

LESSONS IN **מאמר**
באתי ליגבי

THE REBBE RAYATZ'S
DISCOURSE DEFINING OUR
PURPOSE ON EARTH WITH
THE REBBE'S INSIGHTS

פרקים יב-יד
אוא"ס . . למטה עד אין תכלית

באתי לגני תש"י

LESSONS IN *BASI LEGANI*

by

RABBI YOSEF Y. SCHNEERSOHN
OF LUBAVITCH

SECTIONS 12-14

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Kehot Publication Society

770 Eastern Parkway • Brooklyn, New York 11213

5783 • 2023

Year of Hakhel



SICHOS IN ENGLISH

BASI LE GANI 5710
SECTIONS 12-14

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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

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PUBLISHER'S FOREWORD

ב"ה

The days before Yud Shvat were always full of anticipation. From 5712 (1952) on, chassidim knew that the Rebbe would deliver a *maamar* based on the section of the series of *maamarim* beginning with the *maamar* entitled *Basi LeGani* that corresponded to the given year. In preparation, they would study that section in depth – and after 5730 (1970), study the *maamar* corresponding to that year that the Rebbe had delivered in the previous cycle – to be prepared as best they could for the *maamar* that the Rebbe would deliver.

Today, we have two cycles of those *maamarim*. In preparation for *Yud Shvat*, chassidim have been studying sec. 13 from the Rebbe Rayatz's series of *maamarim* beginning with *Basi LeGani* and the *maamarim* the Rebbe delivered in 5723 (1963) and 5743 (1983) to internalize the lessons to be taken for this year. To aid chassidim in that effort, we have prepared a translation of that section from the Rebbe Rayatz's *maamar*, amplifying it with explanations taken from the Rebbe's two *maamarim* mentioned above, other *Basi LeGani maamarim* he delivered, and further sources in *Chassidus*.

THE CONTEXT OF THIS SECTION IN THE SERIES

In sections 10 and 11, the Rebbe Rayatz introduced the concept that the Jewish people have been designated with the title *Tzivos Hashem*, G-d's legions, and are charged with the mission of transforming this world into G-d's dwelling. This title is not merely honorific. Instead, it implies that like soldiers who risk their lives to go out to war and fulfill the missions with which they have been charged, the Jewish people should understand that the challenge of transforming this world is a battle, one that demands an all-encompassing commitment, even to the extent of *mesirus nefesh*, self-sacrifice.

The Rebbe Rayatz elaborates on the spiritual resources which G-d showers on the Jewish people to assist them in succeeding in this battle. He uses the analogy of a king who will squander all the cherished treasures and precious wealth that his ancestors have collected and gathered over the course of many

years, generation after generation, to provide resources for the soldiers waging this battle. The king does not carefully and logically plan the best use of his treasures. Instead, to secure victory, he spends them without any restraint.

In the analogue, there are treasure vaults in the spiritual realms, hidden and concealed Divine energies that – because of their lofty nature – are never revealed. Nevertheless, G-d endows these spiritual resources to the Jewish people so that they can utilize them to meet the challenge of transforming this world into His dwelling.

While explaining the spiritual resources granted the Jewish people, the Rebbe Rayatz begins to define what is meant by the Divine treasure vault in sec. 12, quoting a statement of the *Tikkunei Zohar*,¹ “*Or Ein Sof*, [G-d’s] infinite light, extends upward without bounds and downward without end.” Now, G-d’s infinite light is a single, elementary whole that cannot be divided or broken up into parts. Nevertheless, the term “light” implies that it emanates from a Source and shines forth into an area outside of that Source. This leads to two opposite motifs operating simultaneously within this light: a) it extends upward without bounds, and b) reaches downward without end.

In sec. 15, the Rebbe Rayatz identifies the Divine treasure vault with the dimension of [G-d’s] infinite light that extends upward without bounds. However, before explaining that concept in depth, the Rebbe Rayatz elaborates concerning the dimension of G-d’s infinite light that reaches downward without end. The Rebbe explains that there are two reasons for the Rebbe Rayatz’s extensive treatment of that subject:

- a) Explaining the dimension of G-d’s light that reaches downward helps us better understand the more abstract (and loftier) level of G-d’s light that extends upward.
- b) There are lessons in our Divine service that can be derived from these explanations.

THE PROGRESSION FROM SECTIONS 12 TO 14

In sec. 12, the Rebbe Rayatz explains that the tendency for G-d’s light to extend downward without bounds brings about an endless creation, a limitless multiplicity of diverse levels of existence. In sec. 13, he emphasizes that not only does

1. See *Tikkunei Zohar*, *Tikkun* 57.

G-d bring all these diverse levels into existence, but the infinite nature of His light is also manifest within them, enclothing itself within them and infusing them with life. In sec. 14, he highlights that G-d's light retains its transcendent qualities even as it is enclothed within the created beings. As a consequence of His light being internalized within every being in all its transcendence, that being has the capacity to recognize and identify with this light.

Based on this sequence, we felt that we could not present sec. 13 without presenting the preceding and following sections. The novel dimension of G-d's light explained in sec. 13 could not be understood fully without the contrast to sec. 12, and the deeper meaning and uniqueness of the fact that G-d's light is enclothed within creation is not fully understood without the development of the concept in sec. 14. By presenting all three sections together, we hope to have provided a complete picture of the idea.

LOOKING TO THE HORIZON

Often, the Rebbe would say that among the treasures the King showers upon the Jews to assist them in overcoming their challenges in transforming the world into G-d's dwelling are the inner secrets of the Torah contained within the teachings of the Rebbeim. Certainly, the *maamarim* of *Basi LeGani* are included among those treasures.

As mentioned, the Rebbe saw these sections as particularly relevant to our Divine service in rising to the challenge presented to us as *Tzivos Hashem*. It is our hope that our readers will take to heart the lessons of these sections, apply them in meeting the personal challenges they encounter in their Divine service and, as a result, be motivated to shoulder the all-encompassing mission with which the Rebbe charged our generation – to make the world ready for *Mashiach's* coming and prepare the setting for the Ultimate Redemption.

Sichos In English

BASI
LEGANI
5710

באתי לגוני
תשי"כ

The following sections of the series of discourses with the general title of *Basi LeGani* was released in advance for study on Purim 5710 (1950). The footnotes to the Rebbe Rayatz's *maamar* were added by the Rebbe. Additional footnotes were added by our staff.

יב) והנה להבין ענין האוצר למעלה הוא, דהנה אי' בת"ז אור א"ס למעלה

— 12 —

WHAT THE DIVINE TREASURE VAULT CONTAINS

In the previous section, the Rebbe Rayatz explained that when fighting a war for the sole purpose of achieving victory (and not merely for territorial gain or plunder), a king is willing to squander the nation's priceless treasures to vanquish his enemy. The present section begins by defining the spiritual counterpart of the royal treasure vault which G-d is willing to "squander" for the sake of victory in the battle to make this world a dwelling for Him.

**וְהִנֵּה לְהַבִּין עֲנִין
הָאוּצֵר לְמַעְלָה הוּא, To understand what is meant by the treasure
vault on high:**

What is it that G-d treasures, so much so that the analogy used previously — a king who possesses a treasure that he will not use for his own needs or that of his people, but will instead use, and indeed, "squander," for the sole sake of vanquishing an enemy — is appropriate?

The Rebbe Rayatz explains that this treasure – hidden in the Divine vaults – refers to the loftiest expression of Divine light. He develops this idea over the course of the next few sections, beginning by clarifying the term *Or Ein Sof*, rendered as "[G-d's] infinite light."

The Rebbe Rayatz explains that the term *Or Ein Sof* can also be interpreted as referring to the light that emanates from G-d Who is infinite. However, *Chassidus* favors interpreting *Or Ein Sof* as "[G-d's] infinite light." *Ein Sof* literally means "without end." This interpretation is not a fit term to describe the uniqueness of G-d's Essence, because there are other entities – even on the material plane of existence – that are also described as being "without end." Indeed, the celestial entities, the sun, the moon, and the stars, exist eternally, because G-d endowed them with a timeless dimension.¹ Yet, even though these entities exist without an end, they have a beginning, i.e., they were brought into existence by G-d's will.

What has no beginning? G-d's Essence. He is – always was, and always will be. No other being or entity can be described in this manner.

1. *Pelach HaRimon, shaar 74*, ch. 3. Similarly, contemporary science speaks of a boundless and ever-expanding universe.

Therefore, were the term *Or Ein Sof* to refer to light emanating from G-d, it would have been more appropriate to use the term *Or Ein Techilah*, “the light of the One Who has no beginning.” For, unlike all other existence, G-d never came into being. His being is timeless. He is true existence. The use of the term *Or Ein Sof* indicates that it is referring to the light itself. While the light has a Source and a Beginning – G-d’s Essence – it has no end and is indeed utterly infinite.

דְּהִנֵּה אֵימָא בְּתִקּוּנֵי זִהָר *Tikkunei Zohar* states,²

אֹר אֵין סוּף “G-d’s infinite light”

Throughout the centuries, Jewish sages of the *Chakirah*³ school and kabbalists have grappled with the following dilemma: There are two fundamental principles of faith:

- a) G-d is one. In other words, He is the only true existence; not only is there only one G-d but He is one with all being. There is no existence outside of Him. Were that to be and there would be anything other than Him, G-d would not be G-d.
- b) G-d does not change. Were He to be subject to change that would imply that there exist other entities significant enough to motivate Him to change. Essentially, this would imply the existence of many mini-deities, entities of lesser power than Him, but still significant.

These principles appear to contradict one another. How can we assert that G-d does not undergo any change if it is axiomatic that He is the Creator of the physical world – a multifaceted and changing reality – and yet is one with every aspect of it?⁴

Kabbalah and *Chassidus* resolves this seeming paradox through the concept of *or*, Divine light. This constituted a revolutionary concept in Jewish thought. Previously, when defining the effluence from G-d through which He creates beings that – from their perspective – are independent of Him, the sages of the *Chakirah* school use the term *shefa*, effluence. This term does not define that effluence, but rather it alludes to the concept that there is a *Mashpia*, a Source of effluence, Who gives forth an undefined flow of life-energy that brings existence into being from absolute nothingness.

The kabbalists, by contrast, object to the use of this term because “*shefa*” implies

2. See *Tikkunei Zohar*, *Tikkun* 57. This statement is cited and treated at length in the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, beginning with the *maamar* entitled *VaYolech Havayah Es HaYam*, and continuing in the *maamarim* that follow.

3. *Chakirah* literally means “research.” It refers to the approach of Torah sages like *Rambam*, Rav Yosef Albo, Rabbi Yehudah HaLevi, and others who explained spiritual concepts by drawing upon terminology employed by secular philosophers.

4. The explanations that follow are based on the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 173ff. (231ff. in the latest printing).

an entity of substance, some *thing* that flows and moves from one place to another. This cannot be said of the effluence that emanates from G-d's Essence, since His Essence is not an entity of substance as understood in human terms. Moreover, were it possible to receive something of substance from G-d, as it were, it would cause a lack within Him, because when an entity of substance is conveyed, it is taken away from the source from which it was conveyed. This would obviously involve change.

Even if we were to define the *shefa* as something spiritual – in which case the flow from G-d's Essence would not cause a lack, similar to a teacher who retains an intellectual concept that he imparts to a student – nevertheless, the process of communicating that concept involves change. Though the teacher never “loses” the concept he conveys, nevertheless, the multi-step process of communicating that idea to his student involves several phases of change. The teacher must invest himself in this process by a) defining the specific idea he wishes to convey from his broad base of knowledge; b) tailoring it to the student's intellectual capacity; and c) actively communicating it to him. In a similar vein, describing the effluence emanating from G-d in a similar way would imply a change – a concept inapplicable to G-d. Thus, the above question – How can G-d create and be united with a limited world without changing? – remains.

Moreover, since the *shefa* that is transmitted is an entity unto itself, it would seem to be something independent of G-d's Essence. G-d, His effluence, and the beings created from it, would be distinct from one another. Thus, there would be something else other than G-d that exists.

These difficulties are avoided by using the concept of *or*, “light.” According to *Chassidus*, light is defined as *he'ara bilvad*, “merely a ray,” i.e., an entity without substance. Therefore, it is radiated forth effortlessly, without causing any change in its source. Similarly, with regard to the subject at hand, all existence comes into being from – and within – G-d's light. Therefore, it is both absolutely at one with G-d, and yet, at the same time, its emanation from Him does not bring about a change in His Essence whatsoever. The closest example of this in our physical world is the sun which radiates light without undergoing any change.⁵ Moreover, since the sun's light has no substance⁶ or defining qualities of its own, its emanation reveals the sun's qualities as they are without coloring them according to its own

5. This example is somewhat inaccurate, for after all, the sun is a mere analogy. As science has shown, many changes occur within the sun, such as the fusion of helium molecules, which is what ultimately gives off the sun's light and energy. Nevertheless, this process is quite different from that involved in the generation of energy through other physical activities, and, as such, serves to illustrate the point being made here.

6. Here too, physical light does not provide an entirely appropriate example because it is not entirely simple, but rather comprised of photons. However, in contrast to other kinds of matter that we encounter in everyday life and which have a non-zero rest mass, photons have zero rest mass, and so can be used as an analogy in our context.

עד אין קץ ולמטה עד אין תכלית, והנה מה שאומרי' למטה עד אין תכלית הכוונה

nature.

Similar concepts apply regarding G-d's light. Since He is utterly undefinable and unlimited, His light reveals His qualities as they are. Therefore, it also is unquantifiable in nature and

לְמַעַלָּה עַד אֵין קֵץ “extends upward without bounds and downward
וּלְמַטָּה עַד אֵין תְּכֵלִית, without end.”

