maamar*, "The soul will descend [from its Divine Source] to this lowly plane and become en clothed in a body and an animal soul, which will conceal and obscure the soul's light." In other words, G-d intentionally brought the world into being in a manner whereby not only would its G-dly nature not be evident, but there would also be forces that appear to draw humanity away from their connection to G-d.

Although man is placed in such a setting, the Rebbe Rayatz teaches that "despite all this, [through the study of Torah and the observance of the commandments,] the soul will refine and purify the body and the animal soul, as well as its portion of the world [at large]."

This illustrates the message of the opening vignette: The world was intended to be G-d's dwelling place, a realm where His Essence can be fully manifest, much like a person is most authentic in his own home. However, for this to come to fruition, G-d needs a partner in creation – a bride, a "homemaker," as it were – we, the Jewish people. Through our own efforts and on our own initiative,

we will transform the world into the dwelling that we will share with Him.

HOW G-D'S DWELLING IS FASHIONED

When explaining that G-d's dwelling will be established through man's Divine service, the Rebbe Rayatz highlights two key approaches: *iscafia* – subduing our physical nature and surrounding environment; and *is'hapcha* – transforming both our personal nature and the world into conduits for holiness.

These motifs complement each other, each contributing an element the other lacks.

Iscafia refers to our efforts to compel our natural, animal tendencies to follow G-d's will even when it contradicts our innate inclinations. In such cases, fulfilling G-d's will presents a challenge because it requires that we act against our nature. In the process of *iscafia*, we transcend our natural limitations, which requires tapping into our inner G-dly essence, a potential surpassing our individual selves and even our spiritual capacities. This effort elicits a manifestation of the essential, unbounded Divine potential of our souls. However, while the Divine service of *iscafia* takes us beyond our nature, it does not fundamentally alter our inner personalities or core beings.¹⁶ Similarly, our efforts of *iscafia* elicit a Divine light that transcends the spiritual frameworks of this world. However, it is important to note that this light does not permanently transform the fundamental structure of reality.¹⁷

The Divine service of *is'hapcha*, however, brings about this inner transformation. On an individual level, we are able to change the lenses through which we view existence and to operate from a different place within our personalities. We are not concerned with subduing or suppressing our natural thoughts and emotions because these faculties have become actual expressions of G-dliness. Similarly, in the broader context of the world at large, *is'hapcha* works to dissolve the concealment that characterizes material existence. The very structures that once prevented G-d's light from being revealed become conduits for its revelation.

16. To cite a somewhat parallel concept: In *Tanya*, chs. 18 and 19, the Alter Rebbe states that, by and large, even the sinners of Israel are willing to sacrifice their lives for the sanctification of G-d's name. This implies that even when fulfilling this lofty act of self-sacrifice, they remain described as "the sinners of Israel" because their inner nature has not been transformed.

17. Similarly, while a miracle reveals Divine energies that transcend nature, it does not change nature itself. For example, the effects of each of the Ten Plagues were merely temporary.

HOLY FOLLY

In the opening *maamar* of the series, the Rebbe Rayatz illustrates this motif with the example of transforming foolishness. He draws a connection between the boards of acacia wood (*shitim* – שִׁטִּים) used for the walls of the *Mishkan* – the Sanctuary that traveled with the Jewish people through the desert – and the Hebrew words for “deviation” (*shitah* – שִׁטָּה) and “folly” (*shtus* – שְׁטוּת), which share the same root letters.

He explains that folly lies at the heart of a person’s deviation from G-d’s will, as our Sages taught,¹⁸ “No person will commit a sin unless possessed by a spirit of folly.” This implies that if a person were consciously aware that sinning creates a separation from G-d, he would never sin. Why, then, does he sin? Because he is acting out of a lack of mindfulness.

Nevertheless, the reason a person has the potential to deviate from the path of logic in such a manner is that G-d ultimately desires that he serve Him in a manner that transcends logic – with a commitment to His service that surpasses all possible limitations, including those imposed by reason. G-d calls for service that reflects a person’s true G-dly essence, marked by unbounded energy and vitality. The boards of the Sanctuary serve as a paradigm, showing how worldly folly can be transformed into holy folly.

Similarly, when a person undergoes this internal transformation, he becomes a catalyst for a similar shift in the world at large, causing a setting characterized by spiritual darkness to be illumined with G-dly light.

UNCOVERING TRUTH

In the second *maamar* of the series, the Rebbe Rayatz gives another example of the transformation of an undesirable quality, highlighting the nullification and transformation of falsehood. Focusing again on the walls of the Sanctuary, he explains that the word *keresh* (קֶרֶשׁ), Hebrew for “board,” is composed of the same letters as *sheker* (שֶׁקֶר), Hebrew for “falsehood.” Our Divine service involves recognizing the falsehood of a materially oriented existence and making boards for G-d’s dwelling from it.

The Rebbe Rayatz teaches that the key to moving beyond falsehood and perceiving the true reality that pervades existence is the approach of *bittul* –

18. *Sotah* 3a.

self-nullification. Only when we step beyond the limitations of our personal identity can we grasp the truth of reality and convey it to others. This approach of *bittul* helps us gain an objective conception of existence, attuned to the reality of our circumstances.

Without *bittul*, however, our lives are governed by self-concern, and we find ourselves on a slippery slope that could very easily lead to transgression. This is where the two modes of Divine service, *iscafia* and *is'hapcha*, come into play. We must struggle against the impulse to color our perception of reality with personal thoughts and desires (*iscafia*) and, instead, transform our approach to one of outward-oriented giving (*is'hapcha*).

REFRAMING OUR SELF-PERCEPTIONS

Transforming foolishness, falsehood, and other negative aspects of the world-view that dominate our material existence requires a fundamental reorientation of our sense of identity as Jews. Rather than viewing ourselves as individuals with personal wants and desires – even spiritual ones – we must see ourselves as part of the Jewish nation as a whole and define our lives within the context of the mission God entrusted to our people. For this reason, from the conclusion of the second *maamar* onward,¹⁹ the Rebbe Rayatz features the Jewish people's designation as *tzivos Hashem*, “the legions of G-d.”

This title redefines our approach to Divine service. We are no longer solely focused on the personal task of self-refinement, personal development, or spiritual growth; we are soldiers in G-d's army and must dedicate ourselves to the task of transforming the world with the self-sacrifice characteristic of a soldier.

Furthermore, the mission to make ourselves and our world into a dwelling place for G-d is not merely a personal endeavor; it is a shared objective of the entire Jewish people, one to which we devote ourselves with a strength beyond our own individual capacities.

19. More specifically, the focus on the Jewish people's identity as *tzivos Hashem* and the manner in which they access their essential power by tapping the quality of *netzach*, “victory,” within their souls is explained in section 11 of the third *maamar* and in the fourth *maamar*, comprising sections 16 through 20. Sections 12 through 15 delve into the nature of the spiritual energies described as the “Divine treasure,” which is bestowed upon the ordinary foot soldiers to empower them to achieve victory in battle, as explained below.

WHAT A CHALLENGE BRINGS OUT

To clarify the potential that we possess and how we can harness it in our national mission to transform the world into G-d's dwelling place, the Rebbe Rayatz explores the attribute of *netzach*, "victory," that we each possess within our souls. This attribute serves as a driving force that motivates us to dedicate all our energies and resources – indeed, even our very lives – to triumph over the enemy. When we summon the inner strength to overcome spiritual or material challenges, we draw on the essential soul power embedded within this attribute.

In an ultimate sense, the attribute of *netzach* is fully expressed only when we confront an adversary who threatens our core beings. Only such a profound struggle can evoke our deepest strengths and reveal our truest selves. Without such an opponent, there would be no real challenge and, consequently, the attribute of victory – the potential to manifest our innermost beings – would not be fully awakened.

The name *Adam*, "man," comes from the phrase,²⁰ *adameh leElyon*, meaning, "I resemble the One above." This connection suggests that human attributes and qualities reflect those of G-d. However, the possibility of a Divine attribute of victory raises a question: How could anything pose a challenge to G-d, thereby arousing His attribute of victory?

The answer lies in the concept introduced at the beginning of this series of *maamarim* –that G-d desired a dwelling in the lowest world, a realm where His Essence would be revealed. Since the attribute of victory enables the revelation of G-d's Essence, G-d created a world that appears to oppose His will in general and challenge His desire for a dwelling place in particular.

G-d then invested this potential for victory within the Jewish people, "the legions of G-d," imbuing them with the strength to overcome these challenges and transform the world into His dwelling place, a place where His Essence can be fully revealed.

DEFINING THE UNDEFINABLE: WHAT IS THE DIVINE TREASURE?

To illustrate the potential given to the Jewish people to fulfill their mission

20. *Yeshayahu* 14:14. This verse is understood as alluding to the parallel between man's spiritual potentials and the sublime *sefiros*. See *Shelah, Chelek Torah Shebichsav*, p. 301b, *et al.*; *Asarah Maamaros*, the *maamar* entitled *Eim Kol Chai*, sec. 2, ch. 33, and others.

of transforming the world into G-d's dwelling, the Rebbe Rayatz presents an analogy of a mortal king's intense desire for victory. We see that a king is willing to squander the ancestral treasures stored in the nation's vaults for generations to achieve victory.

What is the king sacrificing? A treasure is not wealth accumulated for practical purposes, but something valued for its essential worth, cherished for the sheer pleasure it brings its owner. And yet, even such treasures are squandered in order to prevail in the challenge of war. In the spiritual counterpart, the Divine treasure vaults refer to a level of G-dliness that transcends the entire concept of creation and even surpasses the entire notion of revelation. It is essential, reserved for G-d Himself, as it were. Nevertheless, G-d grants these treasures to the Jewish people to enable them to prevail in their struggle to transform the world into a dwelling for Him.