TWO DIMENSIONS WITHIN G-D'S LIGHT

G-d's infinite light is a single, elementary whole that cannot be divided or broken up into parts. Nevertheless, the term “light” implies that it emanates from a Source and shines forth into an area outside that Source. This leads to two opposite motifs operating simultaneously within this light: a) it extends upward without bounds, and b) it reaches downward without end.

By saying that G-d's light “extends upward without bounds,” *Tikkunei Zohar* is teaching that its tendency is to cling to its Source and rise up toward it. Every entity has a tendency to be drawn to its source. However, entities other than light have a substance and quality of their own that minimizes their tendency to be drawn to their source. Because light has no substance, the tendency to be drawn toward its source is constant in nature. Simultaneously, because light was designed to shine outward, its tendency is to be projected “downward”⁷ without end.⁸

Of these two dimensions, the potential to extend downward is regarded as being on a lower level than that of the tendency to rise upward. In later sections, the Rebbe Rayatz explains that the tendency to ascend upward represents the heavenly treasure vault.⁹

A treasure vault stores things that are most deeply connected to the core being of the one storing them. As such, the contents of the heavenly treasure vault are inherently

7. When using the term “downward,” *Tikkunei Zohar* essentially means “outward.” “Downward” is used merely as a contrast to the aspect of Divine light that rises “upward”.

8. As mentioned, G-d's Essence is described as having two aspects: a) *ein lo techilah*, (“having no beginning”), and b) *ein sof* (“having no end”). These two aspects are reflected in His light. Since this light reflects its Source - G-d's Essence - the aspect within His light that “extends downward without end” reflects His *ein sof* dimension. The tendency to “extend upward without bounds” is an expression of His *ein lo techilah* dimension. See the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 189 (251 in the latest edition).

The difference between the two is that the *ein sof* dimension of the light is inherent to it, as light by nature is designed to emanate outward. This outward emanation is described as “extend[ing] downward without end”. By contrast, the *ein lo techilah* dimension of G-d's light runs contrary to its nature and exists only because it reflects its counterpart within G-d's Essence.

9. See sec. 17 below.

שהגילוי וההתפשטו' הוא בכחי' א"ס ובל"ג כלל, דזהו קריאת שם דשם אור א"ס,

connected to G-d's very Essence, which is fundamentally undefinable and unfathomable by the human mind.

For this reason, the Rebbe Rayatz does not immediately describe the contents of the heavenly treasure vault. Instead, he uses a technique often employed by philosophers and mystics known as *yedias hashelilah*, "negative knowledge,"¹⁰ i.e., knowledge acquired through negation. In other words, entities of this world can be known in a definite manner (*yedias hachiyuv*); we can give specific and comprehensible explanations of any given entity. However, such descriptions cannot be applied to G-d or His light, as doing so involves limitation and definition.

Having said that, by describing this-worldly entities that we do know - or at the very least have some awareness of - and defining their limitations, we can know what G-d's light¹¹ is not. It follows that knowing what G-d's light is *not* allows us to know - not with a definitive knowledge, but with a certain degree of awareness - of what His light is. This level of "knowing" is the *yedias hashelilah*, "negative knowledge," mentioned above.

This concept can be used to help us understand the nature of the heavenly treasure vault, which likewise cannot be defined in human terms. By elaborating on the description of the limitless tendency of *Or Ein Sof* to extend downward, the Rebbe Rayatz provides us with an intellectual basis upon which we can develop an awareness of the unique transcendence that characterizes the light that "extends upward without bounds." Through understanding the wondrous nature of the light that "extends downward without end," we can comprehend that the light that "extends upward without bounds" surpasses our grasp entirely.

Another reason why the Rebbe Rayatz first focuses on the tendency of *Or Ein Sof* to extend downward is that it is more relevant to our ongoing Divine service. Every *mitzvah* that we do, every word of Torah study that we recite draws down the dimension of G-d's light described as "extend[ing] downward without end."¹²

וְהַיְנָה מֵה שְׂאוּמְרִים לְמַטָּה
עַד אֵין תְּכִלִּית הַכּוֹנֵנָה

Now, the intent of the expression "extend downward without end" is

שְׁהַגְלוּי וְהַתְּפֹשְׁטוֹת
הוּא בְּכַחֲיַנְת אֵין סוּף
וּבְלִי גְבוּל כָּלֵל,

that the revelation and diffusion of this light are utterly infinite. Its creative power has no limits, and so brings into being an endless number of spiritual worlds and forms of existence.

10. See *Moreh Nevuchim*, (Vol. I, ch. 58), et al.

11. G-d, Himself, however, cannot be grasped at all, even through such negative knowledge.

12. The Rebbe's *maamar*, *Basi LeGani*, 5724, note t. See also the explanations beginning on the bottom of p. 17.

דהאור עצמו הוא א"ס, וטעם הדבר הוא לפי שהאור הוא מעין המאור, דזהו"ע ומעלת האור, דהאור עם שהוא הארה לבד ולא עצם ומ"מ הנה זהו מעלתו שהוא מעין המאור, ולהיות שהעצמות הוא בבחי' פשיטות ובבחינת אין סוף לכן הנה גם

דְּזֵהוּ קְרִיאַת שֵׁם דְּשֵׁם אור אין סוף, **That is implied by the sages who coined the name Or Ein Sof, "G-d's infinite light,"**

דְּהָאור עֲצָמוֹ הוּא אֵין סוּף, i.e., **that the light itself is infinite, having no constraints whatsoever.**

וְטַעַם הַדְּבָר הוּא לְפִי שֶׁהָאור הוּא מֵעֵין הַמְּאֹר, **The reason for the lack of limitation within the light is that it resembles the Luminary from Which it emanates. Just as G-d's Essence is utterly unlimited, so too, is His light.**

דְּזֵהוּ עֲנִיָּן וּמְעֻלַת הָאור, **This represents the unique quality and feature of light.**

דְּהָאור עִם שֶׁהוּא הָאָרָה לְבַד וְלֹא עֲצָם **Although light is merely a ray of its source and not its essence,**

וּמְכַל מְקוֹם הַנְּהוּ זֶהוּ מְעֻלָּתוֹ שֶׁהוּא מֵעֵין הַמְּאֹר, **nevertheless, it is unique in that it resembles its Source.**

An entity with substance is defined; it is what it is. Therefore, it cannot fully take on the qualities of another entity. However, a ray of light has no substance of its own. In that, it does not resemble other types of material existence.¹³ As such, it can take on the qualities of its source. For example, a ray of sunlight is bright because it reflects the properties of the sun – its source – which is also bright.¹⁴

וְלֵהִיּוֹת שֶׁהַעֲצָמוֹת הוּא בְּבַחֲיַנַּת פְּשִׁיטוֹת וּבְבַחֲיַנַּת אֵין סוּף **Since G-d's Essence is utterly simple, an uncompounded whole, and infinite in nature,**

13. In scientific terms, light is the quanta of the electromagnetic field. These quanta are called photons, and they are entirely different from atoms which are the building blocks of material entities. What that means in simpler English is that "light is massless energy," i.e., it has no material substance. This correlates with the chassidic definition provided in the main text.

14. See the Rebbe's *maamar, Basi LeGani*, 5722, sec. 3. Nevertheless, as noted in a previous footnote, the example of the sun and its light is not an entirely accurate depiction of its spiritual counterpart, since both the sun and its light are physical entities.

האור שהוא מעין המאור הוא בבחינת א"ס, וזהו אור אין סוף שהאור עצמו הוא בבחינת אין סוף, והנה מהאור הזה היו עולמות וספירות עד אין קץ ובל"ג כלל,

לְכֵן הֵנָּה גַם הָאֹר שֶׁהוּא מֵעֵין הַמְאֹר הוּא בְּבַחֲיַנַת אֵין סוּף, **it follows that the light emanating from it resembles it and thus is likewise infinite.**

וְזֶהוּ אֹר אֵין סוּף שֶׁהָאֹר עֲצָמוֹ הוּא בְּבַחֲיַנַת אֵין סוּף. **This is what is meant by the above term, *Or Ein Sof*, namely, that the light itself is infinite, without any definition or limitations whatsoever, similar to its Source.**

The intent is not that the light itself inherently possesses an infinite potential. Rather, the point here is that since it is an entity without substance, it can fully express the potential of its Source – G-d's Essence – which is truly infinite. This lack of substance enables the light to take on a dimension of infinity.

We mentioned earlier in this section that there are two possible interpretations of the expression *Or Ein Sof*. It can either mean that G-d's light itself is infinite (unlimited and undefined), or it can be understood as the light of the One Who is *Ein Sof* (infinite). Although, as we mentioned, *Chassidus* favors the interpretation that the light itself is infinite, it must be emphasized that though this is true, that quality is not innate to it, but rather exists because it takes on and radiates the qualities of its Source, G-d Himself.

A LACK OF LIMITATION, NOT ONLY IN NUMBER

Not only is G-d's light *ein sof*, unlimited and infinite, it brings about existence that is also unlimited and infinite. In that vein, *Chassidus*¹⁵ speaks about *sefiros ein ketz*, a term that means "Sefiros without end." Since the Source of these *Sefiros* has no limits, they themselves have no limits, not only in number, but also in the nature of their existence. Limits bring about definition, yet the *Sefiros* remain undefined.

וְהֵנָּה מִהָאֹר הַזֶּה הָיוּ עוֹלָמוֹת וְסִפְרוֹת עַד אֵין קָץ וּבְלִי גְבוּל כָּלָל, **Now, from light of this infinite nature, worlds and Sefiros without end and which are utterly limitless would be brought into being,**

15. *Torah Or*, 92b, et al.

ובאופנים אחרים לגמרי, והיינו שהעולמות והספירות גופא הן בל"ג, לבד זה שהם בל"ג במספרם, וכמאמר בפ"י ענין ספי' אין קץ שהספי' עצמן הן בל"ג לבד שהם במספר בל"ג, וכדאיתא באדר"ז כהאי בוצינא דאתפשט לכל סטר ועיבר וכד תסתכל למינדע לון לא תשתכח אלא בוצינא בלחודוהי (כהנר הזה אשר אורו מתנוצץ לכל

ובאופנים אחרים לגמרי, each one utterly different from the other and all of a different nature than the worlds we know about.

והיינו שהעולמות והספירות גופא הן בלי גבול, That is to say, the worlds and *Sefiros* are of an infinite and undefined nature,

לבד זה שהם בלי גבול במספרם, in addition to their being quantitatively infinite in number.

The Rebbe Rayatz implies that on this lofty rung of existence, not only is there an innumerable number of worlds, but the worlds themselves are in essence infinite and not characterized by any definition whatsoever. In other words, their existence does not conform to any of the rules that define our conception of reality.

וכמאמר בפרוש ענין ספירות אין קץ This is the interpretation of the expression,¹⁶ “*Sefiros* without end,”

שהספירות עצמן הן בלי גבול namely, that the *Sefiros* themselves are infinite in nature,

לבד שהם במספר בלי גבול, apart from being infinite in number.

וכדאיתא באדר"א זוטא כהאי בוצינא דאתפשט לכל סטר ועבר This is implied by the statement of the *Idra Zuta*,¹⁷ “[it is] like a candle whose light is diffused to all sides and corners,

וכד תסתפל למנדע לון לא תשתכח אלא בוצינא בלחודוהי but when you look at it in order to know it, you will find only the one candle itself.”

translated into Hebrew, that statement would read

16. *Torah Or*, 92c; *Likkutei Torah, Shir HaShirim*, p. 18d; *Maamarei Admur HaZakein, Hanachos HaRav Pinchas*, p. 164ff. See *Sefer HaArachim Chabad*, Vol. 3, p. 192ff.

17. See *Zohar*, Vol. III, p. 288a. The wording in the standard published texts of *Zohar* differs slightly.

עבר ופינה, וכאשר תסתכל בו לידע אותו לא תמצא אלא הנר בלבד), דלהיותן

(פְּהֵנֶר הַזֶּה אֲשֶׁר אֹרֵר מִתְנוּצֵץ לְכֹל עֵבֶר וּפְנֵה, וְכֹאֲשֶׁר תִּסְתַּכֵּל בּוֹ לִידַע אוֹתוֹ לֹא תִמְצָא אֶלָּא הַנֵּר בְּלֶבֶד),

LIMITLESS MULTIPLICITY

The Rebbe Rayatz proceeds to explain a further stage in the boundless nature of G-d's light - that not only is G-d's light fundamentally infinite, but it is manifest in infinite ways, even within levels of existence that, in and of themselves, would otherwise be finite in nature. Any entity that itself is defined and quantifiable cannot bring into being limitless entities. Since its potential is defined, it has a specific scope which limits the extent to which it can be expressed, in which case the entities it brings into being will likewise be defined. By contrast, when an entity that is fundamentally undefined expresses itself, there will be no bounds to the forms of expression it finds. This is true even in a realm where seemingly limitation would apply. Put differently, G-d's infinite light manifests itself in an infinite number of ways, namely, in the creation of an unceasing number of defined physical and spiritual worlds and entities.

We typically view multiplicity and oneness as opposites, because the objects that we know are all defined and thus different from one another. We understand oneness as the obliteration of those differences, a state where the distinctions between one entity and another no longer exist.

Yet, with regard to G-d, His singular oneness does not involve the obliteration of differences. Instead, His existence is one that transcends our entire framework of being, expressed earlier as *ein lo techilah*, "He has no beginning" and, therefore, He is *ein sof*, utterly boundless.

What kind of existence would come into being from a Source that is utterly boundless? An existence that is also utterly boundless. This resolves the seeming paradox between oneness and multiplicity. Since G-d's light reflects His Essence, it is entirely beyond our conception of reality, i.e., the limited frame of being in which we exist. As such, when this light brings about existence, that existence, like the light, is similarly unbounded, and so is expressed in limitless multiplicity.¹⁸

To be more specific, the term "Sefiros without end" refers to levels of existence above the *tzimtzum*.¹⁹ As will be explained, the *tzimtzum* introduces the concept of limitation

18. The Rebbe's *maamar*, *Basi LeGani*, 5722, sec. 3.

19. The term *tzimtzum* is referred to with a definite article, "the," indicating that we are referring to a specific *tzimtzum*.

בבחינת פשיטות בעצם לזאת הוא בא בריבוי התחלקות מדריגות עד אין שיעור, דזהו אומרו דאתפשט לכל סטר ועיבר, אבל לאמיתתו הוא בוצינא בלחודוהי, שהוא בחינת חד, וכמאמר אנת הוא חד ולא בחושבן, ולהיותו בבחינת חד בעצם הנה כאשר

into existence, thus bringing about our framework of being. In the realm before the *tzimtzum*, G-d's light shines in its pristine and inherent nature, resulting in an existence which is utterly unlimited and undefined.

- דְּלֵהִיּוֹתָן בְּבַחֲיֵנָה פְּשִׁיטוֹת בְּעֵצָם **Because the light of these *Sefiros* is essentially simple, i.e., inherently undefined,**
- לְזֵאת הוּא בָּא בְּרִבּוּי הַתְּחַלְקוֹת מִדְּרָגוֹת עַד אֵין שִׁיעוֹר, **it can find expression in a limitless multiplicity of diverse levels,**
- דְּזֵהוּ אוֹמְרוֹ דְּאֶתְפְּשֵׁט לְכָל סֵטֵר וְעִיבֵר, **as implied by the words of the *Idra*, its “light is diffused to all sides and corners.”**
- אֲבָל לְאַמְתָּתוֹ הוּא בּוֹצִינָא בְּלַחְדוּהֵי, שֶׁהוּא בְּחֵינָת חַד, **In truth, however, there is “only the one candle itself;” i.e., the different expressions of the light are an expression of its innate, singular oneness.**
- וְכַמְאָמֵר אַנְתָּ הוּא חַד וְלֹא בְּחוּשְׁבָן, **Of this oneness, it is said,²⁰ “You are One, but not in the numerical sense.” “One” can be understood as the beginning of a sequence, the first number to be followed by a second, and then a third, etc. However, “one” can also be understood as referring to a singularity that transcends any concept of multiplicity; this is the intent when it is used in reference to G-d.**

As the Mitteler Rebbe explains,²¹ the expression quoted here reflects a descending progression, starting from Above and extending downward. “You are One” refers to G-d's essential and singular oneness. However, precisely because of His singular oneness – something we as humans cannot conceive – His light's creative potential has no bounds. As a result, He brings about existence that is multifaceted in nature,

Although there are many *tzimtzumim*, the first *tzimtzum* is most significant because it involved the absolute withdrawal of G-d's light.

20. *Tikkunei Zohar*, Introduction II, the passage referred to as *Pasach Eliyahu*.

21. *Toras Chayim, Bereishis*, p. 67a ff., referenced by the Rebbe in his maamar, *Basi LeGani*, 5722, sec. 3.

הוא בא בהתגלות הוא ולא בחושבן, והוא בכחינת ריבוי ביותר, אבל לאמיתו הוא

an endless progression of spiritual worlds and physical entities. As this multifaceted existence reflects G-d's undifferentiated oneness, it is beyond anything that can be conceived in a "numerical sense."

וְלִהְיוֹתוֹ בְּכַחֲנֵיַת חַד בְּעֵצָם Since G-d is essentially one,

הִנֵּה פֹאֶשֶׁר הוּא when He reveals Himself, He transcends
בְּאֵתְגַלּוֹת הוּא בְּכַחֲנֵיַת הוּא numeration,
וְלֹא בְּחֹשֶׁבֶן, וְלֹא בְּחֹשֶׁבֶן,

וְהוּא בְּכַחֲנֵיַת רַבּוּי בְּיוֹתֵר, doing so with unrestrained and infinite multiplicity.

אֲבָל לְאִמְתּוֹ הוּא אֲבָל לְאִמְתּוֹ הוּא Nevertheless, in truth, He is essentially One.
בְּכַחֲנֵיַת חַד מִמֶּשׁ. בְּכַחֲנֵיַת חַד מִמֶּשׁ.

AND SUDDENLY THERE WERE TEN

The above explanation raises a fundamental question regarding an axiom of Kabbalah, namely, that there are only ten *Sefiros*. How can there only be ten *Sefiros* if, as stated above, G-d's light is reflective of G-d's being fundamentally *ein sof* - infinite?

The following statement of *Avodas HaKodesh*²² helps clarify this issue:

Just as the Infinite One possesses power with an infinite dimension, so too, does He possess power with a finite dimension. For if you were to say that He possesses infinite power but not finite power, you would detract from His perfection [as this would suggest an existence - the realm of finitude, that remains outside the context of G-dliness. This is impossible,] for G-d is the ultimate perfection.

G-d expresses His "finite power" through the *tzimtzum*, the concealment and withdrawal of His light, allowing for the creation of finite existence. Moreover, since G-d's light reflects Him in His totality and He possesses "finite power," it follows that there is a finite aspect to that light as well. This is the source for the existence of the ten *Sefiros*. There is no reason or rationale why there are ten *Sefiros*; that number is solely a product of His choice.²³ He just as well could have chosen to bring into being nine, eleven, or any other number of *Sefiros*. However, as an expression of His finite power, there has to be a framework of being where existence is not unlimited, but rather would be structured in a defined and limited manner. G-d expressed this in His choice of ten *sefiros*.

22. *Avodas HaKodesh*, Part I, p. 288., cited below in sec. 15.

23. See *Likkutei Sichos*, Vol. 30, p. 3ff.

בבחינת חד ממש. והנה מה שנאצלו הספירות במספר עשר, כדאיתא בס"י, עשר ספירות עשר ולא תשע עשר ולא אחד עשר, הנה זהו ע"י הצמצום שהי' באור א"ס ב"ה, דעל ידי הצמצום הרי בא האור והגילויי בבחינת מדה וגבול, ולכן הם במספר

וְהֵנָּה מֵה שְׁנֵאָצְלוּ
הַסְפִירוֹת בְּמִסְפַּר עֶשֶׂר, Since, by nature, G-d's infinite light should give rise to an infinite number of *Sefiros*, why **did** only **ten Sefiros** emanate from His light,

כְּדֵאִיתָא בְּסֵפֶר יִצְרָח,
עֶשֶׂר סְפִירוֹת עֶשֶׂר וְלֹא
תִשְׁעַ עֶשֶׂר וְלֹא אֶחָד עֶשֶׂר, as stated in *Sefer Yetzirah*,²⁴ “Ten Sefiros: ten and not nine, ten and not eleven”?

הֵנָּה זֶהוּ עַל יְדֵי
הַצְמָצוּם שֶׁהָיָה בְּאוֹר
אֵין סוּף בְּרוּחַ הוּא, The answer is that **this state was brought about by the tzimtzum**,²⁵ the willful restraint and self-limitation of G-d's infinite, creative light.²⁶

דְּעַל יְדֵי הַצְמָצוּם
הָרִי בָּא הָאוֹר וְהַגְלוּי
בְּבַחֲיַנַּת מְדָה וּגְבוּל, **Due to the tzimtzum, G-d's infinite light and revelation is expressed in a measured and limited manner.**

וְלִכֵּן הֵם בְּמִסְפַּר
עֶשֶׂר סְפִירוֹת, **Accordingly, the Sefiros are only ten in number.**

WHERE THE ENDLESS POWER OF G-D'S LIGHT IS DEMONSTRATED

The purpose of this section of the *maamar* is to explain the dimension of G-d's light that “extends downward without end.” This quality within G-d's light cannot be said to be truly manifest in the multifaceted expressions of His light expressed before the *tzimtzum*, because in that unified realm of existence, there is no concept of a beginning nor an end, no upwards nor downwards. It is only after the *tzimtzum*, where there is a limited framework of existence, that the uniqueness of G-d's light – which “extends downward without end” – can be expressed.

24. *Sefer Yetzirah* 1:4.

25. True, the kabbalists speak of *eser sefiros hagenuzos*, “ten Sefiros subsumed in His light,” and that level exists even before the *tzimtzum*. However, these are only *Sefiros in potentia*. The actual existence of the ten *Sefiros* begins only after the *tzimtzum*. See *Sefer HaErachim Chabad*, loc. cit.

26. The Rebbe Rayatz mentions “the *tzimtzum*,” using a singular term, although in actual fact G-d's light undergoes many *tzimtzumim* before it can bring about our material world. The point being made in the main text is that G-d's infinite power is evident in His light despite the limitation caused by the *tzimtzum*. To convey this point, it is not necessary to explain in depth the nature and number of the *tzimtzumim* necessary to bring into being that framework (the Rebbe's *maamar*, *Basi LeGani*, 5742, sec. 6).

ע"ס, ובכ"ז הנה אחר הצמצום נתהוו מ"מ עולמות בל"ג ובלי שיעור, וכמ"ש ועלמות אין מספר, וכמארז"ל א"ת עלמות אלא עולמות שהן עולמות בלי שיעור ומספר כלל, וכדאיתא באד"ר בגולגלתא יתבי תריסר אלפי עלמין, והמספר הזה די"ב אלף הוא רק

This is the novel concept introduced in this section of the *maamar* – that even though the *tzimtzum* brought about measure and limitation within G-d's infinite light, nevertheless, it did not constrain that light's infinite potential. This is reflected both in the endless creation of spiritual worlds and even in the unceasing creation of beings in this material world.²⁷

Even in the framework of existence that is itself limited, new realms of being are continually being created to the extent that the number of worlds is endless.²⁶

Nevertheless, even after the *tzimtzum*, limitless and numberless worlds have come into existence.
 ובְּכֵל זֶה הֵנָּה אַחַר הַצְּמִצּוּם
 נִתְהוּוּ מְקַבְּלֵי מְקוּם עוֹלָמוֹת
 בְּלִי גְבוּל וּבְלִי שְׁעוֹר,

The fusion of finiteness and infinity within His light – described as extending “downward without end” (“downward” implies finiteness, while “without end” implies infinity) – reflects the input of G-d's Essence in the light, for only His Essence can blend together two opposite characteristics.²⁶

וְכִמוֹ שֶׁכְּתוּב וְעוֹלָמוֹת
 אֵין מְסָפֵר, This idea is alluded to in the phrase,²⁸ “**And maidens (*alamos*) without number.**”

וְכִמְאָמַר רַז"ל אַל תִּקְרָא
 עוֹלָמוֹת אֶלָּא עוֹלָמוֹת
 שֶׁהֵן עוֹלָמוֹת בְּלִי
 שְׁעוֹר וּמְסָפֵר כָּלֵל, Commenting on this verse, **our Sages state,**²⁹ “**Do not read *alamos* (maidens), but *olamos* (worlds),”**
referring to the innumerable and immeasurable number of worlds that exist.

וְכִדְאִיתָא בְּאֲדָרָא
 רַבָּה בְּגִלְגֵּלְתָּא יְתִבִּי
 תְּרִיסַר אֲלִפֵּי עֲלָמִין, A similar motif is reflected **in the *Idra Rabbah*,**³⁰
which states, “At [the supernal level that is termed] ‘the skull’ there are 12,000 worlds.”

27. The Rebbe's *maamar*, *Basi LeGani*, 5742, sec. 4.

As the Rebbe explains in a footnote – and a later addition – to his *maamar* entitled *Mayim Rabbim*, 5717, that new spiritual realms of existence are continually coming into being at every moment. However, in our material world, this quality is expressed only in the fact that endless amounts of plants and animals come into existence over a period of time. Similarly, as mentioned previously, scientists speak of a boundless and ever-expanding universe.

28. *Shir HaShirim* 6:8.

29. *Zohar*, Vol. III, p. 71b; towards the end of the Introduction to *Tikkunei Zohar*; see also *Zohar*, Vol. III, p. 58b.

30. *Zohar*, Vol. III, p. 128b; cf. *Iggeres HaKodesh*, Epistle 20 (p. 259); *Likkutei Torah*, *Parshas Bamidbar*, the

לפי הענין שמדבר שם, שזהו מספר כזה, אבל באמת הוא בל"ג, עד שגם במדריגה היותר תחתונה דמדריגת האצילות שהוא בחינת מלכות דאצילות הנה בא ממנה הריבוי והתהוות עד אין מספר, וכמ"ש מה רבו מעשיך ומה גדלו מעשיך שהם ריבוי הנבראים וגדולי הנבראים (כמבואר בד"ה וארא) דכ"ז הוא לפי שהאור הוא אין סוף

וְהַמְסַפֵּר הַזֶּה דִּי"ב אֶלֶף הוּא רַק לְפִי הָעֲנִין שְׂמֵדְבָר שָׁם,	However, the number 12,000 is relevant only to the specific concept discussed there.
שְׁזָהוּ מְסַפֵּר כְּזֶה,	In that context, this number is appropriate.
אֲבָל בְּאֵמֶת הוּא פְּלִי גְבוּל,	In truth, however, the worlds are infinite.
עַד שְׁגָם בְּמַדְרָגָה הַיּוֹתֵר תַּחְתּוֹנָה דִּמְדְרָגַת הָאֲצִילוֹת	Even the lowest level of the World of <i>Atzilus</i> ,
שֶׁהוּא בְּחִינַת מַלְכוּת דְּאֲצִילוֹת	namely, <i>Malchus</i> of <i>Atzilus</i> ,
הֵנָּה בָּא מְמֻנָּה הַרְבּוּי וְהִתְהוּוּת עַד אֵין מְסַפֵּר,	gives rise to a creation of innumerable multiplicity,
וְכַמוֹ שֶׁכְּתוּב מָה רְבוּ מַעֲשֵׂיךָ	as it is written, ³¹ "How manifold are Your works!" ³²
וּמָה גְדוּלוֹ מַעֲשֵׂיךָ	and as stated elsewhere, ³³ "How great are Your works!"
שֶׁהֵם רְבוּי הַנְּבִרָאִים וְגְדוּלֵי הַנְּבִרָאִים	These verses refer to the multitude of created beings and their greatness
(כְּמִבְּאָר בְּדָבוּר הַמְתַּחֵל וְאָרָא)	(as explained in the <i>maamar</i> entitled <i>Vaeira</i> .) ³⁴

opening passage of the *maamar* entitled *Ve'eirastich*.