To clarify the nature of the Divine treasure, the Rebbe Rayatz²¹ quotes and then explains a statement of the *Tikunei Zohar*,²² "[G-d's] infinite light (*Or Ein Sof*) extends upward without bounds and downward without end." He first clarifies the dimension of this light that "extends... downward without end," expounding upon its unbounded and unrestricted potential. In the three sections²³ dedicated to discussing this aspect of G-d's light, the Rebbe Rayatz explains that its infinite quality is manifest even as it is expressed within the realms of limitation created through the process of *tzimtzum* – the contraction and concentration of G-d's light. This dimension of G-d's light permeates every element of existence, including the lowest levels, while remaining unaffected by their limitations, and continues to be expressed in its fundamental simplicity.

WHEN LIGHT DOES NOT SHINE OUTWARD

By helping us understand the wondrous nature of the light that "extends... downward without end," the Rebbe Rayatz provides a basis for appreciating the unique transcendence of the light that "extends upward without bounds."²⁴ The dimension of G-d's light that extends downward represents an unbounded, transcendent revelation, yet it remains within the realm of revelation.

21. See sections 12–17, which comprise the main body of the third *maamar* in the series and the first two chapters of the fourth *maamar*.

22. See *Tikunei Zohar*, *Tikun* 57.

23. Sections 12–14.

24. This is the subject matter of sections 15–17.

By contrast, the aspect of G-d's light that "extends upward without bounds" is intrinsically united with G-d's Essence, transcending the very concept of revelation.

Revelation, even the most elevated and transcendent, involves G-d extending His light outward, as if to reach a realm beyond Himself. The dimension of G-d's light that "extends upward without bounds," however, does not extend outward. On the contrary, it reflects the way all existence is encompassed within G-d's own conception. As such, it remains concealed and utterly incomprehensible, even to the loftiest created beings.

The Rebbe Rayatz uses the analogy of a treasure to help us understand the nature of this transcendent dimension of G-dly light. As mentioned above, a treasure is not valued for its practicality – what can be done with it or what it can procure – but for its inherent worth: the pleasure and satisfaction it brings its owner. The dimension of G-dly light that extends downward is described as infinite and transcendent in relation to the material world and the entire hierarchy of spiritual frameworks from which our world emerges. Nevertheless, this light is still related to our material world and those spiritual frameworks. After all, it was brought into being to maintain their existence and grant them life. The Rebbe Rayatz elaborates on this subject to enable us, by comparison, to reach a more thorough understanding of a higher dimension of G-dly light, that which "extends upward without bounds," a level of light entirely unrelated to creation or even to the transcendent dimensions of spiritual existence beyond creation.

This dimension serves no functional purpose; rather, it represents an inherent dimension of G-d's essential Being – who He is for Himself, as it were. This is described as G-d's treasure, and He bestows it upon the Jewish people, thereby enabling them to fulfill their mission of transforming this physical world into His dwelling.

ACCESSING OUR TRUEST SELVES

The gift of the Divine treasure to the Jewish people involves a twofold dynamic. First, the ordinary soldiers in G-d's legions can access the Divine treasure vaults by tapping the essential energy invested in the attribute of victory. This requires setting aside all sense of self and fully devoting themselves to the mission of transforming the world into G-d's dwelling place. Simultaneously, G-d opens these treasure vaults, freely distributing its contents to these ordinary foot sol-

diers, imbuing them with the potential to be victorious in their spiritual battles.

There is an additional aspect to this process: G-d invests the Divine treasures within the ordinary foot soldiers themselves. This allows G-d's dwelling to be realized within their very beings, making them exemplars in whom G-d's ultimate intent in creation is manifest.

In a personal sense, this means that we as Jews must tap the essential core of our souls to overcome the challenges this material world presents and, as a result, the Divine treasures – i.e., the most essential Divine energies – are revealed within us. This is the intent of the verse,²⁵ “And they shall make Me a Sanctuary and I shall dwell *among them*,” interpreted by the Sages²⁶ to mean, “within each individual Jew,” thus making every individual a sanctuary in microcosm, a place where the Divine Presence is revealed.

WHEN WE WILL ENTER THE GARDEN

The Rebbe²⁷ draws attention to a significant nuance in the Rebbe Rayatz's concluding words to this series of *maamarim*, “[Drawing down the treasure involves] the revelation of the innermost essence of the *Ein Sof*.” Earlier in the series, the Rebbe Rayatz described the sublime treasure vaults as representing a lofty level within G-d's light. While the level referenced there is indeed lofty and subsumed within His Essence, it is still categorized as “light” and not as the direct “revelation of the innermost essence of the *Ein Sof*.”

The Rebbe explains that in the previous sections, the Rebbe Rayatz was describing the revelations that inspire and motivate our Divine service. Those revelations, though rooted in a lofty source, do not emanate from “the innermost essence of the *Ein Sof*.” By contrast, “the revelation of the innermost essence of the *Ein Sof*” is something that is manifest *as a result* of our Divine service. The Rebbe clarifies that our Divine service alone is insufficient to catalyze such lofty revelations. However, when we complete our Divine service to the fullest extent possible, these revelations are drawn down on G-d's own initiative.

This process – revealing G-d's innermost Essence in the physical world through our Divine service – is the ultimate purpose of creation. It is the culmination

25. *Shmos* 25:8.

26. *Reishis Chochmah, Shaar HaAhavah*, towards the beginning of ch. 6, *et al.*

27. See the Rebbe's *maamar* entitled *Basi LeGani*, 5730, secs. 21 and 22.

of G-d's cosmic plan, the moment when the Beloved (G-d) joins with His bride (the Jewish people), and together they enter His "garden."

טו) והנה כשם שאוא"ם הוא למטה מטה בהתפשטות וגילוי עד אין שיעור ומספר

— 15 —

THE SECOND MOTIF WITHIN G-D'S INFINITE LIGHT

In section 11, the Rebbe Rayatz explained the uniqueness of the attribute of *netzach*, "victory," stating that a king is willing to squander his nation's priceless treasures to vanquish his enemy and achieve victory. In section 12, he began defining the spiritual counterpart of a king's royal treasures that G-d is willing to "squander" for the sake of victory in the battle to make this world a dwelling for Him, clarifying that the treasures refer to the loftiest expressions of *Or Ein Sof*, G-d's infinite light.

In clarifying what is meant by *Or Ein Sof*, G-d's infinite light, he quoted the *Tikunei Zohar*,¹ which states that *Or Ein Sof* "extends upward without bounds and downward without end." From the end of section 12 until the end of section 14, the Rebbe Rayatz explained the dimension of G-d's infinite light that "extends... downward without end," permeating every element of existence, including those on the lowest levels. Although it is encloded even within those low levels of existence, this light remains unaffected by their limitations and is manifest in its simplicity.

In the present section, the Rebbe Rayatz proceeds to explain the dimension of His light that "extends upward without bounds." This is the dimension that he will identify with the priceless treasures in the heavenly treasure vault.²

וְהֵנָּה כְּשֵׁם שְׂאוֹר אֵין Just as G-d's infinite light extends downward to
סוֹף הוּא לְמַטָּה מְטָה ever lower levels,

1. See *Tikunei Zohar*, *Tikun* 57.

2. As the Rebbe Rayatz explains in sec. 17, within the description of *Or Ein Sof* as it exists before the *tzimtzum*, there are three levels:

a) *sheimos*, the source of the ten *sefiros*, G-d's light that is *memalei kol almin*, permeating all the worlds;
b) *sheim*, the source of *or habli g'vul*, G-d's light that is *sovev kol almin*, transcending all the worlds (both of these two levels are expressions of how His light extends "downward without end"); and
c) the essence of His light, which is included in His very Essence itself and is therefore above revelation – and any direct connection to revelation – entirely. (See the *maamar* entitled *VaYolech Havayah* in the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666.) This third level is identified as the heavenly treasure vault. In several *maamarim* (see the Rebbe's *maamar* entitled *Basi LeGani*, 5724, the third *maamar*, sec. 9, *et al.*), the Rebbe explains that the aspect of G-d's light that "extends upward without bounds" is still associated with revelation, and the heavenly treasure vault is associated with an even loftier level. In his *maamar* entitled *Basi LeGani*, 5729, sec. 4, the Rebbe clarifies his conception of the issue, stating that the essence of the light is the aspect of G-d's light that "extends upward without bounds," and that level can be called the heavenly treasure vault. That said, this aspect exists within His light. True, it is not at all connected to revelation. Nevertheless, since revelation comes from it, it is not the essential dimension of the heavenly treasure vault because the essence of the treasure vault transcends all possibilities of revelation. Instead, the heavenly treasure vault refers to G-d's Essence itself.

כלל, הנה כמו"כ הוא אוא"ס למע' מע' עד אין קץ בבחי' העלם האור שהוא בהעלם

בְּהִתְפָּשׁוּת וְגִלּוֹי עַד **being expressed and revealed** in a manner that tran-
 אֵין שְׁעוֹר וּמִסְפָּר כָּלֵל, **scends any measure or number,**

Since His light is inherently infinite and transcendent, existing before the *tzimtzum*, the fact that it shines after the *tzimtzum* within worlds that are characterized by limitation and self-awareness – and even in such realms, it preserves its inherent infinity – reflects how it is utterly boundless, transcending the ordinary pattern of the natural order.³

הֵנָּה כְּמוֹ כֵּן הוּא **so too, it “extends upward without bounds,”**
 אִין אֵין סוֹף לְמַעְלָה
 מַעְלָה עַד אֵין קֵץ

בְּבִחִיַּת הָעֵלֶם הָאִור **bringing about the concealment of the light.**

This statement, that the extension of the light “ever upward” leads to concealment, resolves a question the reader may have regarding the meaning of the statement of the *Tikunei Zohar* that G-d’s infinite light extends upward. Seemingly, since the light is by nature transcendent, existing before the *tzimtzum*, it obviously exists “above.” What is the novelty in saying that it extends upward? To rephrase the question in other words: That the light that exists before (i.e., above) the *tzimtzum* shines into the realms of existence after (i.e., below) the *tzimtzum* can easily be understood as an expression of it extending “downward without end.” However, the concept of its extension “ever upward” requires clarification.