31. *Tehillim* 104:24.

32. See the Rebbe's *maamar*, *Mayim Rabbim*, 5717 (*Toras Menachem*, *Sefer HaMaamarim Melukat*, Vol. 1, p. 329, et al.), where this point is discussed.

33. *Ibid.*, 92:6.

34. See the second *maamar* entitled *Vaeira* in *Torah Or*, p. 56a.

ובל"ג, ולכן הנה גם כמו שבא ע"י הצמצום הנה ההתהוות הוא בלי מספר וגבול.

דְּכָל זֶה הוּא לְפִי שְׁהָאוֹר
הוּא אֵין סוּף וּבְלִי גְבוּל,
All this infinite multiplicity comes about because the
Divine light that "extends downward without end" is
infinite and boundless.

וְלִכֵּן הֵנָּה גַם כְּמוֹ שְׂבָא
עַל יְדֵי הַצְּמִצּוּם
Therefore, even when it is expressed via the
tzimtzum,

הֵנָּה הַהֲתַהוּוּת הוּא
בְּלִי מְסָפֵר וּגְבוּל.
it gives rise to a creation that is innumerable and
limitless.

This section – and the following two – of the *maamar* focuses on the unique transcendence that characterizes G-d's infinite light, that which extends "downward without end." The purpose of explaining this concept is to enable us to gain some sort of understanding of the even loftier dimension of that light, that which "extends upward without bounds." This latter aspect of G-d's light will later be identified with the treasure vault that G-d opens for the Jewish people enabling them to be victorious in their struggle to make this world a dwelling for Him.³⁵

35. The Rebbe's *maamar*, *Basi LeGani*, 5722, sec. 7.

SEEING THE DIVINITY IN G-D'S INFINITE POWER

In the previous section, the Rebbe Rayatz introduced a statement from *Tikkunei Zohar* describing “G-d’s infinite light” as “extend[ing] upward without bounds and downward without end.” Before elaborating on the aspect of G-d’s light that extends upward without bounds, the Rebbe Rayatz began by explaining the quality of the light that extends downward without end. He chose this reverse order intentionally. He felt it necessary to first explain the aspect of G-d’s light that extends downward in order to help us better understand the more abstract (and loftier) level of G-d’s light that extends upward. This level will be elaborated on later in this series of *maamarim* (sec. 15ff.). As we will see, the Rebbe Rayatz identifies this level with G-d’s sublime treasure vault.

In the previous section (sec. 12), he explained that the tendency for G-d’s light to extend downward without bounds brings about an endless creation, a limitless multiplicity of diverse levels of existence. In the present section, the Rebbe Rayatz explains that not only does G-d bring into existence all these diverse levels, but the infinite nature of His light is also manifest within them; it enclothes itself within them and infuses them with life.¹

In other words, the fact that G-d can create a limitless number of created beings reflects the infinite power of His light. Nevertheless, these beings, and the setting in which they exist, are of a finite nature. As such, they are utterly incomparable to G-d’s light, their source. Accordingly, the fact that His light brings them into being does not necessitate that there be a connection between them and His light. On the contrary, since they are finite, they feel separate from His light and may not even recognize it. If so, the fact that His light created them does not mean that it has descended and “entered” their world to the extent that it becomes part of it.

This is the novel dimension of this section – that saying that G-d’s light “extends downward without end” implies that His light is enclothed within these worlds of limitation. As will be explained in the following section, even though His light enters these limited worlds and becomes enclothed within them, it does not change and remains infinite and undefined. This fusion of opposites – that G-d’s infinite light is enclothed and gives vitality to finite existence – serves as an impetus for that finite existence to be transformed, become conscious of, and ultimately reflect its infinite source.¹

In that context, the Rebbe² explains that the Rebbe Rayatz focuses on the tendency of *Or Ein Sof* to extend downward because it is relevant to our ongoing Divine service.

What is the fundamental aspect of the Jews’ Divine service highlighted from sec. 10 of the *maamar* onward? Their fulfillment of their mission as *Tzivos Hashem*, the legions of G-d.

1. The Rebbe’s *maamar Basi LeGani*, 5723, sec. 2.

2. The Rebbe’s *maamarim*, *Basi LeGani*, 5723, sec. 4, 5724, note 1.

יג) וְהִנֵּה מָה שְׂאוֹמֵר לְמַטָּה עַד אֵין תְּכֵלִית קֵאֵי עַל הַגִּלּוּי וְהַתְּפִשְׁטוּ שֶׁהוּא בְּבַחֵי הַתְּפִשְׁטוֹת בְּבַחֵי אֵין סוֹף וְאֵין שִׁיעוֹר וְכַל"ג מִמֶּשׁ עַד לְמַטָּה מָטָה, בְּמַדְרִיגוֹת הַיּוֹתֵר אַחֲרוֹנוֹת וְהַיּוֹתֵר תַּחְתּוֹנוֹת, וְזֶהוּ אוֹא"ס לְמַטָּה עַד אֵין תְּכֵלִית

In his explanation of that title, the Rebbe³ quotes sources in Kabbalah that emphasize that *Tzvaos* – the name of G-d associated with that title – reflects the revelation of G-dliness in the worlds of *Beriah*, *Yetzirah*, and *Asiyah*. *Atzilus* is described as the world of oneness where “He and His life-force is one and He and His *keilim* (“conduits”) are one.”⁴ However, in the worlds below *Atzilus*, the *keilim* are not one with Him. The unique quality of G-d’s name *Tzvaos* is that it establishes a perfect unity – “He and His *keilim* are one” – even in these lower realms.⁵ That, however, is not accomplished by G-d through revelation from Above, but rather through the Divine service of the Jewish people in refining the sparks of G-dliness embedded in material existence.⁶ Because they are designated as the ones who carry out this service, the Jews are referred to as “the legions of G-d.”

וְהִנֵּה מָה שְׂאוֹמֵר לְמַטָּה
עַד אֵין תְּכֵלִית

Thus, the above-quoted phrase, “[G-d’s infinite light extends...] downward without end”

קֵאֵי עַל הַגִּלּוּי וְהַתְּפִשְׁטוֹת

refers to the revelation and diffusion of that light –

שֶׁהוּא בְּבַחֵינֵת הַתְּפִשְׁטוֹת
בְּבַחֵינֵת אֵין סוֹף וְאֵין
שִׁיעוֹר וְכַלִּי גְבוּל מִמֶּשׁ

how it extends endlessly, without bounds, and is utterly infinite.

עַד לְמַטָּה מְטָה,
בְּמַדְרִיגוֹת הַיּוֹתֵר אַחֲרוֹנוֹת
וְהַיּוֹתֵר תַּחְתּוֹנוֹת,

The diffusion of this light penetrates and is expressed even in the nethermost levels of creation.

וְזֶהוּ אוֹר אֵין סוֹף
לְמַטָּה עַד אֵין תְּכֵלִית

This is what is meant by the expression, “[G-d’s] infinite light extends... downward without end,” namely,

3. The Rebbe’s *maamar Basi LeGani* 5720, sec. 4; the Rebbe’s *maamar Basi LeGani* 5740, sec. 5.

4. The Introduction to the *Tikkunei Zohar*, p. 3b.

5. See *Torah Or*, p. 60c. The *Tzemach Tzedek (Or HaTorah, Shmos*, Vol. 1, p. 328) writes that this statement is not found in *Etz Chayim*, implying that it is the innovative conception of the Alter Rebbe alone.

6. See the Rebbe’s *maamar Basi LeGani* 5740, secs. 6-7.

שהתפשטות האור הוא בבחינת א"ס ובל"ג כלל, עד מדריגה היותר מטה מטה. דהנה עולמות הא"ס שלפני הצמצום, ועולם האצילות דשם מאיר האור אין סוף

שְׁהִתְפַּשְׁטוּת הָאֹר **that the diffusion of G-d's light is utterly endless**
 הוּא בְּבַחֲיִנַת אֵין סוּף **and limitless,**
 וּבְלִי גְבוּל כָּלֵל,

עַד מְדֻרְגָה הַיּוֹתֵר reaching **even the lowest levels** of creation.
 מִטָּה מִטָּה.

WHERE G-DLY REVELATION IS APPROPRIATE

In sec. 1, the Rebbe Rayatz explained that, as a whole, the Spiritual Cosmos can be divided into two general categories: the heavens and earth.

"The heavens" refer to the loftier spiritual realms... [which are associated with] the revelation of light and the Divine light is revealed [overtly...], "The earth" refers to the lower spiritual realms... [In these lower realms,] the light is not as revealed, and the Divine light is diffused in a hidden and concealed manner.

As mentioned there, the Rebbe Rayatz is emphasizing two distinctions between the higher and the lower realms. In the higher realms: a) there is a greater intensity of Divine light, and b) that light is not veiled, but rather shines overtly. In other words, it is possible for there be a very powerful outpouring of Divine light, yet the light may be shaded and its source not perceived. Conversely, there may be a less intense expression of Divine light, yet it is unveiled and thus, its Source can be perceived directly.

Of these two distinctions, the second is more significant. As the Rebbe Rayatz proceeds to explain, there is a difference between G-d's light that shines in the realms above *Atzilus* and *Atzilus* itself. In the realms above *Atzilus*, the intensity of G-d's light is far greater. However, even in *Atzilus*, the light is revealed directly, i.e., unveiled. As we will see, the perception of that direct revelation prevents any concept of independent existence. This accounts for why *Atzilus* – a "lower" realm relative to those above it – is nonetheless considered part of the loftier realms.

Although the realms of existence below *Atzilus* are spiritual in nature – there is no concept of material existence as we know it within them – G-d's light is, to a certain extent, veiled. This concealment of light prevents the spiritual beings in these realms from appreciating G-dliness directly, thus causing them to perceive themselves as independent entities. That is the primary difference between these realms and the loftier realms – i.e., *Atzilus* and the realms above it.

דִּהְנֵה עוֹלָמוֹת הָאֵין **Behold, in the infinite worlds that precede the**
 סוּף שְׁלִפְנֵי הַצְּמֻצוּם, process of *tzimtzum*

בגילוי, ה"ה כלים לאור אין סוף, להיות דגם הכלים ה"ה אלקות ממש, וא"כ אין

The Rebbe Rayatz does not specify the differences between the lofty levels of existence to which he refers, since he is speaking of different levels of infinity, and so the distinctions between them are of a very abstract and nuanced nature.

ועולם האצילות and the World of Atzilus,

The Rebbe Rayatz is drawing a distinction between the worlds above *Atzilus* and *Atzilus* itself. Although G-d's infinite light shines overtly in both these realms of existence, those realms are distinguished one from the other in terms of the relationship of their *keilim* to the G-dly light. The term *keilim* refers to the conduits for G-d's light that give rise to the existence of specific Divine attributes, or qualities, e.g., *chochmah*, *chesed*, etc. In the realms of existence above *Atzilus*, the existence of the *keilim* is not perceptible because of the intensity of G-d's light.⁷ In *Atzilus*, by contrast, the extent of the Divine revelation has been reduced and the existence of the *keilim* can be perceived.⁸

דשם מאיר האור G-d's infinite light shines overtly.
אין סוף בגלוי,

There are subtle, abstract distinctions between these realms of existence. However, they all share a common characteristic – they have no consciousness of self. Instead, they perceive themselves as extensions of G-d.

This perception stems from the all-encompassing revelation of G-d's light that shines so powerfully that they are simply unable to see themselves as independent entities.

הרי הם כלים These realms are keilim, "conduits" for – i.e., they
לאור אין סוף, have the capacity to receive and identify themselves
with – G-d's infinite light,

להיות דגם הכלים הרי for the keilim of Atzilus, and certainly the potentials
הם אלקות ממש, for keilim that exist above Atzilus, are also entirely
G-dly.⁷

Kabbalah explains that all existence has two dimensions: *oros*, the G-dly lights,

7. There are *keilim* in these realms as well. However, the light shines so powerfully that their existence cannot be perceived.

8. See the Rebbe's *maamar* entitled *Basi LeGani*, 5723, sec. 2.

פלא כלל דהאור א"ס מאיר שם בגילוי, וכן אין פלא מה שהם יכולים לקבל אור א"ס

which function like a soul, a source of energy and consciousness, and *keilim*, “conduits,” which function like a body, an entity that makes it possible for the expression and manifestation of that energy and consciousness.

Now, on all levels of spiritual existence, the *keilim* are not physical entities and, therefore, have no material dimensions whatsoever. Since they cannot be measured or quantified, a body is not an entirely appropriate analogy. Accordingly, the distinctions with which we label the *keilim* are abstractions that are dim reflections of their spiritual counterparts. Nevertheless, by contemplating the material entities that are sourced in them, through a process of abstraction, we can gain somewhat of an understanding of their spiritual nature.⁹

Although the *keilim* of *Atzilus* are identified with specific Divine attributes, e.g., *chochmah*, *chesed*, etc., they possess no sense of self. This is the point of the analogy used in Kabbalah¹⁰ and *Chassidus*¹¹ comparing the *keilim* of *Atzilus* to the limbs and organs of the body. Just as the body’s limbs and organs do not possess a sense of individual identity, but rather are extensions of the soul and function as the vehicles by which it can be expressed, so too, the *keilim* of *Atzilus* regard themselves as mere extensions of G-dliness.