In resolution, the Rebbe Rayatz explains that its extension upward suggests progressive levels of inclusion within its Source, which leads to its concealment vis-à-vis lower levels of existence.³

WHAT CONCEALMENT MEANS

With the above statement, the Rebbe Rayatz enables us to understand concealment (*he'elem*) in a different way than we usually would. We ordinarily conceive of concealment as referring to an object being covered by another object, thus becoming obscured from view. However, abstractly, the object that is covered is not concealed at all. From its vantage point, it is completely revealed and perceptible. The concealment is merely from the perspective of the viewer; something else is blocking his perception of the object.

3. The Rebbe’s *maamar* entitled *Basi Legani*, 5725, sec. 2.

אחר העלם, ובעילוי אחר עילוי, בבחי' העדר האור והעדר הגילוי, ובכללות הו"ע

Alternatively, we associate concealment with an object being so small and/or distant from us that it is not detectable by our eyes. However, this too is not considered true concealment. The object exists and could be perceived if a fit receptor were to be found.

Concealment in an ultimate sense means that the object exists and is fully manifest, but because its existence is of a different nature than ours, we cannot perceive it.

In other words, we can perceive or discern objects and expressions of energy that exist in the same framework of being as ourselves. G-d's light is an entirely different type of being. It is utterly transcendent. Thus, there are no receptors appropriate to perceive it. This is true concealment.

שְׁהוּא בְּהֶעֱלֵם אֶחָד הָעֵלִים, וְבְעֵלִי אֶחָד עֵלִי, There are progressive levels of concealment – **one concealment after another and one elevation after another** – as the light becomes absorbed within higher levels of G-dliness,

בְּבִחִינַת הָעֶדֶר הָאֹר, וְהָעֶדֶר הַגִּלּוּי, causing the perception of **an absence of light and an absence of revelation.**

The greater the extension of the inclusion of the light within its Source, the more profound its concealment will be vis-à-vis the lower realms of existence.

More particularly, the Rebbe Rayatz mentions two facets of concealment: an absence of light and an absence of revelation. The implication of “an absence of light” is that the light is withdrawn and included in its Source. The implication of “an absence of revelation” is that even in the places where the light shines, its presence is not revealed (i.e., it is imperceptible).³

To explain the difference between an absence of light and an absence of revelation: A teacher explains ideas to his students by giving analogies. Initially, the concept he is trying to illustrate with the analogy may not be revealed to the students (there is an absence of revelation). However, the teacher himself perceives the concept he desires to convey within the analogy (there is no absence of light).

An example of the absence of light would be a situation wherein the concepts exist in a totally amorphous manner within the deeper recesses of the teacher's consciousness. Somewhere in the source of his thinking processes lies the explanation of these ideas. However, not only is he unaware of how to conceive of – let alone explain – these ideas, but he is even unaware that there are specific ideas that he is trying to grasp in his own mind.

הצמצום שהי' באור אין סוף ב"ה, שהוא התעלמות האור והתכללות בעצמותו ית',

ובקללות הוא ענין The concealment of the light reflects **the** self-limiting
הצמצום שהיה באור **process of tzimtzum that takes place within** G-d's
אין סוף ברוך הוא, **infinite light.**

The Rebbe Rayatz is discussing the concept of concealment within G-d's light and identifying it with the *tzimtzum*. Now, the concept of *tzimtzum*, concealment and limitation within G-d's infinite light, presents a conceptual difficulty. Light reflects its source. Thus, just as G-d's Essence is unbounded and unlimited, so too, His light is characterized by and manifests such infinity. What place is there for concealment and limitation within it? It cannot be said that the limitation comes from an external source, for at this level of being, all that exists is G-d and His light. There is nothing else.

Chassidus resolves this apparent difficulty based on the statement of *Avodas HaKodesh* cited by the Rebbe Rayatz below, "Just as the *Ein Sof* ("the Infinite") possesses power that transcends limitation, so too, does He possess power that is finite in nature." This is not just a point of logic – that for G-d to be perfect, He must possess both of these dimensions. Instead, comprehending the existence of both of these dimensions within G-dliness enables us to gain somewhat of an understanding of His Essence that is entirely transcendent.

G-d is neither infinite nor finite, nor non-finite. "He is what He is." There is absolutely no way that we can describe Him or put a finger on what He is. No definition – neither perfection within finiteness nor infinity – is appropriate. Indeed, finiteness and infinity are human terms used to describe G-d from our perspective of existence. From G-d's perspective, neither term is appropriate. Nevertheless, we cannot say that there is anything apart from Him or anything that He is not. He manifests both an infinite and a finite dimension that is entirely transcendent.

Accordingly, the light that emanates from Him and reveals Him also reflects both dimensions. It is infinite – as reflected by its revelation – and it is not defined by infinity – as reflected by the *tzimtzum*, the utter and complete withdrawal of this light to the extent that not even a trace remains.

שהוא התעלמות Through the *tzimtzum*, G-d's **light** becomes **con-**
האור והתכללות **cealed and incorporated within** His Essence,
בעצמותו יתברך, which is referred to as *Atzmus*.

To explain what is meant by "incorporated within": Often, an example of a father who strikes his son to motivate him to correct his behavior is cited to illustrate the

דהנה לפני הצמצום הי' האור"ס בגילוי, וכמ"ש בע"ח טרם שנאצלו הנאצלים, הי'

concept of *ahavah*, love, “incorporated within” *gevurah*, might. The father’s inner motivation is love. Only because he loves his son does he desire to improve his behavior. (The proof is that were another person’s son to conduct himself in the same manner, he would not think of striking him.) Nevertheless, what is apparent is the attribute of might; the love is hidden and not revealed.

Similarly, when we speak of light incorporated within G-d’s Essence, the light – like the love in the above analogy – is hidden and not at all apparent as light.

TWO DYNAMICS AT WORK

The Rebbe Rayatz proceeds to explain the process whereby limited existence comes into being. G-d’s Essence (*Atzmus*) possesses both the *yecholes*, “potential,” to emanate light and the potential for there to be no revelation at all. As mentioned previously, the definition of potential here differs from its usual meaning. Generally, a potential refers to a force that exists. Even though it is yet to be expressed, it is a quantifiable entity. (To quote a physical example, a battery has a given number of volts, and a light bulb, a given number of watts. Although a current may not be flowing from the battery and the lightbulb may not be shining, that potential is measurable. Similar concepts apply in a more abstract sense to a person’s powers of thought or feeling.) Such a conception does not apply when speaking of the *yecholes* within G-d’s Essence. At that level, all that exists is He; there is no possibility for the conception of anything else.

Since His Essence possesses the potential to emanate light, that light comes into being, revealing His unlimited dimension. However, since that light reflects His Essence, the potential for there to be no revelation – concealment – exists within it as well, since that potential also exists within His Essence. However, as the light is revealed, the potential for concealment is not expressed. Afterwards, the potential for concealment is expressed, meaning, a *tzimtzum* – an absolute withdrawal of light – occurs, wherein the potential for revelation is not expressed.

דהנה לפני הצמצום הי' האור אין סוף בגילוי, Before the *tzimtzum*, G-d’s infinite light was overtly revealed.

וכמו שכתוב בעץ חיים, As stated in *Eitz Chayim*, “Before the emanation of any being, there was a sublime, simple light pervading the totality of existence.”⁴
טרם שנאצלו הנאצלים, הי' אור עליון פשוט
ממלא כל המציאות,

4. In his *maamar* entitled *Basi Legani*, 5745, sec. 3, the Rebbe explains that the very fact that G-d’s infinite

אור עליון פשוט ממלא כל המציאות, והיינו שהי' גילוי אוא"ס, פי' דמה שהי' נרגש בפשיטות הוא אוא"ס, אבל בחינת המציאות והישות לא הי' נרגש כלל, והיינו שהי' גילוי אוא"ס הבל"ג. והענין בזה הוא, דהנה איתא בעבודת הקדש"י הא"ס ב"ה כשם

וְהִינוּ שֶׁהָיָה גִלּוּי אִינְפִינִיטְּ אִינְפִינִיטְּ, That is to say, there was a revelation of G-d's infinite light.

פְּרוּשׁ דְּמָה שֶׁהָיָה נִרְגָּשׁ בְּפִשְׁטוּת הוּא G-d's infinite light. The implication is that before the *tzimtzum*, what was perceived simply and straightforwardly was G-d's infinite light.

The term *peshitus*, translated as “simply and straightforwardly,” connotes an innate and natural frame of reference. At this phase of being, the only perceptible reality is that of G-d's all-encompassing existence. There is no existence outside G-d's Essence; He is all being. Before the *tzimtzum*, that was openly perceived; His light reflected that truth.

אֲכָל בְּחִינַת הַמְּצִיאוֹת, By contrast, independent existence and personal identity were not perceptible at all. וְהִישּׁוֹת לֹא הָיָה נִרְגָּשׁ כָּלֵל,

G-d's infinite light also possesses the potential for limitation that would allow for feelings of personal identity. Nevertheless,

וְהִינוּ שֶׁהָיָה גִלּוּי אִינְפִינִיטְּ, at that stage of existence, there was a revelation of the unlimited dimension of G-d's infinite light. אִינְפִינִיטְּ הַבְּלִי גָבוּל. and that prevented the perception of independent existence.⁵

וְהָעֲנִין בְּזֶה הוּא, To explain the matter:

Although immediately beforehand, the Rebbe Rayatz stated that before the *tzimtzum*, independent existence and personal identity were not perceptible at all, we must conclude that they are sourced in G-d's infinite light, for what other source could they have?

How they exist within His infinite light can be understood based on

light came into revelation indicates that there was a process of *tzimtzum* because an essence and its revelation are entirely incomparable. This *tzimtzum* precedes the light in which the *tzimtzum* that is usually referred to as the first *tzimtzum* (the *tzimtzum* described in the main text) took place.

5. The Rebbe's *maamar* entitled *Basi Legani*, 5725, sec. 3.

שיש לו כח בבבע"ג כמו"כ יש לו כח בגבול דא"ת שיש לו כח בבבע"ג ואין לו כח בגבול הרי אתה מחסר שלימותו וא"ס הוא שלימותא דכולא, ופי' דשלימות הא"ס הוא כולל בל"ג וגבול, ולפה"צ הי' גילוי האוא"ס הבל"ג, וכח הגבול

דְּהִנָּה אֵיתָא בְּעֲבוּרַת הַקִּדָּשׁ a well-known statement in *Avodas HaKodesh*,⁶

הָאֵין סוּף בְּרוּךְ הוּא “Just as the *Ein Sof* (“the Infinite”) possesses
כְּשֵׁם שֵׁיִשׁ לוֹ כַּח power that transcends limitation,
בְּבִלְתִּי בַעַל גָּבוּל

כְּמוֹ כֵּן יֵשׁ לוֹ כַּח בְּגָבוּל so too, does He possess power that is finite in
nature.

דָּאֵם תֹּאמַר שֵׁיִשׁ לוֹ For were you to say that He possesses limitless
כַּח בְּבִלְתִּי בַעַל גָּבוּל power but not the power of limitation,
וְאֵין לוֹ כַּח בְּגָבוּל

הֲרִי אַתָּה מַחְסֵר שְׁלֵמוֹתוֹ you would detract from His perfection. That is, it
would imply the existence of something – limitation –
outside the context of G-dliness.

וְאֵין סוּף הוּא [This cannot be said,] for the *Ein Sof* is the ulti-
שְׁלֵמוֹתָא דְּכֻלָּא, mate perfection.”

וּפְרוּשׁ דְּשְׁלֵמוֹת הָאֵין סוּף The implication is that the perfection of the
הוּא כּוֹלֵל בְּלִי גָבוּל וּגְבוּל, *Ein Sof* is reflected in its ability to simultaneously
contain both an infinite capacity and a capacity for
limitation.

The intent is not that the unlimited capacity represents half of perfection while the capacity for limitation represents the other half. Instead, the uniqueness of the *Ein Sof* is that two opposites, infinite light and utter *tzimtzum* – each one having the potential for unbridled expression – are comprised within a single whole. We have a conception of finiteness and we possess some awareness of what infinity is. However, the coexistence of the two within the *Ein Sof* reveals that the *Ein Sof* is of an entirely different nature than existence as we know it. This is what constitutes its perfection.

6. Part I, the beginning of ch. 8. Regarding this subject, see the series of *maamarim* published for *Rosh HaShanah*, 5710, ch. 27ff. (p. 2ff.), and the *maamar* beginning *Margala Befumei*, 5709 (*Kuntreis* 65) (*Sefer HaMaamarim* 5709, p. 133ff.), *et al.*

שבא"ס הי' בהעלם, וזהו אומרו הי' אור עליון פשוט שהוא אוא"ס הבל"ג ממלא כל מקום המציאות שהי' נרגש רק בחי' הא"ס הבל"ג, וכח הגבול שבא"ס שהוא בחינת המציאות והישות לא הי' נרגש כלל, וע"י הצמצום הנה נתעלם האור א"ס

וְלִפְנֵי הַצְמָצוּם הָיָה גְלוּי הָאוֹר אֵין סוֹף הַבְּלִי גָבּוּל, Before the *tzimtzum*, the unlimited aspects of G-d's infinite light were revealed without restraint

וְכַח הַגְּבוּל שֶׁבְּאֵין סוֹף הָיָה בְּהָעֵלֶם, and the power of limitation within the *Ein Sof* was concealed.

וְזֶהוּ אָמְרוּ הָיָה אֹר עֲלִיּוֹן פָּשׁוּט This is what is meant by the quote from *Eitz Chayim* cited above, that before there arose a desire for existence, "there was a sublime, simple light,"

שֶׁהוּא אֹר אֵין סוֹף הַבְּלִי גָבּוּל i.e., the unlimited dimension of G-d's infinite light,

מְמַלֵּא כָּל מְקוֹם הַמְּצִיאוֹת "pervading the totality of existence."⁷

שֶׁהָיָה נִרְגָּשׁ רַק בְּחִינַת הָאֵין סוֹף הַבְּלִי גָבּוּל, All that was perceptible was the unlimited dimension of G-d's infinite light,

וְכַח הַגְּבוּל שֶׁבְּאֵין סוֹף שֶׁהוּא בְּחִינַת הַמְּצִיאוֹת וְהִישּׁוּת לֹא הָיָה נִרְגָּשׁ כָּלֵל, while the power of limitation within the *Ein Sof* – the dimension that allows for a sense of independent existence and, ultimately, a sense of self – was not at all perceptible.

Even though the light that enables the possibility of limited existence was present before the *tzimtzum*, the awesome power of G-d's infinite light prevented any possibility of limited existence. All the more so was the entire concept of self beyond all conception.⁵

וְעַל יְדֵי הַצְמָצוּם הָיָה נִתְעַלֵּם הָאוֹר אֵין סוֹף Through the process of *tzimtzum*, G-d's infinite light was concealed, leaving, in the words of *Eitz Chayim*, "a vacant space and an empty cavity."

7. The phrase, "the totality of existence," is somewhat of a misnomer. At that time, there was no sense of existence whatsoever; all that was distinguishable was G-d's light. It was only after the light was withdrawn and a "vacant space and an empty cavity" came into being that it could be said that beforehand, His light filled all existence.

ומה שנרגש בפשיטות הוא בחינת הישות והמציאות ואור אין סוף הרי אינו נרגש, דהגם דאת השמים ואת הארץ אני מלא. והצמצום הוא רק לגבינו אבל לגבי ית' הרי הצמצום אינו מסתיר כלל, ומאיר לאחר הצמצום כמו קודם הצמצום, וכמאמר אתה הוא קודם שנברא העולם ואתה הוא לאחר שנבה"ע בהשואה גמורה, ואין

When G-d's light was withdrawn, it generated the potential for independent existence. Yet, at that point, there was no vitality or energy that would actually enable existence, thus leading to a state comparable to emptiness. Therefore, G-d radiated a *kav katzar*, a "short vector" of light, i.e., the *or hagvul*, "light of a limited nature," to enclothe itself within the worlds it would bring into existence.

In the worlds brought into being from that light,

ומה שִנְרָגֵשׁ בַּפְּשִׁיטוֹת הוּא what is perceived simply and straightforwardly is
בְּחִינַת הַיְשׁוּת וְהַמְּצִיאוֹת self-awareness and independent existence,

וְאוֹר אֵין סוּף הָרִי while G-d's infinite light is not discernible.
אֵינוֹ נִרְגָּשׁ,

TO BE PRESENT WITHOUT BEING SEEN

דִּהְיֶגֶם דְּאֵת הַשָּׁמַיִם True, even after the *tzimtzum*, G-d still pervades all
וְאֵת הָאָרֶץ אֲנִי מָלֵא, existence, as reflected by the verse,⁸ "Do I not fill
heaven and earth?"

Although the creations of this world perceive G-dliness as having been withdrawn,

וְהַצְמָצוּם הוּא רַק לְגִבֵּינוּ the *tzimtzum* applies only from our perspective;
אֲכַל לְגִבֵּי יִתְבָּרֵךְ הָרִי in relation to G-d, the *tzimtzum* does not conceal
הַצְמָצוּם אֵינוֹ מְסַתִּיר כָּלֵל, at all.

וּמְאִיר לְאַחַר הַצְמָצוּם His light shines forth after the *tzimtzum* just as
כְּמוֹ קֹדֶם הַצְמָצוּם, before.

וְכַמְּאֹר אֲתָה הוּא קֹדֶם As we say in our prayers, "You were [the same]
שֶׁנִּבְרָא הָעוֹלָם וְאַתָּה הוּא before the world was created; You are [the same]
לְאַחַר שֶׁנִּבְרָא הָעוֹלָם after the world was created."⁹

8. Yirmeyahu 23:24.

9. Tana D'vei Eliyahu Rabbah, ch. 21; this verse is included in our daily prayers.

בְּהִשּׁוּאָה גְּמוּרָה, Both states of being are absolutely identical.

At first glance, this statement is difficult to comprehend. Before creation, there was nothing but G-d, and after creation, He exists together with a vast number of other entities. Moreover, those entities undergo change, which – since He is the life-force of those entities – would seemingly necessitate change within Him. Furthermore, since it is axiomatic that He is one with all those entities, how can it be said that the creation did not bring about any change within Him? However, as mentioned above, through the concepts of *or* and *tzimtzum*, these concepts can be understood.