וְאִם כֵּן אֵין פְּלֵאָה If so, it is no wonder that a) G-d’s infinite light
 כְּלָל דְּהָאֹר אֵין סוּף shines within them, i.e., the *keilim*, in a manifest
 מְאִיר שֵׁם בְּגִלּוּי, manner,

וְכֵן אֵין פְּלֵאָה מַה שְּׁהֵם and b) that they are able to receive – i.e., identify
 יְכוּלִים לְקַבֵּל אֹר with – the revelation of G-d’s infinite light.
 אֵין סוּף הַגְּלוּי,

Not only is there a revelation from above that encompasses the *keilim*, but they also identify with this light. Put differently, G-d’s light is not only revealed through them, but is also internalized within them to the extent that they become one with it.

The simple understanding of the Rebbe Rayatz’s use of the unique expression, “it is no wonder,” is to emphasize how, in light of their G-dly nature, it is befitting

9. See *Likkutei Sichos*, Vol. 6, p. 111ff.

10. The passage *Pasach Eliyahu*. Introduction II to *Tikkunei Zohar*, p. 17b, et al.

11. *Torah Or*, p. 19a, et al.

that both the *keilim* of *Atzilus* (and those above) fulfill these roles. Although there is a radical difference between *Atzilus* and the levels above it, they are placed in the same category in relation to the realms below *Atzilus*. The reason for this classification is that in both cases, the lofty levels of existence in these realms are entirely subsumed to the G-dly light that shines there to the extent that they do not feel their own identity at all.¹² Therefore, it is no wonder that G-d's light can be enclothed within them and received by them.

Without negating the above, the Rebbe adds a further point.⁸ The emphasis is not on the *keilim* but on the light. The emphasis of this section is that G-d's light "[extends...] downward without end" – that it is an attribute of the light that it enclothes itself in the *keilim*. However, since these are lofty realms, "it is no wonder" that G-d's light enclothes itself within them.

THE LOWER REALMS

In the spiritual realms, there is no conception of space as we know it. When we refer to a spiritual entity as being "higher," the intent is that it is more closely identified with its Source. It does not perceive its individual identity, but rather it senses the Source from which it derives. Conversely, the realms described as "lower" do not receive a direct revelation of G-dliness. As such, they are characterized by an awareness of self, which stands in opposition to the revelation of G-d's infinite light, as it were.

The Rebbe Rayatz clarifies this distinction by contrasting the *keilim* of *Atzilus* with the entities within the worlds of *Beriah*, *Yetzirah*, and *Asiyah*. Although the *keilim* of *Atzilus* are defined entities, nevertheless, they are completely subsumed within G-d's light. By contrast, the entities within the worlds of *Beriah*, *Yetzirah*, and *Asiyah* are not directly aware of their Source, and hence, possess a degree of a sense of self.

By saying that G-d's infinite light is described as "extend[ing]... downward without end" – the Rebbe Rayatz is emphasizing that it is enclothed within and provides life-energy for the lower worlds, despite their being characterized by self-awareness and a sense of independence. This – that the light enclothes itself in these limited worlds – is a wonder.

12. To explain the distinction between *Atzilus* and the realms above it from a slightly different perspective: There are two general ways in which the levels of existence are categorized as being higher or lower:

a) The higher realm is more "spiritual"; the G-dly light that shines within it overpowers whatever "form" it possesses.
 b) It is identified with the G-dly light and does not feel its personal identity, its self, or at least feels it to a lesser degree.
 With regard to the first distinction, there is definitely a difference between *Atzilus* and the realms above it. Above *Atzilus*, the "form" of existence is not defined, while in *Atzilus* it is. However, it is the second dimension that the Rebbe Rayatz focuses on here. Both *Atzilus* and the realms above it have no sense of individual identity, while the realms below *Atzilus* are characterized by such self-awareness.

הגלוי, אבל עולמות ביי"ע ה"ה בחינת מטה דכלים דאצילות הם כגופא לנשמתא, משא"כ ביי"ע הם בחי' לבושים, וכמבר' בפתח אלי' דכמה לבושי' תקינת לון דקאי

אָבֵל עוֹלְמוֹת בְּרִיאָה־ יְצִירָה־עֲשִׂיָּה In contrast to the World of *Atzilus* and the realms above it, the worlds of *Beriah*, *Yetzirah* and *Asiyah*

הָרִי הֵם בְּחִינַת מֵטָה are described as being “lower.”

דְּכָלִּים דְּאֲצִילוֹת הֵם The relationship between the *keilim* of *Atzilus* and the light that shines in them is described using the analogy of the body and the soul.
כְּגוֹפָא לְנִשְׁמָתָא,

Even though the limbs and organs of the body are defined entities, distinct from one another, they subordinate their identity to the soul to the point where they do not feel a sense of independent existence from it. The body does not see itself as an entity separate from the person whose soul is manifest within it. When a limb or organ of the body hurts, it is not that particular limb alone that feels the pain, but rather it is felt by the person in his entirety.¹³

The Rebbe Rayatz focuses on the contrast between the worlds of *Beriah*, *Yetzirah*, and *Asiyah*, and the *keilim* of *Atzilus* because, unlike the transcendent levels above *Atzilus*, the *keilim* of *Atzilus* have a defined identity.¹ In the realms above *Atzilus*, there is no sense of definition at all. Whatever specific potentials exist are overwhelmed by the revelation of G-d's transcendent light to the extent that their individual qualities are not evident. By contrast, the *Sefiros* of *Atzilus* are defined entities. True, they have no sense of independent being vis-à-vis G-d's infinite light. Yet, relative to one another, they are described as being distinct. For example, one particular conduit is *Chochmah*, “wisdom,” the other *Chessed*, “kindness,” etc.

מֵה שְׂאִין כֵּן בְּרִיאָה־יְצִירָה־ עֲשִׂיָּה הֵם בְּחִינַת לְבוּשִׁים, By contrast, the *keilim* of the worlds of *Beriah*, *Yetzirah*, and *Asiyah* are described using the analogy of garments.

13. See the *maamar* entitled *VihaEven Hazos*, 5673, et al.

An alternative analogy would be the difference between the relationship shared by the body and the soul and a machine powered by electricity or a combustion engine. The machine and the energy are two separate things; the energy moves the machine in a simple cause-and-effect relationship. By contrast, the body takes on the identity of the soul and feels and moves with the soul's energy. It does not feel separate from the soul (see *Sefer HaMaamarim* 5686, p. 94-95).

על ביי"ע שהם רק לבושים בלבד לאור הכלים דאצילות (שהם בבחי' גופא כנ"ל המתלבש בהם) וכמאמר אימא עילאה מקננא בכורסיא, דאימא עילאה הוא בחינת

וְכַמְבָּאָר בְּפִתְחָא אֱלִיהוּ דְכִמְהָ לְבוּשֵׁין תְּקִינָת לִוְן **Thus, Pasach Eliyahu¹⁴ uses the term "garments," stating, "You have made garments for them,"**

דְקֵאֵי עַל בְּרִיאָהּ יִצִירָהּ עֲשִׂיָּהּ **when referring to the keilim of the worlds of Beriah, Yetzirah, and Asiyah,**

שְׁהֵם רַק לְבוּשִׁים בְּלִבְדָּ לְאוּר הַכְּלִים דְאֶצִּילוּת **which are only garments enclothing the light of the keilim of Atzilus.**

A garment is a separate entity from the person who wears it.¹⁵ Not only can he remove it at will, but even while wearing it, it is regarded as something external to his being. Similarly, the entities of these realms have their own identities and perceive themselves as being separate from the G-dly light which brings them into being, infuses them with vitality and is conveyed by them to the realms even lower than they. For this reason, they are described as "garments." By contrast,

(שְׁהֵם בְּבְחִינַת גּוּפָא כְּנ"ל הַמְתַּלְבֵּשׁ בָּהֶם) **(as explained above, the keilim of Atzilus are described as bodies for the light that is enclothed in them i.e., the worlds of Beriah, Yetzirah, and Asiyah).**

וְכַמְאָמַר אִימָא עֵלְאָה מְקַנְנָא בְּכוּרְסִיא, **It is similarly stated,¹⁶ "The Supernal Mother nests in the realm of the Throne."**

The realm of "the Throne" refers to the world of *Beriah*. It is the world directly beneath *Atzilus* and it is in this realm that G-d's kingship is first manifest. A throne, when used in reference to G-d, serves as an analogy for His kingship, because it is on his throne that a king sits in judgement and from there, he issues decrees. Essentially, it is there that a king manifests his sovereignty.

Now, the concept of kingship is relevant only when there are entities who have identities of their own. For that reason, a father cannot be a king over his sons, as they are fundamentally an extension of him. Since *Beriah* is the first realm in

14. *Tikkunei Zohar*, Introduction II.

15. See sec. 8 of this series of *maamarim*, where this concept is explained in further detail.

16. *Pardes, shaar* 16, ch. 3.

בינה דאצילות ה"ה מקנא בכורסא עולם הכסא שהוא עולם הבריאה, שית ספירן

which there is a concept of individual identity and selfhood, G-d's sovereignty is first manifest there.¹⁷ Therefore, it is identified with His Throne.

דאמא עלאה הוא The term “Supernal Mother” refers to the attribute of *Binah* in the world of *Atzilus*.
בחינת בינה דאצילות

הרי היא מקנא בכורסא That attribute nests, i.e., is the source which shines
עולם הכסא שהוא into – and from which is derived – the world of the
עולם הבריאה, Throne, the world of *Beriah*.

In other words, *Binah* is an attribute whose place is in the world of *Atzilus*. However, the attributes of *Atzilus* bring into being lower worlds categorized by their qualities: *Binah* brings into being the world of *Beriah*; *Zéir Anpin*, the six emotive qualities, bring into being the world of *Yetzirah*; and *Malchus* brings into being the world of *Asiyah*.

To explain in greater detail: The world of *Atzilus* is sourced in the attribute of *Chochmah*, which serves as the starting point from which independent existence comes into being.¹⁸ *Chochmah* itself is completely identified with G-d's light, and so is not perceived as an independent entity. As explained in many sources in *Chassidus*,¹⁹ *Chochmah* is described as *ayin*, non-being. Just as someone can completely lose themselves in trying to comprehend a concept, so too, is *Chochmah* utterly “lost” and absorbed in its Source, and so has no sense of its own identity. As such, it brings into being the world of *Atzilus*, a realm that, as well, has no sense of independent existence.

17. On a deeper level, it can be said that because one of G-d's attributes is *Malchus*, “sovereignty,” it brings into being a framework of existence that consists of entities apparently separate from Him and over which His sovereignty is manifest. In other words, G-d's attribute of *Malchus* can be manifest only when He reigns sovereign over creations that perceive themselves as being separate from and independent of Him. Thus, it is the attribute of *Malchus* that brings into being the worlds of *Beriah*, *Yetzirah*, and *Asiyah*, realms characterized by seeming independence of G-dliness. *Malchus*, the potential for sovereignty, exists in *Atzilus*. However, the “Throne” – the actual expression of G-d's sovereignty – is found in *Beriah*.

18. *Chochmah* represents a transition point in the flow of Divine energy. *Chochmah* itself is *ayin* (a non-entity); it does not perceive its own identity. However, that is only because it clings (is *davuk*) completely to its Source. Nevertheless, its existence is such that the realms below *Chochmah* evolve from it.

Take, for example, the human conceptual process. One's initial flash of insight is associated with *Chochmah*. At this point, the thinker is totally absorbed in (or *davuk* to) the idea he is trying to grasp. However, after experiencing that lightning flash, he takes the idea and develops it through his own processes of understanding, a stage known as *Binah*. When this occurs, he is no longer *davuk* to the source of the idea. On the contrary, his emphasis is on drawing the idea into his own thought system.

19. See *Kuntreis Heichaltzu*, 5759, chs. 21 and 22.

ביצירה ואופן בעשי', דלכן נק' בי"ע מטה לפי שהם רק לבושים לאור האצילות,

Chochmah is followed by the stage of *Binah*, understanding. This refers to the process of developing a concept in its details, drawing it from the stage of *Chochmah* into one's own frame of reference. For this reason, *Binah* is described as *yesh*, an existence that perceives itself as independent of its Source. *Binah* of *Atzilus* is also known as the "Supernal Mother". Like a mother, *Binah* "births," i.e., brings into being, the first hint of an independent existence, which is the world of *Beriah*, or as mentioned here, the world of "the Throne."

שֵׁית סְפִירֵן בִּיצִירָה "The Six Sefiros, [i.e., *Ze'ir Anpin*, the Divine emotive attributes,] nest in [- are the source for and define the character of - the world of] *Yetzirah*,

וְאוֹפֵן בְּעֵשֶׂה, and *Ofan*,²⁰ [i.e., the *Sefirah* of *Malchus*] nests in the world of *Asiyah*.²¹

דְּלֶכֶן נִקְרָאִים בְּרִיאָה- Since these three worlds - *Beriah*, *Yetzirah*, and
 יִצִּירָה-עֵשֶׂה מְטָה *Asiyah* - are only garments for the light of *Atzilus*,
 לְפִי שֶׁהֵם רַק לְבוּשִׁים they are called the lower realms.
 לְאוֹר הָאֲצִילוֹת,

The Rebbe Rayatz mentions all three worlds because each one of them manifests a different dimension of the world of *Atzilus*. By highlighting that the different *Sefiros* of *Atzilus* "nest" in specific lower realms, he is clarifying the meaning of the description of the worlds of *Beriah*, *Yetzirah*, and *Asiyah* as "garments." The intent is not that *Beriah* is a garment for *Atzilus* as a whole, *Yetzirah* a garment for *Beriah*, and *Asiyah* a garment for *Yetzirah*, but that each of these three realms is a garment for a different dimension of the world of *Atzilus*.