Since G-d's light is nothing more than a ray – i.e., an entity without substance – of His Essence, its emanation does not bring about any change within Him. Nor did the withdrawal of that light through *tzimtzum* bring about any change within Him or even in His light,¹⁰ since the concept of withdrawal cannot be understood in a simple sense.¹¹

When speaking about the *Beis HaMikdash*, our Sages¹² interpret the verse,¹³ “I will lay waste to your Sanctuaries,” as implying that “Even though they have been devastated, their sanctity remains.” As *Rambam*¹⁴ explains, the site of the *Beis HaMikdash* remains sanctified because “The holiness of the *Beis HaMikdash* and Jerusalem stems from the *Shechinah* (the Divine Presence), and the *Shechinah* can never be nullified.”

The explanation is that the definition of an entity as being present – meaning that it takes up space in a physical sense or is detectable through some other means – does not apply regarding a spiritual entity. Anything that is spiritual simply is; its identity is not dependent upon man's awareness of it or ability to perceive it, but rather is an inherent element of its own being. Take, for example, logical truths like $2 + 2 = 4$. The equation is true. It exists regardless of how loud someone or so many people shout that it equals five. And taking that concept one step further: If we presume that Einstein's theory is true, that truth existed and shaped the nature of our reality for many thousands of years before he discovered it.

True, there is a concept of “spiritual space.” To give an example: $2 + 2 = 4$ is a different concept than $3 + 4 = 7$. However, even that concept of space is only

10. See the Rebbe's *maamar* entitled *Basi Legani*, 5725, sec. 4.

11. See *Tanya, Shaar HaYichud VehoEmunah*, ch. 7, where the Alter Rebbe utterly rejects the possibility of interpreting the *tzimtzum* in a simple sense.

12. *Megilah* 28a.

13. *Vayikra* 26:31.

14. *Hilchos Beis HaBechirah* 6:16.

הצמצום מסתיר כלל. דהמשל בזה הוא כמו הרב המשפיע שכל לתלמידו, דחפצו הוא שיהי' נטיעותיו כמותו, אמנם בכדי שיוכל המקבל להכיל את ההשפעה ה"ה

relevant to spiritual entities that are created. This is in contrast to G-d's Essence, and even to His light; to both, the conception of space, even spiritual, is utterly inapplicable. He and His light represent true existence, existence that does not depend on any outside factor bringing it into being or perceiving it. The effect of *tzimtzum* is only whether the light is revealed or not. The withdrawal of His light involves only the withdrawal of its revelation. In a concealed state (*behe'elem*), the light continues to exist.

To refer to the *halachic* ruling mentioned previously: Although the *Shechinah* is not revealed at the site of the *Beis HaMikdash*, because it is present there, we are not allowed to ascend that mountain in a state of ritual impurity. Similarly, even though we do not perceive G-d's light, it is present throughout all existence and shapes our reality at all times.

Since all existence comes into being through the interaction between G-d's light and *tzimtzum*, creation did not bring about any change for Him. For G-d,

וְאֵין הַצְמָצוּם מַסְתִּיר כָּלֵל. the *tzimtzum* conceals nothing.

A TEACHER AND HIS STUDENTS

דְּהַמְשָׁל בְּזֶה הוּא To explain by way of analogy:

כְּמוֹ הָרֵב הַמְשַׁפֵּיעַ שָׂקֵל לְתִלְמִידוֹ, When a teacher communicates a concept to his student,

דְּחָפְצוֹ הוּא שְׂיִהְיוּ נְטִיעוֹתָיו כְּמוֹתוֹ, he desires that his "saplings," i.e., his students, share his conception of it.

The analogy of a teacher communicating to his students is useful in conveying the idea of *tzimtzum*. A concept conceived in a person's mind exists within his mind and is totally encompassed by it. Similarly, G-d's light exists "in His mind," i.e. in a revealed state that is imperceptible to anyone else but Him, for at that level of being, there is no existence other than He.

אָמְנָם בְּכַדִּי שְׂיוּכֵל הַמְקַבֵּל לְהַכִּיל אֶת הַהִשְׁפָּעָה However, to enable his student to contain and internalize the concept he is sharing,

מסלק את אור שכלו לגמרי וממציא אור שכל שהוא לפי"ע המקבל, ועושה בזה כמה

הרי הוא מסלק את אור שכלו לגמרי the teacher must first **withdraw the “light” of his own thought processes entirely**

Were he not to do so, the student would become confused, because his intellectual potential is of an entirely different nature than that of the teacher.

With regard to the parallel above: For humanity to come into being, a *tzimtzum* that creates an “empty cavity” – an entirely new framework of being – is necessary. However, that framework exists within G-d's light; it is only that his light is not revealed.

The analogy of the process of instruction whereby a teacher communicates to a student is used to convey the concept of *tzimtzum* in many sources in *Chassidus*.¹⁵ It is, however, necessary to clarify that this is not speaking about an ordinary teacher-student relationship. In most cases, a teacher must tailor the concepts he communicates to a student according to the student's level of understanding. However, the process of instruction does not require a total withdrawal from the teacher's own understanding. On the contrary, he takes concepts to which he relates and adapts them in a manner that he thinks the student will comprehend. This is possible because, fundamentally, the teacher and the student operate on more or less the same intellectual plane. The teacher may possess a greater intellectual potential and/or have attained more knowledge. However, the difference between the two is relative.

This is not the case in the teacher-student relationship described here. In this context, the teacher operates in an entirely different intellectual world than the student. For example, a teacher often communicates through analogies. Now, the teacher sees the analogue; that is his point of reference. In other words, he sees the concept in its abstract. The analogy is merely a tool that he uses to enable the student to understand it. By contrast, the student thinks solely in terms of the analogy. That is the only way he understands the analogue; he cannot conceive of it in the abstract.

As such, even the concepts that are theoretically within the capacity of the student to understand are viewed by the teacher with the light, depth, and breadth of his comprehensive understanding of the idea. Were he to communicate them as he perceives them, the student would become confused. Accordingly, the teacher

15. *Derech Mitzvosecha, mitzvas haamanas Elokus*, ch. 4; the *maamar* entitled *VeYadaata* (Moscow), 5657; the *maamar* entitled *Heichaltzu*, 5659, et al.

צמצומים והעלמות בכדי שיוכל להתקבל אצל המקבל, א"כ כל הצמצומים הם רק לגבי המקבל, אבל לעצמו אינו צמצום כלל. אשר הדוגמא מזה יובן למעלה כביכול דכללות ענין הצמצום הוא רק לגבינו אבל לגבי 'ית' הרי אין הצמצום מסתיר כלל,

must completely withdraw his own understanding and contemplate the student's level of understanding. This will enable him to reformulate the ideas in a manner tailored to the student. If he fails to do so, whatever he communicates will be so charged with his own comprehensive understanding that it will prevent the student from ever grasping those concepts.

וּמִצִּיא אוֹר שֶׁל שְׁהוּא and conceive an intellectual light that is filtered
לְפִי עֵדֶן הַמִּקְבֵּל, to suit the more limited capacity of the recipient
(i.e., the student).

וְעוֹשֶׂה בְּזֶה כְּמֵה צִמְצוּמִים Moreover, even once the teacher discovers a point of
וְהַעֲלֵמוֹת בְּכַדִּי שְׁיוּכָל reference based on which he can share the concept with
לְהַתְקַבֵּל אֶצֶל הַמִּקְבֵּל, the student, it is necessary for him to limit and veil
the germ of his lesson many times so that it can
be accepted by the recipient.

אִם כֵּן כָּל הַצִּמְצוּמִים As such, all these veils and *tzimtzumim* bring
הֵם רַק לְגִבִּי הַמִּקְבֵּל, about concealment only for the recipient.

The techniques with which the teacher defines and veils a concept as he presents it are necessary solely for the student. Without them, the student would become confused and would be incapable of grasping the idea. However,

אֲבָל לְעֶצְמוֹ אֵינוֹ they do not represent any limitation for the teach-
צִמְצוּם כָּלֵל. er whatsoever.

He still sees the full depth and breadth of the concept throughout the entire process of conveying it in the limited form adapted to the student's level. If a teacher uses an analogy, he sees the analogue in all the particulars of the analogy.

אֲשֶׁר הִדְגַּמָּא מִזֶּה יוּבֵן The analogue to the above example can be under-
לְמַעַלָּה כְּבִיכּוּל stood concerning the spiritual realms above, as it
were.

דְּכָלְלוֹת עֲנִיָּן הַצִּמְצוּם As a whole, we are the only ones affected by the
הוּא רַק לְגִבִּינוֹ limiting aspects of the *tzimtzum*.

ובאמת יובן ג"ז דגם לגבינו הנה הצמצום הראשון וכל הצמצומים דס' השתל' ה"ה

אָבֵל לְגִבְיָהּ יִתְבָּרֵן הָרִי **However, the *tzimtzum* does not conceal any-**
אֵין הַצְמָצוּם מְסַתִּיר כָּלֵל, **thing from G-d, who initiated it. He perceives the**
 light in the same manner as before the *tzimtzum*.
 Indeed, there is no change in the light. It remains the
 same as it was before the *tzimtzum*; the fact that the
 light is reabsorbed in its Source does not affect the light
 itself.¹⁶

TZIMTZUM FOR THE SAKE OF REVELATION

וְכַאֲמַת יוֹבֵן גַּם זֶה דָּגֶם **Furthermore, in truth, even with regard to us, the**
לְגִבְיָנוּ הֵנָּה הַצְמָצוּם **initial *tzimtzum* and also all the subsequent *tzimt-***
הָרִאשׁוֹן וְכָל הַצְמָצוּמִים **zumim in the chainlike progression of existence**
דְּסֻדָּר הַשְּׁתַּלְשּׁלוֹת הָרִי **are intended for the purpose of revelation.**
הֵם בְּשִׁבְלֵי הַגְּלוּי,

To refer back to the example of the teacher and student: Firstly, even initially, when the concept is presented to the student in its limited and modified form, it still provides him with a greater understanding than he possessed previously. Moreover, despite the limited form in which the teacher communicates the concept, nevertheless, the full breadth and depth of his understanding is embedded deep within it. It is now the student's task to labor in the contemplation of the idea until he unravels it and realizes its full meaning.