Why is that important? Because as explained above, the wondrous dimension of the light that the Rebbe Rayatz is highlighting in this portion of the section is that it can become en clothed and become one with entities characterized by self-awareness. According to the first interpretation, that wondrous dimension is accomplished through the world of *Beriah* serving as a garment for the world of *Atzilus*. The further descent into *Yetzirah* and *Asiyah* is not so wondrous a dimension. By emphasizing that each of these three worlds serves as a garment for a

20. The *ofanim* are a lower level of angels. Therefore, they are identified with the realm of *Malchus*, the lowest of the spiritual worlds.

21. *Tikkunei Zohar*, *Tikkun* 6.

different dimension of *Atzilus*, the Rebbe Rayatz highlights that each level reflects a wondrous dimension of light.²²

This further emphasizes the concept of *hislabshus* – that G-d's light enclothes itself in progressively lower levels, becoming one and identifying with the characteristics of that level. As such, it is important to emphasize that each level has significance in and of itself.

HOW SOULS DIFFERENTIATE FROM ONE ANOTHER

The focus of this series of *maamarim* is the Jewish people's mission of making this world a dwelling for G-d. As mentioned previously, this is accomplished through the Jews' Divine service of drawing down G-dliness into all the varied dimensions of this material world.

The Jews' souls are sourced in the *keilim* of *Atzilus*. That statement implies that the complete unity with G-d that characterizes *Atzilus* is reflected within them. However, unlike the *keilim* of *Atzilus*, the souls descend within the worlds of *Beriah*, *Yetzirah*, and *Asiyah* and take on the characteristics of those worlds.²³ The descent of the Jews' souls must be seen as "a descent for the sake of an ascent," as part of their mission as *tzivos Hashem* to transform this world into a dwelling for G-d.

The Rebbe Rayatz proceeds to explain how the degree of sensitivity toward G-dliness in the higher and lower worlds respectively is reflected in the different levels of the Jews' souls. All Jewish souls are rooted in G-d's Essence. They pass through all levels of spiritual existence until they are finally enclothed in physical bodies in this world. However, the sages of Kabbalah speak of "souls of *Atzilus*," "souls of *Beriah*," etc. This would seem to indicate a distinction in soul-levels, which is difficult to understand. Since all souls are rooted in G-d's Essence, it would follow that they all be of the same level and character.²⁴

The Rebbe explains that both are true: on an essential level, all souls are equal. Every soul is an actual part of G-d. However, on a conscious level, the souls' characters are reflections of different levels of the *Seder HaHishtalshelus*, the chainlike progression of existence, each one being identified with a different level. In other words, the souls described with the names "souls of *Atzilus*," "souls of *Beriah*," etc., are sourced in the levels of G-dliness manifest in each of those worlds²⁵ and their overall spiritual characters reflect those of the spiritual worlds with which they are identified.

As mentioned, the mission of the Jewish souls is to transform the elements of existence that have a separate identity into facets of G-d's dwelling. The different levels in

22. The Rebbe's *maamar*, *Basi LeGani*, 5723, sec. 3.

23. The Rebbe's *maamar*, *Basi LeGani*, 5723, sec. 2.

24. See *Tanya*, sec. 2.

25. The Rebbe's *maamar*, *Basi LeGani*, 5723, sec. 4.

ובלבושין דבי"ע אומר דמינייהו פרחין נשמתין לבני נשא שהם הנשמות, דהנה רוב הנשמות הן נשמות דבי"ע ורק חד בדרא בדורות הראשונים הם נשמות דאצילות אבל רוב הנשמות הם נש' דבי"ע, אלא שבבי"ע גופא הנה הנשמות הם פנימי' ומלאכים

each of these spiritual worlds each reflect a different G-dly purpose and simultaneously, each has an identity of its own. Accordingly, there must be souls identified with each of these levels to enable each level of existence to identify with its G-dly purpose.

ובלבושין דבריאה יצירה
 עשיה אומר דמניהו
 פרחין נשמתין לבני
 נשא שהם הנשמות,
The above-quoted statement from *Pasach Eliyahu* about the garments of these three worlds continues, "From them, souls issue forth to man."

דהנה רב הנשמות
 הן נשמות דבריאה
 יצירה עשיה
Most souls²⁶ are "souls of *Beriah*, *Yetzirah*, and *Asiyah*."

ורק חד בדרא בדורות
 הראשונים הם
 נשמות דאצילות
Only one soul per generation in the early generations was a "soul of *Atzilus*."²⁷ This is certainly true of subsequent generations, up until and including our own, where there is only one soul per generation that is a "soul of *Atzilus*."²³

Just as there is no concept of independent identity in the world of *Atzilus*, so too, "the souls of *Atzilus*" do not feel any sense of independent existence. Even as they exist and function in this world, they regard themselves and all existence as mere extensions of G-dliness.²⁸

אבל רב הנשמות
 הם נשמות דבריאה
 יצירה עשיה,
By contrast, the souls of most people are souls of *Beriah*, *Yetzirah*, and *Asiyah*.

26. For another explanation of a soul's connection to a particular world, see *Likkutei Torah, Shir HaShirim*, s.v. *Yonasi*, and further references mentioned there.

27. In the Rebbe's *maamar, Basi LeGani*, 5723, sec. 4, he explains that just as a building rests on and is supported by its foundation, the entire generation depends on that one soul, the soul of *Atzilus*.

28. See *Likkutei Torah, Vayikra*, p. 18d ff., the Rebbe's *maamar* entitled *Venigleh Kevod Havayah*, 5715 (translated in *Lessons in Sefer HaMaamarim, Festivals, Vol. 2*, p. 73ff.), *et al.*, for a fuller treatment of these types of souls.

THE DIFFERENCE BETWEEN THE SOULS OF *BERIAH*, *YETZIRAH*, AND *ASİYAH* AND THE CREATIONS OF THOSE WORLDS

The sense of personal identity that characterizes the worlds of *Beriah*, *Yetzirah*, and *Asiyah* stems from their *keilim*. The function of the *keilim* can best be understood by analyzing one of the usages of that term. A container (*k'li*, plural *keilim*) receives and contains liquids or the like. Afterwards, it is used to pour its contents outside of itself for a specific purpose.

The inner aspect of these three worlds, i.e., the aspect of their *keilim*, which serve as receptacles for the Divine light, is identified with its contents, namely, their light. In the analogue, this refers to the souls that are deeply identified with the G-dly light that flows into, and is contained by, these realms. True, these souls are created as separate entities possessing a sense of independence. However, fundamentally their purpose of existence is to identify with the G-dly light that shines into these realms.²⁹

The outer aspect of these realms reflects their functional dimension, i.e., how they carry out G-d's instructions. In the analogue, this refers to the angels who are referred to as *malachim* (מַלְאָכִים), a term which also means "agents," and which shares the same root letters as the word מְלָאכָה, meaning "work." The angels are agents that utilize the inner, G-dly light that flows into these realms to perform G-d's will. As such, their identification with the light is less than that of the souls. This is the meaning of "outer" aspects, that is, they are less intimately identified with G-d's light. Even so, they are identified with it to the extent that when carrying out those tasks, they are called by G-d's name,³⁰ i.e., they become identified with the Divine purpose.

There is also an external dimension of the worlds' outer aspects. This dimension refers to the worlds themselves brought into being by G-d's light. To explain by analogy, they are comparable to a house in which the owners (the souls) and their workers (the angels) live. These worlds are least identified with the light; their connection with G-dliness is only that they provide the setting for G-d's purpose to be carried out.

The emphasis of this *maamar* is that the Jewish people are regarded as G-d's "legions"; they are inherently identified with Him. They are granted access to the heavenly treasures to carry out the mission of transforming this world into a dwelling for G-d. Because the souls are identified with G-dliness, they generate the energy for man to achieve this transformation through his Divine service. The Torah a person studies and the *mitzvos* he performs, create angels who serve as the mediums through which the world is transformed into G-dliness.²⁵

29. See the *maamar* entitled *Ein Aroch Licha*, 5694.

30. See *Ramban*, *Bereishis* 18:10, as quoted in *Tanya*, *Iggeres HaKodesh*, Epistle 25. In a similar vein, we find that G-d's name *E-I* is appended to the name of many of the angels: Michael, Gavriel, Refael, etc.

חיצוני' ועולמות הם חיצוני' דחיצוני' ובריבוי ההשתלשלות דהשתל' האור בבי"ע ממדריגה למדרי' בריבוי המדרי' הרי מתעלם ומסתתר האור ממדרי' למדרי' עד

אֵלָא שְׁבְרִיאָהּ יְצִירָהּ עֲשִׂיהָ גּוֹפָא Within the realms of *Beriah, Yetzirah, and Asiyah* themselves, there are three levels: souls, angels, and worlds.

הַנְּשָׁמוֹת הֵם פְּנִימִיּוֹת The souls emanate from these worlds' innermost aspects;

וּמְלָאֲכִים חִיצוֹנִיּוֹת angels from their outermost aspects;

וְעוֹלָמוֹת הֵם חִיצוֹנִיּוֹת and worlds from the external dimensions of their outer aspects.

AS THE CONCEALMENT BECOMES MORE COMPREHENSIVE

Kabbalah and *Chassidus* use the term *hishtalshelus*, "chainlike [descent]," to describe the manner in which G-d's light descends from one level of existence to another until our material world is brought into being. The implication is that although there is a multitude of different levels of spiritual existence, they are all interrelated like the links of a chain are connected to one another. Since the makeup of every plane of existence is structured by the same Ten *Sefiros*, their internal dynamics are similar. What makes them different from each other? The extent to which they appreciate and identify with the G-dly light that brings them into being.

וּבְרִבּוּי הַהִשְׁתַּלְשְׁלוֹת דְּהִשְׁתַּלְשְׁלוֹת הָאֹר בְּבְרִיאָהּ יְצִירָהּ עֲשִׂיהָ Over the course of many successive stages of progressive descent in the chainlike process (*hishtalshelus*) through which G-d's light descends through the worlds of *Beriah, Yetzirah, and Asiyah,*

מִמְדְּרָגָה לְמְדְּרָגָה מִבְּרִבּוּי הַמְדְּרָגוֹת from one level to the next, over the course of many levels,

הָרִי מִתְעַלֵּם וּמִסְתַּתֵּר G-d's light becomes increasingly obscured and hidden, הָאֹר מִמְדְּרָגָה לְמְדְּרָגָה

The connection the created beings in these realms share with G-d becomes less vibrant and intense from realm to realm. The "lower" the realm, the greater the concealment of G-d's light. Consequently, the greater the concealment, the more powerfully the created beings' sense of self can be felt.

שבהגיע האור לעולם הגלגלים והמזלות הרי מתעבה ומתגשם, ולכן כל ההשפעה והגילוי בעולם התחתון ועולם הגשמי דעוה"ז הוא ע"י הגלגלים ומזלות, וכמ"ש

עד שִׁבְהִיגֵיעַ הָאֹר לְעוֹלָם הַגְּלָגְלִים וְהַמְּזוֹלוֹת **until, when it reaches the realm of the *galgalim*³¹ and *mazalos*,³² spiritual entities on the lower levels of the world of *Asiyah*,**

הָרִי מִתְעַבֵּה וּמִתְגַּשֵּׁם, **it becomes dense and more material.**

G-d's light becomes dense through its interaction with another force, the *reshimu*, which introduces an element of limitation into the light.³³

וְלִכֵּן כָּל הַהִשְׁפָּעָה וְהַגְּלוּי בְּעוֹלָם הַתַּחְתּוֹן וְעוֹלָם הַגְּשָׁמִי דְּעוֹלָם הַזֶּה **Therefore, the influence and revelation of Divine light in this lowly, material world**

הוּא עַל יְדֵי הַגְּלָגְלִים וּמְזוֹלוֹת, **comes about via the *galgalim* and *mazalos*,**

31. *Rambam (Hilchos Yesodei HaTorah, ch. 3)* and others describe the *galgalim* ("spheres") as entities that control the movement of the planets and stars. The kabbalists use this term to describe levels in the spiritual hierarchy of existence.

32. The term *mazal* shares the same root as the Hebrew word *nozeil*, meaning "flow." The *mazalos* are conduits through which Divine energy and vitality flow into this material realm. As the Divine life-force flows through them, it becomes colored by their specific characteristics. The word *mazal* also connotes luck or good fortune, the implication being that the fortuitous nature of a particular event was brought about by heavenly forces beyond the powers of the people involved. There are many different *mazalos*, as reflected in the quote from the *Midrash* the Rebbe Rayatz proceeds to cite. Each of these *mazalos* channels energy from above into this world. Often, however, reference is made to the twelve *mazalos* (identified with the twelve signs of the zodiac) because they serve as conduits of an inclusive nature, represented in Kabbalistic terms by the number twelve.

33. The series of *maamarim* entitled *BeShaah Shehikdimu*, 5672, Vol. 1, pp. 13, 16. In those and other sources, *Chassidus* explains that in order for a finite world to be brought into being from G-d's infinite light, it is necessary for that light to undergo a process of constriction and limitation. Since G-d's light is infinite and omnipotent as He is, how is it possible for it be limited? This limitation can only be brought about by a component of that light itself. There is no other alternative. Firstly, at that stage of being, all that exists is G-d's light and His Essence. Furthermore, it is necessary to say that G-d's light is constrained through a process of self-limitation, where the constraining force are an element of the light itself. Were the light to be limited by an external force, the full power of the light could not be manifest after the *tzimtzum*, because that external force would block a certain aspect of it.

However, the above statement seems paradoxical. We are speaking about G-d's infinite light. How can there be limitation within infinity?

As mentioned above, since G-d's infinite light is merely a ray with no substance of its own, it reveals its Source, G-d's Essence. Since G-d's Essence also possesses an aspect described as *ein lo techilah* ("[having] no beginning"), i.e., a dimension that exists in utter concealment, that dimension is also reflected in His light. This concealed aspect produces a force within the light that brings about the *tzimtzum* – a withdrawal of G-d's light that allows for existence that appears outside of Him.