Were the teacher to have originally presented the concept in its full depth and breadth, the student would have become confused to the point where he would never have been able to grasp it. However, once the concept has been communicated to the student, he has the potential – through laboring over the details of the teacher's lesson¹⁷ – to grasp it in its entirety. Ultimately – and this was the teacher's initial intent – the student will be able to come to a full realization of all the implications of the concept.

This implies a further point: Even before the student comes to a full understanding

16. The Rebbe's *maamar* entitled *Basi LeGani*, 5725, sec. 4.

17. In the analogue, man's labor of Divine service in endeavoring to perceive G-dliness in this world.

בשביל הגילוי, דלהיות דעיקר ענין הצמצום הוא בכדי שיתקבל כנ"ל במשל, א"כ הרי אין הצמצום מסתיר, ומ"מ הרי האוא"ס אינו נרגש, וגם בחינת האור פנימי שהוא האור והחיות המחי' את כל הנמצאים, הרי יש ברואים כאלו שאינם מרגישים

of the idea conveyed, all of the teacher's wisdom is present within the lesson he communicates. It is only that the student is not yet able to grasp it.¹⁵

דלהיות דעיקר ענין הצמצום הוא בכדי שיתקבל כנ"ל במשל, Similarly, as in the analogy, G-d's fundamental intent in employing the process of *tzimtzum* is that His infinite light that transcends all existence would be capable of being "grasped," i.e., accepted and revealed within existence.

אם כן הרי אין הצמצום מסתיר, If so, the *tzimtzum* does not really bring about concealment.

Instead, the essence of G-d's infinite light is present even in a world characterized by *tzimtzum*. However, this light is only perceivable at present by G-d, not by man. Nevertheless, man's lack of perception does not change the reality; G-d's light is present. Furthermore, ultimately, upon successful completion of the task of refining himself and the world, man will be able to perceive this light as well.¹⁸

LABORING WITHIN THE CONTEXT OF CONCEALMENT

מכל מקום הרי האור אין סוף אינו נרגש, Nevertheless, at present, G-d's infinite light is not overtly perceived by man because of the *tzimtzum*.

Even if a person can perceive a certain dimension of G-d's light, that is only a mere ray. The essence of His light is withdrawn, and even the ray itself is veiled to the extent that it is perceivable only through meditation, not actual experience.¹⁹

וגם בחינת האור פנימי Even with regard to the *or pnimi*, "the inner light,"

שהוא האור והחיות i.e., the light and life-force which is en clothed within and grants life to all existence: המחי' את כל הנמצאים,

18. With regard to the possibility of perceiving G-d's infinite light that shined before the *tzimtzum* in our post-*tzimtzum* reality, see the *maamar* entitled *VeNiglah Kevod Havayah*, 5715, which develops that concept at length.

19. The Rebbe's *maamar* entitled *Basi LeGani*, 5725, sec. 5.

שהוא חיות אלקי, והגם דכל או"א מרגיש שיש בו חיות המחי' אותו ויודע בבירור שהעיקר הוא החיות, והיינו דהגוף אינו דבר וענין כלל והעיקר הוא החיות, ומ"מ הרי אינם מרגישים שהוא חיות אלקי, ובפרט בריבוי ההעלמות וההסתרים שהאור מתעלם ומסתתר ממדריגה למדריגה עד שיכול לומר לי יאורי כו' וכחי ועוצם ידי

This light and life-force is evident, for every living being feels that it is alive. Nevertheless,

הרי יש בְּרוּאִים כְּאֵלוֹ
שְׁאִינָם מְרַגִּישִׁים
שֶׁהוּא חַיּוּת אֱלֹקִי, there are some creations that do not perceive
their life-force as being of G-dly origin.

וְהִגֵּם דְּכָל אֶחָד וְאֶחָד
מְרַגִּישׁ שֶׁיֵּשׁ בּוֹ חַיּוּת
הַמְחִיָּה אוֹתוֹ Every person feels that there is a life-force that
animates him

וַיֻּדַּע בְּבִירוֹ שֶׁהַעֲקָר
הוּא הַחַיּוּת, and clearly realizes that this life-force is funda-
mental to his existence,

וְהִינּוּ דְהַגּוֹף אֵינוֹ
דָּבָר וְעִנְיָן כָּלֵל i.e., it is obvious that the body – when compared to
that life-force – is not a matter of significance and
importance at all

וְהַעֲקָר הוּא הַחַיּוּת, and that this life-force is the primary element of
his existence.

וּמִכָּל מְקוֹם הָרִי
אֵינָם מְרַגִּישִׁים שֶׁהוּא
חַיּוּת אֱלֹקִי, Nevertheless, not everyone perceives this life-
energy as being G-dly.

וּבִפְרָט בְּרִבּוּי הַהַעֲלָמוֹת
וְהַסְתָּרִים This is particularly true in light of the many
degrees of progressive concealment and veiling

שֶׁהָאֹר מִתְעַלֵּם וּמִסְתָּתֵר
מִמְדְּרִגָּה לְמִדְּרִגָּה through which G-d's light becomes hidden and
concealed in its descent from level to level.

עַד שֶׁיִּכּוֹל לֵאמֹר
לִי יְאֹרִי כּו' The G-dly light becomes hidden to the extent that
one could say, as did Pharaoh,²⁰ "The river is mine,
and I have made it,"

20. Yechezkel 29:9. See sec. 13 above, where this quote is referenced and explained.

כו' דכ"ז הוא מהעלם והסתר האור ביותר עד שיכול להיות מוחו גם כזה שאינו יודע ומרגיש דהטבע הוא אלקות, דכ"ז הוא בכח הא"ס לעשות העלמות והסתרים כאלו, דכשם שההתפשטות בהאור עד המדרי' היותר אחרונות הוא בכח הא"ס דוקא, הנה

וְכַחִי וְעֲצָם יְדֵי כו' or – as a businessman might feel – **“My strength and the power of my hand brought me this wealth.”**²¹

דְּכָל זֶה הוּא מְהַעֲלֵם דְּהַסְתֵּר הָאֹרֶךְ הַיּוֹתֵר The possibility for **these** and **all** similar stances results from the **extreme concealment and veiling of the light.**

עַד שְׂיִכּוֹל לְהִיּוֹת מוֹחוֹ גַּם כִּזֶּה שְׂאִינוּ יוֹדֵעַ וּמִרְגִּישׁ דְּהַטָּבֵעַ הוּא אֱלֹקוֹת, The concealment prevails to the extent **that** a person's mind can become so grossly insensitive to spirituality **that he neither knows nor feels that nature is essentially an expression of G-dliness.**

The nature of the concealment of G-dliness generated by the *tzimtzum* is threefold:

- a) G-dliness is not overtly apparent and can be perceived only through meditation.
- b) This meditation can be accomplished only after one toils to arouse a desire within himself to do so. Indeed, a person must also make the effort to awaken within himself the desire to perceive G-dliness.
- c) Moreover, even when one achieves intellectual awareness of G-d's presence, there is no guarantee that he will incorporate it into his being and live life accordingly. This comes about because of man's spiritual insensitivity, which itself derives from the concealment brought about by the *tzimtzum*.¹⁹

דְּכָל זֶה הוּא בְּכַח הָאֵין סוֹף לַעֲשׂוֹת הַעֲלָמוֹת וְהַסְתֵּרִים כָּאֵלוֹ, All of this results from G-d's infinite power to **bring about obscurity and concealment of this nature.**

When viewed abstractly, the possibility that man not perceive that his vitality and ability to achieve come from a higher force is difficult to comprehend. If this is the source of his power, why does he not perceive it? That possibility exists only because

דְּכִשְׁמֵ שְׁהַתְּפִשְׁטוֹת בְּהָאֹרֶךְ עַד הַמְּדֻרְגּוֹת הַיּוֹתֵר אַחֲרוֹנוֹת הוּא בְּכַח הָאֵין סוֹף דְּדוֹקָא, just as the extension of G-d's light to the lowest levels comes about specifically through His infinite power,

21. *Devarim* 8:17; also referenced and explained in sec. 13.

כמו"כ הוא כח הא"ס המעלים ומסתיר בריבוי העלמות והסתרים. דוהו דכתיב אכן אתה א-ל מסתתר, דזה שמסתתר בריבוי העלמות והסתרים הוא בחינת אתה ממש, דכשם שחסד א-ל"י כל היום, דיום הוא בחינת גילוי, וכמו שהגילוי הוא חסד ושם

הנה כמו כן הוא כח הא"ס so too, it is His infinite power that allows for a manifold concealment and veiling of His light.
סוף המעלים ומסתיר
ברבוי העלמות והסתרים.

דוהו דכתיב אכן אתה א-ל מסתתר, This is implied by the verse,²² "Indeed, You are a G-d who conceals Himself."

דזה שמסתתר ברבוי העלמות והסתרים הוא בחינת אתה ממש, The verse implies that hidden through multiple veils and concealments is "You," G-d's very Essence, and it is His Essence that brings about the concealment.

No light – and certainly not G-d's light – can conceal itself, for light is by definition a revelation. It is only His Essence – the source of the light – that has the power to generate concealment. Thus, counter to our typical understanding, the concealment of G-d's light reveals the presence of His Essence.²³ The presence of G-d's light is evident from the vitality vested in existence. However, the G-dly nature of that light is not perceived. The fact that the G-dly nature of His light can be hidden is itself evidence of the presence of His Essence.

Thus, just as G-d's essential potential for revelation is revealed in the infinity of His light, His essential potential for non-revelation is expressed by the *tzimtzum* and concealment of His light.