Now, the *tzimtzum* is not merely a one-time event, but rather an ongoing force shaping existence. After the *tzimtzum*, G-d emanated a vector of light. Through the interaction of that vector with the *tzimtzum*, i.e., light with concealment, all the manifold levels of existence come into being. The ongoing effect of the *tzimtzum* after that initial withdrawal of light is referred to as the *reshimo*, literally, "the trace," or "mark," for it is a remnant of the light that shined before the *tzimtzum*.

וממגד תבואות שמש וממגד גרש ירחים, וכמאמר אין לך עשב מלמטה שאין לו מזל מלמעלה המכה בו ואומר לו גדל, שהוא בא מאור וחיות האלקי ששופע דרך הגלגלים ומזלות, דזהו השפלה גדולה מה שהאלקות בא בהעלם והסתור גדול כ"כ, בריבוי

וּכְמוֹ שֶׁנֶאֱמַר וּמִמְּגֵד
תְּבוּאוֹת שֶׁמֶשׁ וּמִמְּגֵד
גֶרֶשׁ יְרַחִים,
as alluded to in the verse,³⁴ “From the rich harvests brought out by the sun and the rich produce hastened forth by the moon.” As explained in *Chasidus*,³⁵ the word *mege*d, translated as “rich harvests,” is identified with sources of spiritual influence.

וּכְמֵאֲמָר אֵין לָךְ עֵשֶׁב
מִלְּמַטָּה שֶׁאֵין לוֹ מְזַל
מִלְּמַעְלָה הַמַּכָּה בוֹ
וְאוֹמֵר לוֹ גְּדַל,
This concept is also reflected in the statement of our Sages,³⁶ “There is no blade of grass below that does not have a *mazal* above that strikes it and commands, ‘Grow!’”

שֶׁהוּא בָּא מֵאוֹר וְחַיּוּת
הָאֱלֹקִי שֶׁשׁוֹפֵעַ דְּרָךְ
הַגְּלִגְלִים וּמְזוֹלוֹת,
Thus, that blade of grass – and all existence – is animated by the G-dly light and life-energy that flows through the *galgalim* and *mazalos*. Not only is the creation of the blade of grass a direct result of G-dliness, but its continued growth is also dependent on the G-dly light and life-energy channeled by the *galgalim* and *mazalos*.

This is one of the fundamental points of this section of the *maamar* – not only does G-d bring all existence into being, but He maintains it and provides it with energy in an ongoing manner. The fact that He continuously brings into being and provides life-energy for entities on progressively lower realms of existence emphasizes how His light “extends downward without end.”

דְּזֵהוּ הַשְּׁפָלָה גְּדוּלָה מֵה
שֶׁהָאֱלֹקוֹת בָּא בְּהַעְלָם
וְהַסְתָּר גְּדוּל כָּל כָּה,
Now, it is a far-reaching descent for G-dliness to be manifest in such a concealed manner,

34. *Devarim* 33:14.

35. *Torah Or*, p. 23c; *Likkutei Torah, Devarim*, p. 64d; et al.

36. See *Bereishis Rabbah* 10:6; *Zohar*, Vol. I, p. 251a, and elsewhere.

העלמות והסתרים דריבוי ההשתל' דבי"ע עד שבא בהשפעה חיצונית וגשמי, ובפרט כמו שבא בהריבוי צמצומים העלמות והסתרים עד שיכול להיות דבר ההיפך מאלקות לגמרי, והיינו לשכוח על הוי' לגמרי ח"ו, ומכ"ש כמו"ש בקליפה וסט"א לאמר לי

through the multiple levels of concealment brought about by the many stages of chainlike descent through the worlds of *Beriah*, *Yetzirah* and *Asiyah*,

to the point that it is expressed in something external and material. Indeed, the term *hashpalah*, translated as “descent,” also means “humiliation.” It is an affront to G-d, as it were, for the light and life-force that emanate from Him to be encloded in such lowly levels of existence.

THE DESCENT INTO *KELIPAH*

At this point, the Rebbe Rayatz proceeds to describe a further level of descent. All the stages mentioned previously, even the creation of the material world, did not represent anything that stood in opposition to its Source. True, the lower levels of existence may not identify with their Source, but they do not oppose it. Here, the Rebbe Rayatz describes the realm of *kelipah*, a framework of existence that allows for such a possibility.³⁷ Although the realm of *kelipah* derives its life, vitality, and sustenance from G-d, it does not recognize Him and even tries to deny His existence.³⁸

ובפרט כמו שבא בהריבוי צמצומים העלמות והסתרים This descent is particularly true as the G-dly life-force descends through many stages of *tzimtzum*, concealment, and hiddenness,

עד שיכול להיות דבר ההפך מאלקות לגמרי, until it becomes encloded in a creation that outwardly is the utter opposite of G-dliness,

והיינו לשכוח על הוי' לגמרי חס ושלום, i.e., it is capable of forgetting G-dliness entirely, Heaven forbid.

37. The Rebbe's *maamar*, *Basi LeGani*, 5723, sec. 6.

38. For this reason, G-d grants vitality to *kelipah* reluctantly. As *Tanya* states (ch. 22), it is like one who begrudgingly tosses something over his shoulder to his enemy.

יאורי ואני עשיתיני, שזהו היפך האמת ממש, דהאמת הוא דויברך יעקב את פרעה (ואיתא בתנחומא הובא ברש"י במקומו), ובמה ברכו, ברכו שיעלה נילוס לקראתו,

וּמַכֵּל שְׁכָן כְּמוֹ
 שְׁהוּא בְּקִלְפָּה וְסִטְרָא
 אֶחָרָא לְאֹמֵר לִי יְאוּרֵי
 וְאֲנִי עֲשִׂיתִינִי, **How much more so is this true when the *kelipah* and the *sitra achra* deny G-dliness, as evident in the self-aggrandizement epitomized in Pharaoh's boast,³⁹ "The River is mine, and I have made it."**

שְׁזָהוּ הַפֶּךְ הָאֱמֶת מִמֶּשׁ, **This was the very antithesis of truth.**

Our material world is characterized by the concealment of G-dliness. Therefore, there are people who do not recognize G-dliness at all. However, by citing the example of Pharaoh, the Rebbe Rayatz is emphasizing a further level in the descent of the G-dly life-force. Not only does G-d allow for an existence which does not recognize Him, but He also brings into being people that are aware of Him yet still deny His existence.³⁶

This – the possibility for man's rebellion against G-d – represents a lower level than *kelipah* itself. *Kelipah* is a creation entrusted by G-d with the task of creating challenges that tempt man to deny Him. By carrying out this task, *Kelipah* is actually fulfilling G-d's will. However, man's failure to overcome these challenges constitutes a rebellion against G-d's will. In that sense, man is spiritually lower than the forces of *kelipah* that enticed him to sin.⁴⁰

דְּהָאֱמֶת הוּא דְּוִיבְרָךְ
 יַעֲקֹב אֶת פְּרַעֲה **The truth is that the possibility for such a boast came because "Yaakov blessed Pharaoh,"⁴¹**

(וְאִיתָא בְּתַנְחוּמָא הוּבָא
 בְּרִש"י בְּמִקוּמוֹ), **(as stated in *Midrash Tanchuma*⁴² and cited by *Rashi* on the above verse:)**

וּבְמָה בְּרָכוּ, **What was the blessing Yaakov conveyed upon Pharaoh?**

בְּרָכוּ שְׁיַעֲלֶה נִילוֹס
 לְקִרְאָתוֹ, **He blessed him that the Nile should rise at his approach.**

39. *Yechezkel* 29:9.

40. See *Tanya*, ch. 24. See also the Rebbe's *maamar*, *Basi LeGani*, 5724, sec. 1.

41. *Bereishis* 47:10.

42. *Midrash Tanchuma*, *Parshas Naso*, sec. 26.

והוא השפעת הטוב העליון שנמשך, הנה פרעה מלך המצרים וגבולים הוא עוד כפוי טובה ואומר לי יאורי ואני עשיתיני, שהוא היפך האמת, אשר כמו"כ ישנו גם בעבודה

והוא השפעת הטוב העליון שנמשך, **This is a manifestation of sublime goodness being drawn down** into this world.

The greatness of Yaakov's blessing can be appreciated by the fact that the Nile was the first of the rivers stemming from "the river that emerged from Eden."⁴³ Eden is identified with supernal spiritual pleasure. In other words, Yaakov blessed Pharaoh that his land would derive its nurture from the source of sublime pleasure.⁴⁴

הנה פרעה מלך המצרים וגבולים **Pharaoh, however, was the King of Egypt.** As the Alter Rebbe explains in *Tanya*,⁴⁵ an entity's name describes the nature of the life-force identified with the entity referred to with that name. The Hebrew name for Egypt, *Mitzrayim*, shares the same root as the word *meitzar*, a term identified with **constriction and limitation.**

Mitzrayim is thus identified with the forces that constrain and restrict the manifestation of G-dliness. Accordingly, on a deeper level, Pharaoh is the "King of Constriction." For this reason, not only did drawing down goodness to Egypt's king not elicit a positive response,

הוא עוד כפוי טובה ואומר לי יאורי ואני עשיתיני, **but, being the very archetype of the approach of kelipah, Pharaoh did more than fail to show gratitude.** He completely denied G-d, **declaring, "The River is mine, and I have made it."**

שהוא הפך האמת, **which is the opposite of truth.**

APPLYING THE ABOVE CONCEPTS IN A PERSONAL WAY

The fundamental purpose of the Rebbe Rayatz in this *maamar* was not to explain abstract spiritual concepts, but rather to encourage and enable the Jews to carry out their mission of making this world a dwelling for G-d. By focusing on Pharaoh's

43. *Bereishis* 2:10-11; see *Rashi's* commentary.

44. The Rebbe's *maamar*, *Basi LeGani*, 5723, sec. 6, drawing on *Toras Chayim*, *Bereishis*, p. 88b.

45. *Tanya*, *Shaar HaYichud VehoEmunah*, ch. 1.

בכל אור"א בבעלי עסקים ויושבי אהל, דבבעלי עסקים הוא מה שחושב דכחי ועוצם ידי עשה לי את כל החיל הזה, דהגם שיודע ומאמין שהוא הנותן לך כח לעשות חיל, וברכת הוי' היא תעשיר, ומזכיר ש"ש על כל דבר ודבר בעסקו, ומ"מ הנה חושב דכחו ועוצם ידו, היינו דחכמתו עמדה לו, ולזאת הנה בזמן העילוי, בכל הענינים, יעוז

shortcomings, he enables us to discover - and thereby eradicate - those negative counterparts that exist within ourselves and our conduct.⁴⁶

אֲשֶׁר כְּמוֹ כֵן יִשְׁנֹוּ גַם Such an egocentric attitude may exist within the
בְּעִבְדוֹתָהּ בְּכָל אֶחָד וְאֶחָד Divine service of each one of us,

בְּבַעֲלֵי עֲסָקִים וְיוֹשְׁבֵי אֶהָל, whether we are businessmen or Torah scholars.

דְּבַבְעָלֵי עֲסָקִים הוּא מַה A businessman may think to himself, "My
שְׁחֹוֹשֵׁב דְּכֹחִי וְעֹצְמִי יָדִי strength and the power of my hand brought me
עָשָׂה לִי אֶת כָּל הַחִיל הַזֶּה, this wealth."⁴⁷

דְּהִגֵּם שְׂיֹודֵעַ וּמֵאֲמִין שֶׁהוּא Now, this person knows and believes that "it
הַנּוֹתֵן לָךְ כֹּחַ לַעֲשׂוֹת חֵיל, is G-d Who gives him the power to accumulate
וְהַיְנוּ דְחֻכְמָתוֹ עָמְדָה לוֹ, wealth,"⁴⁸

וּבְכִרְפַת הַגּוֹי' הִיא תַעֲשִׂיר, and that "it is G-d's blessing that grants wealth."⁴⁹

וּמְזִכִּיר שֵׁם שְׁמַיִם עַל Moreover, he mentions G-d's name at every stage
כָּל דְּבָר וְדָבָר בְּעִסְקוֹ, in his business dealings.

וּמְכַל מְקוֹם הִנֵּה חוֹשֵׁב Even so, he may still think that it is his strength
דְּכֹחוֹ וְעֹצְמִי יָדוֹ, and the power of his hand,

הַיְנוּ דְחֻכְמָתוֹ עָמְדָה לוֹ, i.e., his own intellectual prowess, that prevailed
וְלִזְמַן הַיְנוּ דְחֻכְמָתוֹ עָמְדָה לוֹ, and is responsible for his prosperity.

וְלִזְמַן הִנֵּה בְּזִמְנֵי Therefore, in times of success, when all of his
הָעֵלִוּי, בְּכָל הָעֲנִינִים, affairs flourish,

46. Above, the Rebbe Rayatz spoke of *hishtalshelus*, a chainlike pattern of descent. The Rebbe (*Basi LeGani*, 5743, sec. 3) uses the same concept to describe how a person can be led to rebel against G-d. Initially, his deviation from G-d's will is very slight. However, a minor deviation leads to a greater one, and then to an even greater one, until the person habitually conducts himself in an undesirable manner.

47. *Devarim* 8:17.

48. *Ibid.* 8:18.

49. *Mishlei* 10:22.

בהוותו, שהוא מתגאה בעצם מהותו, ונדמה לו כי חכמתו עמדה לו, וכן להיפך בזמן הדוחק ח"ו הוא בנמיכת רוח ושפלות דשניהם אינם אמת, דמאחר דברכת הוי' היא תעשיר הרי צ"ל בהשוואה בהרגש נפשו, אלא די ש בו חסרון, דכמו"כ הוא ביושבי

יַעַז בְּהוֹתוֹ, he may, like a “man who does not place his strength in G-d, but trusts his great wealth,”⁵⁰ be prone to **“grow bold in his wickedness,”**⁴⁸

שֶׁהוּא מִתְגָּאֵה בְּעַצְמוֹ מֵהוֹתוֹ, becoming inflated with pride in his own being.