דכשם שחסד א-ל כל היום, The psalmist declares,²⁴ "G-d's (E-l) kindness endures throughout the day,"

22. Yeshayahu 45:15.

23. The series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 188ff., et al., as cited by the Rebbe in his *maamar* entitled *Basi LeGani*, 5725, sec. 6. See also *Basi LeGani*, 5745, sec. 6. Since the power of concealment reveals G-d's Essence, it is considered loftier and more closely related to His Essence than the power of revelation. To highlight the germ of the idea: True, the infinite expression of G-dliness is only possible because of His Essence; however, the motif of boundless expression is not paradoxical. On the contrary, the existence of a potential necessitates, as it were, its expression. By contrast, the fact that a potential that exists is inherently restrained and withdrawn is indicative of a type of being beyond our conception. Therefore, the power of concealment is considered "– loftier," i.e., more closely related to His Essence – than the power of revelation.

24. *Tehillim* 52:3. Note *Zohar*, Vol. III, p. 30b, which emphasizes that the name for G-d cited in both verses, E-l (א-ל), is identified with the attribute of *chesed*, kindness. However, there is a possibility of that name giving

א-ל, הנה כמו"כ מה שמסתתר ומתעלם הוא בחינת אתה ממש. דזהו מה שא' בס"י עומק רום ועומק תחת, דכשם שעומק תחת שהוא הגילוי וההתפשטות עד מדרי' היותר אחרונות הוא בחינת כח הא"ס, הנה כמו"כ עומק רום בעילוי אחר עילוי הוא בכח הא"ס דוקא, דרך בכח הא"ס להעלים ולהסתיר בריבוי מיני העלמות והסתרים,

דיום הוא בחינת גלוי, for the word “day” signifies revelation.

וּכְמוֹ שֶׁהִגְלוֹי הוּא
חֶסֶד וְשֵׁם אֵל, Just as revelation reflects G-d's attribute of *chesed*
(kindness) and His name *E-l*, i.e., this revelation
expresses His infinity,

הֵנָּה כְּמוֹ כֵּן מֵה
שֶׁמִּסְתַּתֵּר וּמִתְעַלֵּם הוּא
בְּחִינַת אֲתָה מִמֶּשׁ. in the same way, the concealment and veiling of
G-dliness – implied by the verse, “You are a G-d who
conceals Himself” – derive from “You,” G-d Himself.

דְּזֵהוּ מֵה שְׂאִיתָא
בְּסִפְרֵי יִצְרָה This is the dual dynamic spoken of in *Sefer Yetzirah*:

עֵמֶק רוּם וְעֵמֶק תַּחַת, *Omek rom and omek tachas* – “the ultimate height”
and “the ultimate depth.”

דְּכֵשֶׁם שֶׁעֵמֶק תַּחַת שֶׁהוּא
הִגְלוֹי וְהִתְפַּשְּׁטוּת עַד
מִדְּרָגוֹת הַיּוֹתֵר אַחֲרֵינֵי
הוּא בְּחִינַת כֹּחַ הָאֵין סוּף, Just as “the ultimate depth,” i.e., the revelation
and diffusion of Divine light even in the lowest
of levels, is an expression of G-d's infinite power,

הֵנָּה כְּמוֹ כֵּן עֵמֶק רוּם
בְּעֵלּוֹי אַחֵר עֵלּוֹי הוּא
בְּכֹחַ הָאֵין סוּף דְּוָקָא, so too, “the ultimate height,” i.e., the progressive
ascent and withdrawal of the Divine light which leads
to concealment, expresses His infinite power.

As mentioned before, both the infinite expressions of G-d's light and its utter and total concealment reflect their source in G-d's Essence. However, as will be explained, the power to conceal the light is rooted deeper in His Essence than the power of revelation.²⁵

דְּרֵק בְּכֹחַ הָאֵין סוּף
לְהַעֲלִים וּלְהַסְתִּיר בְּרִבּוּי
מִיְּנֵי הַעֲלָמוֹת וְהַסְתָּרִים, For it is only G-d's infinite power that can conceal
and veil His light in manifold ways.

rise to the opposite attributes, for concealment can be an expression of kindness.

25. The Rebbe's *maamar* entitled *Basi Legani*, 5725, sec. 6.

דזהו אור אין סוף למעלה עד אין קץ.

דְּזֶהוּ אֹר אֵין סוּף **This is the intent** in the statement of the *Tikunei*
 לְמַעַלָּה עַד אֵין קֵץ. *Zohar* quoted above, **"G-d's infinite light extends**
upward without bounds."

That is, G-d has the potential to withdraw His light and cause it to ascend and be incorporated within His very Essence, thus generating concealment in the lower realms. As will be explained in the following *maamar*, this dimension of His light is loftier than the potential of the light to extend "downward without end." Therefore, it is identified with the treasure vault above that is distributed to the "foot soldiers," the ones who engage in the spiritual battle of refining the world and making it G-d's dwelling.

- (א) ברכות לא, ב. ונתבאר בתו"א ותו"ח ר"פ בא.
- (ב) עיי"ש בחדא"ג מהרש"א. – ולהעיר מערכין טו, ב: אתה מה הנאה יש לך.
- (ג) תו"א פ' יתרו סד"ה משה ידבר.
- (ד) להעיר מיומא (שם) שמרז"ל כל ת"ח שאינו נוקם כו' בא אחרי מרז"ל מפני מה נענש שאול מפני שמחל על כבודו.
- (ה) ראה בכ"ז באריכות סד"ה צדקת פרונו תרפ"ט (קונטרס דרושי חתונה). מאמרי פסח תש"ט (קונטרס סה).
- (ו) הובא ונתבאר באריכות בהמשך תרס"ו ד"ה ויולך הוי' את הים ואילך.
- (ז) זהר ח"ג רפח, א. עיי"ש.
- (ח) אליהו בת"ז בהקדמה.
- (ט) זח"ג עא, ב. הקדמת ת"ז קרוב לסופה. וראה ג"כ זח"ג נח, ב.
- (י) זח"ג קכח, ב. – להעיר מאגרת הקדש סי' כ' (קל, א) לקו"ת פ' במדבר רד"ה וארשתיך.
- (יא) ראה תו"א ד"ה וארא – השני.
- (יב) ת"ז תי' וא"ו.
- (יג) ראה לקו"ת שה"ש עוד ביאור ע"פ יונתני. וש"נ.
- (יד) ראה ב"ר פ"י, ו. זח"א רנ"א, א. ועוד.
- (טו) ראה ע"ז ג, ב.
- (טז) ח"ג מד, א. וראה לקו"ת שה"ש רד"ה צאינה וראינה (הראשון).
- (יז) המשל דהארה דרך זכויות הובא בפרדס שער ד' פ"ד בענין הספירות. ומה שתפס אדומה ירוקה ולבנה י"ל מפני שהם בג' הקווין. ראה זח"א עא, ב. לקו"ת שה"ש סד"ה הנך יפה.
- (יח) ח"א רפ"ח. – וראה בכ"ז המשך ר"ה השי"ת פכ"ז ואילך. ד"ה מרגלא בפומי' תש"ט (קונטרס סה). ועוד.
- (יט) להעיר מזח"ג ל, ב.

SUMMARIES, SECTIONS 15-17

SECTION 15

In the previous sections, the Rebbe Rayatz discussed in detail the uniqueness of the dimension of G-d's infinite light that "extends... downward without end." In the present section, he proceeds to explain the dimension of His light that "extends upward without bounds." This is the dimension that he will later identify with the priceless treasures in the heavenly treasure vault.

This dimension of G-d's light brings about the concealment of the light – in other words, an absence of light and an absence of revelation. This stems from the self-limiting process of *tzimtzum* that takes place within G-d's infinite light. Through the *tzimtzum*, G-d's light becomes concealed and incorporated within His Essence, which is referred to as *Atzmus*.

Before the *tzimtzum*, G-d's infinite light was overtly revealed and, as a result, independent existence and personal identity were utterly imperceptible. All that was perceived was G-d's infinite light.

Nevertheless, the perfection of the *Ein Sof* is reflected in its capacity to simultaneously contain both an infinite capacity and a capacity for limitation. Before the *tzimtzum*, the unlimited aspects of G-d's infinite light were revealed without restraint and the power of limitation within the *Ein Sof* was concealed.

Through the process of *tzimtzum*, G-d's infinite light was concealed. In the worlds brought into being afterwards, what is perceived simply and straightforwardly is self-awareness and independent existence, while G-d's infinite light is not apparent.

True, even after the *tzimtzum*, G-d still pervades all existence, as reflected by the verse,¹ "Do I not fill heaven and earth?" Although the creations of this world perceive G-dliness as having been withdrawn, the *tzimtzum* applies only from our perspective; in relation to G-d, however, the *tzimtzum* does not conceal at all. His light shines forth after the *tzimtzum* just as before.

To illustrate this concept, the Rebbe Rayatz offers an analogy of a teacher who

1. *Yirmeyahu* 23:24.

seeks to communicate a certain concept to a student who is on a drastically lower level of understanding. To prevent the student from becoming confused, the teacher must first withdraw the “light” of his own thought processes entirely and conceive of the idea in a manner filtered to suit the more limited capacity of the student. Moreover, even when the teacher succeeds in discovering a point of reference based on which he can share the concept with the student, he must limit and veil it many times so that the student will be able to comprehend it. Nevertheless, the teacher still sees the full depth and breadth of the concept throughout the entire process of conveying it in the limited form adapted to the student’s level.

Similarly, in the analogue, the created beings are the only ones affected by the limiting aspects of the *tzimtzum*. The *tzimtzum* does not conceal anything from G-d, who initiated it. He perceives the light in the same manner as before the *tzimtzum*.

Furthermore, even regarding us, the initial *tzimtzum* as well as all the subsequent *tzimtzumim* in the chainlike progression of existence are intended for the purpose of revelation. True, through laboring in meditation, it is possible to perceive a certain dimension of G-d’s light. Nevertheless, the concealment is such that:

- a) G-dliness is not overtly apparent and can be sensed only through meditation.
- b) This meditation can be accomplished only after toiling to arouse a desire within oneself to realize G-dliness.
- c) Moreover, even when one achieves intellectual awareness of G-d’s presence, there is no guarantee that he will successfully incorporate it into his being and live life accordingly. There is the possibility that he will ignore the G-dly light and see existence as revolving around his own self.

All this results from G-d’s infinite power to bring about obscurity and concealment of His light. This is the intent in the statement of *Tikunei Zohar* quoted above, “G-d’s infinite light extends upward without bounds” – that is, G-d has the potential to withdraw His light and cause it to ascend and be incorporated into His very Essence, thus generating concealment in the lower realms.

SECTION 16

In the previous sections, the Rebbe Rayatz explained the uniqueness of the treasures concealed in the sublime treasure vaults given to the ordinary foot soldiers to enable them to be victorious in the battle to transform this world into a dwelling for G-d. To explain the nature of the Divine treasure, the Rebbe Rayatz cited *Tikunei Zohar*, which states that “[G-d’s] infinite light extends upward without bounds and downward without end.” As will be explained in this *maamar*, the treasure refers to that dimension of His light that “extends upward without bounds.” However, to understand why that dimension of His light is referred to as “the treasure,” he first described the unique and wondrous qualities that characterize the dimension of G-d’s light that “extends downward without end.”

When contrasting these two dimensions of G-d’s light, the Rebbe Rayatz states that the tendency within G-d’s infinite light to “extend upward without bounds” refers to a hidden and sealed light that transcends the possibility of being revealed or drawn down into lower realms. It will never reach a stage where it can be revealed within the finite worlds. Not only is this light not perceivable by recipients, but it is inherently sealed, utterly unapproachable and certainly ungraspable.

By contrast, the inherent motif of G-d’s infinite light that “extends downward without end” is one of revelation. Initially, it is the aspect of revelation within G-d’s Essence, but ultimately, its revelation also extends into the lower worlds. True, it transcends the limits of the worlds because they are finite in nature while it itself is infinite. Nevertheless, since it involves a revelation of light, that revelation extends into the worlds and affects them.

The dimension of the light that “extends upward without bounds” is of an entirely different nature; this light is not revealed even within His Essence, but rather remains sealed and hidden, fundamentally undefinable.

The Rebbe Rayatz clarifies the difference between these two dimensions of the Divine light by explaining that they reflect two types of *oros makifim*, “encompassing lights.” An encompassing light is fundamentally above being grasped by a recipient. It affects him, but he cannot exactly explain why. Although he will not be able to identify why he is thinking or feeling a particular way, he definitely feels an impulse pushing him in a specific direction.

The Rebbe Rayatz mentions two types of encompassing lights: a) the encom-

passing light of *or yashar* (literally, “direct light”) and b) the encompassing light of *or chozer* (literally, “rebounding light”).² The *makif* of *or yashar* is known as the “near *makif*,” while the *makif* of *or chozer* is termed the “distant *makif*,”

In *Chassidus*, the difference between a “near *makif*” and a “distant *makif*” is often explained through the analogies of a garment and a house. Although a garment is worn on the wearer’s body, it is tailored and fitted according to his measures. Therefore, it affects him directly, for example, warming him from the cold. A house, by contrast, is not measured to a person at all. It encompasses his entire body, without differentiating between his height, weight, or posture. Indeed, several people can live in the same home.

In the analogue, a near *makif* refers to a light that is intended to shine within the worlds and influence the beings within them, albeit in a manner that transcends their comprehension. Moreover, ultimately, there is the possibility that it will eventually be internalized within the recipients. It is comparable to a lesson conveyed by a teacher that is initially above the capacity of a student to comprehend but is crafted in such a manner that through laboring over it, the student will eventually comprehend its wisdom. In the words³ of our Sages, “No man understands his master’s teachings [in all their depth] until the passage of forty years.” The implication is that while the depth of the master’s teachings is at first not intelligible to the student, over the course of time, the student will ultimately be able to grasp it.

By contrast, the distant *makif*, the *makif* of *or chozer*, reflects the transcendence of the *Ein Sof*, without any intent to adapt it to the limits and measures of worldly existence. As such, it always remains distant; it is not within the realm of revelation at all. This light is also intended to be conveyed to the lower realms, including our material world. However, its manner of revelation is of a unique nature. It is intended to generate *bittul* within the worlds.

Chassidus gives some sort of understanding of this mode of communication, explaining that it resembles a teacher instructing a student by means of analogies. In such an instance, the teacher is not condensing his wisdom, but rather enclothing it in a foreign entity that is of an entirely different nature than the concept being conveyed. However, by analyzing the analogy, a student can grasp the core of the idea the teacher is trying to convey.

2. This light is described as “rebounding” because it never becomes settled within the worlds into which it shines, but instead remains fundamentally above them.

3. *Avodah Zarah* 5b; *Likkutei Torah*, the end of *Parshas Acharei* (p. 28a).

The greater the teacher's wisdom, the more analogies are necessary for the student to have some degree of understanding of the idea the teacher desires to convey. In such an instance, even when the student has some conception of the idea, it feels distant from him because, by nature, it is above his potential for understanding. Indeed, even for the teacher, it is set apart and hidden, above his ordinary way of thinking.

Thus, there exist two motifs of comprehension within the teacher's own mind. These two motifs correspond to the levels of light that exist before the *tzimtzum*, which will be discussed in the following section.

SECTION 17

In the previous sections, the Rebbe Rayatz began speaking about the treasure to be given to the ordinary foot soldiers to enable them to carry out the mission of making this world a dwelling for G-d. To explain the nature of that treasure, he described the two motifs that characterize G-d's infinite light – that it “extends upward without bounds and downward without end.” In this section, the Rebbe Rayatz elaborates regarding the manifestation of these two motifs within G-d's light that exist before the *tzimtzum*.

He describes the existence of this light based on a quote from *Pirkei d'Rabbi Eliezer*, “Before the world was created, all that existed was He (*Hu*) and His name (*Shmo*).” The word *Hu* (“He”) refers to the essence of the light. The third-person pronoun, an indirect indicator, is used because it implies concealment, pointing to the concept that the essence of the light is hidden and concealed; it is not even revealed within G-d's Essence. *Shmo* (“His name”) refers to the revelation and diffusion of light on that essential level.

Thus, there exist three levels within G-d's light above the *tzimtzum*:

- a) *Hu*, the essence of the light, a potential that is entirely above the level of revelation. That potential is expressed through the revelation of light before the *tzimtzum*, which subdivides into two general expressions:
- b) the level of *shem*, identified below with the *sefiros* without number, i.e., a revelation of G-d's light that is infinite and undefinable; and
- c) the ten *sefiros* that are *genuzos*, “concealed within the Source of their emanation.” They represent the source of G-d's light that is defined and structured as it exists before the *tzimtzum*. They are called *genuzos* (“concealed”) because

their identity cannot be distinguished as they are subsumed within the revelation of G-d's infinite light.

Both these dimensions of His light are revealed within G-d's Essence and come into expression in the created worlds, one as an *or pnimi*, an inward light, and the other as an *or makif*, an encompassing light. They are the source of two modes of light:

- a) The ten *sefiros* that are *genuzos* are the source of the light that is *memalei kol almin* – the immanent light that “fills all the worlds” – the inward light (*or pnimi*) mentioned above; and
- b) the level of *shem* is the source of the light that is *sovev kol almin* – the transcendent light that “surrounds all the worlds” – which shines as an encompassing light (*or makif*).

Hu, by contrast, refers to the essence of the light that is not at all within the context of revelation, about which it cannot be said that it is drawn down within the worlds. This level of light is called the *otzar* (“treasure store”). Just as a treasure store is sealed and hidden from everyone's view, so too, the essence of G-d's light is sealed and hidden; “No thought can grasp it at all.”

This sublime treasure store is drawn down and revealed only for the sake of securing victory in the war – to triumph over the enemy. As mentioned above, for this goal, the treasure houses that have been locked away and kept secret from generation to generation are thrown open. This motif was first manifest in the Exodus from Egypt, when, through the attribute of *netzach*, the innermost G-dly revelations were expressed to redeem the Jewish people.

לעילוי נשמת
ר' משה בן צבי ע"ה

נפטר כ"ג שבט



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נשיא דורינו ולחיזוק וביסוס שכונת קראון הייטס
והשכין שלום בין אדם לרעהו

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With profound thanks
and appreciation
to our dear parents

Yingy and Gittie Bistritzky
Mayer and Hindy Rivkin



Mony and Adina

Dedicated in memory of
Corina Behar / Corina bat Moshe

A true *aishet chayil*, loving mother,
Abuela, Bisabuela, and a shining example
to her entire family who adored her.
May all who learn this *ma'amar* in her merit
be blessed in every way and may the learning
elevate her *neshamah* to greater heights.



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In honor of our children's dedication toward learning:
Devorah Rochel, Aryeh Leib, Dovid Tzvi, Gavriel Noach and Menachem Mendel
by *Yosef & Rivka Wolf*



To *achdus*
of all *yidden*
and the immediate *geula*



לזכות הרב שמואל אבצן
ושאר הצוות של ועד שיחות באנגלית
שיצליחו בעבודתם הנפלאה להאיר את העולם



To
Yisrael Aaron ben Chaim,
Thank you for Gardening with me.



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