וְנִדְמָה לוֹ כִּי חִכְמָתוֹ עָמְדָה לוֹ, It may appear to him that it was his own wisdom that prevailed and brought him success.

וְכֵן לְהֵפֶךְ Similarly, the converse is also true.

בְּזִמְן הַדִּיחֻק חָס וְשָׁלוֹם הוּא בְּנִמְיַכַת רוּחַ וְשַׁפְלוּת In a difficult situation, Heaven forbid, such a person will lose heart and he will become depressed.

דְּשִׁנְיָהֶם אֵינָם אֲמֵת, In fact, both these reactions are unjustified.

דְּמֵאֲחַר דְּבִרְכַת הַוַּי' הִיא תַעֲשִׂיר Since “it is G-d’s blessing that grants wealth,”

הָרִי צָרִיף לְהִיּוֹת אֶת הַשְׂוֹאָה בְּהִרְגֵשׁ נַפְשׁוֹ, a person should feel equanimity in the face of both situations.

אִלָּא דִּישׁ בּוֹ חִסְרוֹן, If his affairs have not succeeded, he should realize that **there is a fault within himself.** By discovering the fault and correcting it, he can remedy the situation, transforming it into something good.⁵¹

To summarize: A person who approaches his business affairs with the conception that everything depends on him, and that his strength, reasoning, and business acumen will bring wealth, is forgetting the fundamental key to success – that it is G-d’s blessings that bring prosperity.

When this recognition of G-d is the foundation of a person’s financial strivings, even a small activity can bring great wealth. When, by contrast, a person focuses

50. Tehillim 52:9.

51. See Berachos 5b, which gives an example of the application of this principle.

אוהל, דהגם שלומד תורה ויודע שהוא תורת הוי' ובכ"ז הרי אפשר חלילה שבכח התורה אומר דבר הלכה שהוא היפך התורה, והוא כדוגמת בעלי העסקים דהגם דמאמין בהוי' באמונה פשוטה שהוא ית' הנותן כח לעשות חיל, וברכת הוי' היא תעשיר, ובכ"ז הנה כאשר עניניו מצליחים לבו זחוחה עליו ויתגאה בעצמו כו', וכאשר

solely on his own skills and effort, he obstructs G-d's blessings and may even incur financial losses.

A TAIN IN THE TENTS OF TORAH

Although Torah study is primarily a spiritual activity, it also may be tainted by a person's self-concern. Not only a businessman, but also a Torah scholar may see his success as his own achievement. After all, scholarship requires using one's own mental faculties and laboring to achieve understanding. As such, there is a tendency for a student to credit his achievements to his personal capabilities and efforts.

דְּכֵמוּ כֵן הוּא בְּיוֹשְׁבֵי אֹהֶל, **A similar situation may occur concerning those who “dwell in the tents”⁵² of Torah scholarship.⁵³**

דְּהֵגַם שְׁלֹמֵד תּוֹרָה וְיֹדֵעַ שֶׁהוּא תּוֹרַת הַיְיָ, **Although he studies Torah and knows that it is G-d's Torah,**

וּבְכָל זֶה הָרִי אֶפְשָׁר חֲלִילָה שֶׁיִּבְלֶחַ הַתּוֹרָה אוֹמֵר דְּבַר הַלְכָה שֶׁהוּא הִפְךָ הַתּוֹרָה, **it is, nevertheless, possible that – Heaven forbid – using the power of the Torah, he will render a legal decision which in fact contradicts the Torah.**

וְהוּא כְּדַגְמַת בְּעַלֵי הָעֵסְקִים **In this, he resembles a businessman who,**

דְּהֵגַם דְּמְאִמֵּן בְּהַיְיָ בְּאֵמוּנָה פְּשׁוּטָה שֶׁהוּא יִתְבָּרֵךְ הַנּוֹתֵן כֹּחַ לַעֲשׂוֹת חֵיל, **though he believes with simple faith that “it is G-d Who gives him the power to accumulate wealth,”**

וּבְרַכַּת הַיְיָ הִיא תַעֲשִׂיר, **and that “it is G-d's blessing that grants wealth,”**

וּבְכָל זֶה הֵנָּה כְּאִשְׁר עֲנִינְיוֹ מְצַלִּיחִים לְבוֹ זְחוּחָה עָלָיו וְיִתְגָּאֵה בְּעֵצְמוֹ כו', **he will nevertheless grow buoyant and proud of himself when his affairs are successful,**

52. Cf. Bereishis 25:27.

53. *Toras Menachem*, Vol. 52, p. 67.

ח"ו דחוק לו ה"ז מעיק לו ביותר ושפל בעיני עצמו, דטעם הדבר הוא לפי דעצם יסוד העסק אינו כדבעי, דזה שמאמין דהוא ית' הנותן כח לעשות חיל, הוא רק אצלו באמונה פשוטה בלבד, אבל יסוד העסק והמו"מ אינו כדבעי להיות ע"פ התורה, ולכן היוצא מזה הוא כנ"ל. וכן הוא ביושבי אהל דהגם שלומד תורה ויודע שהוא תורת הוי', אבל עצם הלימוד וגוף הידיעה אינם כדבעי, והוא דכאשר לומד את התורה,

וְכַאֲשֶׁר חָס וְשָׁלוֹם דְּחֹק לוֹ הָרִי זֶה מְעִיק לוֹ בְּיֹתֵר וְשִׁפְלָה בְּעֵינֵי עֲצָמוֹ, and become very stressed and crestfallen when times are hard.

דְּטַעַם הַדְּבָר הוּא לְפִי דְּעֵצָם יְסוּד הָעֵסֶק אֵינוֹ כְּדָבְעִי, The reason for these feelings is that the very foundation upon which his business is based is faulty.

דְּזֶה שְׂמֵאֲמִין דְּהוּא יִתְבָּרֵךְ הַנּוֹתֵן כֹּחַ לַעֲשׂוֹת חֵיל, His belief that "it is G-d Who gives him the power to accumulate wealth"

הוּא רַק אֶצְלוֹ בְּאֲמוּנָה פְּשׁוּטָה בְּלִבָּהּ, is not internalized, but rather remains on the level of simple faith. He believes that G-d controls the world, but that belief has not become part of his day-to-day consciousness to the extent that it governs the way in which he conducts his business affairs.

אֲבָל יְסוּד הָעֵסֶק וְהַמְּשָׂא וּמַתָּן אֵינוֹ כְּדָבְעִי לְהִיּוֹת עַל פִּי הַתּוֹרָה, The foundation of his business and his commercial endeavors do not conform to the standards set forth by the Torah.

His fundamental error is that he thinks that his success or failure is dependent upon his own efforts and does not fully appreciate the workings of G-d's hand. If you ask him, he will tell you that he believes. However, that belief does not affect the way he conducts his everyday life.⁵⁴

וְלִכֵּן הַיּוֹצֵא מִזֶּה הוּא כַּנ"ל. This is what leads to the untoward results described above.

וְכֵן הוּא בְּיֹשְׁבֵי אֶהָל דְּהֵגֵם שְׁלוֹמֵד תּוֹרָה וְיֹדֵעַ שֶׁהוּא תּוֹרַת הַנּוֹי', In a similar fashion, though a Torah scholar knows that what he is studying is G-d's Torah,

54. The Rebbe's *maamar*, *Basi LeGani*, 5723, sec. 7.

והיינו בעת לימודו שוכח על נותן התורה, כ"א הוא אצלו ענין שכלי, ולהיותו אצלו שכלי בלבד, הנה אח"כ כשיודע מה שלמד, הגם שיודע שזהו תורת הוי', ובכ"ז הרי גם הוא שכלי, ולכן יכול ח"ו לומר דבר ולדייק ענין בשכלו מה שהוא היפך התורה,

-
- אָכַל עֲצָם הַלְמוּד וְגוֹף
הַיְדִיעָה אֵינָם כְּדָבָרֵי,
- וְהוּא דְכָאֶשֶׁר לוֹמֵד אֶת
הַתּוֹרָה, וְהֵינּוּ בְעֵת לְמוּדוֹ
שׁוֹכַח עַל נֹתֵן הַתּוֹרָה,
- כִּי אִם הוּא אֶצְלוֹ
עֲנִין שְׁכָלִי,
- וְלִהְיוֹתוֹ אֶצְלוֹ שְׁכָלִי בְלִבָּד,
- הֵנָּה אַחַר כֵּן כְּשִׂיּוּדָע
מֵה שֶׁלָּמַד,
- הַגַּם שִׂיּוּדָע שְׁזָהוּ
תּוֹרַת הַוַי', וּבְכָל זֶה
הָרִי גַם הוּא שְׁכָלִי,
- the manner in which he actually studies and the core of his knowledge may be faulty.**
- When he is in the midst of studying the Torah, he may, at that very time, forget the Giver of the Torah.**
- His study can become a mere intellectual exercise, and since it is merely intellectual – lacking the appropriate spiritual focus and intent –**
- although afterwards he may know the subject matter he has studied,**
- and, furthermore, know that it is G-d's Torah, it will remain merely an intellectual understanding.**

Torah study requires that a person use his own mind and strive to comprehend its teachings. Moreover, those teachings are geared for a material world and concern material entities. Accordingly, the Torah's G-dly source may not be evident. To put it simply: When learning the *mishnah* about an ox goring a cow,⁵⁵ one might not necessarily appreciate that this is a holy G-dly truth. Similarly, when studying other similar laws, there is a possibility that the person will focus solely on the intellectual and practical dimensions of the Torah and forget its Source. This may result in a more serious error.⁵¹

- וְלִכֵּן יִכּוֹל חַס וְשְׁלוֹם לֹאמֵר
דְּבַר וְלִדְיִק עֲנִין בְּשִׁכְלוֹ
מֵה שֶׁהוּא הִפְךָ הַתּוֹרָה,
- Therefore, it is possible, Heaven forbid, that he make a statement, following the dictates of his independent intellect and arrive at conclusions that contradict the Torah.**

There is a parallel between the efforts of the businessman and the efforts of the Torah scholar. In both instances, they believe that success is dependent on their

55. *Bava Kama* 5:1.

והיינו דכללות הענין דהגם שמקבל חיות מאלקות ממש, ומ"מ יכול להיות ח"ו היפך האלקות, והוא לפי שהאור בא בריבוי צמצומים העלמות והסתרים ביותר, דזהו"ע

own initiative. True, no one will succeed financially without investing himself and his resources in his business endeavors. Likewise, no one will achieve scholarly knowledge without applying himself to his studies. However, in both instances, the person is merely providing a vehicle through which G-d's blessings will be manifest. It is not his efforts alone that bring success.

THE EXTERNAL MANIFESTATION AND THE INNER TRUTH

Throughout this and the previous section, the Rebbe Rayatz has explained that G-d brought into being boundless levels of existence and invests His light and life energy within them. In a progressively descending chain of worlds, His light and life-energy become hidden. Nevertheless, at every level, where is that life-energy coming from? Him.

וְהֵינּוּ דְכָלְלוֹת הָעֲנִיָּן **In broad terms, we can appreciate the pattern at work.**

דְּהֵגֵם שְׁמַקְבֵּל חַיּוֹת מֵאַלְקוֹת מִמַּשׁ, **Even though a person actually receives his life-energy from G-d, the ultimate source of every person's life-energy, nevertheless, since G-dliness is hidden,**

וּמְכַל מְקוּם יָכוֹל לְהַיּוֹת חַס וְשְׁלוֹם הַפֶּךָ הָאַלְקוֹת, **it is possible for him to conduct his life in a manner that contradicts G-dliness.**

וְהוּא לְפִי שְׁהָאוֹר בָּא בְּרִבּוּי צְמֻצוּמִים הַעֲלָמוֹת וְהַסְתָּרִים בְּיֹתֵר, **This is possible because the Divine light filters down to him through an abundance of *tzimtzumim* and stages of concealment.**

דְּזֵהוּ עֲנִיָּן הַטְּבַע לְשׁוֹן טְבַעוּ בְּיָם סוּף, **In the Holy Tongue this is hinted at in the very word for "nature" טבע (*teva*), which shares a root with the verb טובעו, *tub'u*, "sank," as in the phrase,⁵⁶ "sank in the Sea of Reeds."**

Although an object that is sunk in the sea still exists, it is nevertheless hidden from sight. Similarly,

56. *Shmos* 15:4.

הטבע לשון טובעו בים סוף, שהאור הוא מוטבע בההסתר וההעלם ביותר, שבא מריבוי ההשתלשלות דהאור, שמשתלשל ממדריגה למדריגה עד המדרי' היותר אחרונות.

<p>שְׁהָאֹר הוּא מְטָבֵעַ בְּהִסְתָּר וְהִעָלֵם בְּיִתְרוֹ,</p>	<p>the G-dly light that sustains all existence is sunk in concealment to the extent that it is very hidden.</p>
<p>שְׁבָא מֵרְבוּי הַשְּׁתַלְשָׁלוֹת דְּהָאֹר, שְׁמִשְׁתַּלְשָׁל מִמְדְּרָגָה לְמְדְּרָגָה עַד הַמְדְּרָגוֹת הַיִּתְרוֹ אַחֲרוֹנוֹת.</p>	<p>The light is drawn down through multiple levels of chainlike progression, descending level after level, until it reaches and enclothes itself even in the lowest levels of creation. Nevertheless, even in those levels where G-dliness is hidden and concealed, it is G-d's light that is the source of their existence and vitality.⁵⁷</p>

The previous section of the *maamar* emphasized that G-d brings all existence into being. This section highlights the manner in which He endows every being with inner vitality and energy. As will be emphasized in the following section, even as it is en clothed within the created beings, G-d's light retains its transcendent qualities. Since His light is internalized within every being in all its transcendence, that being has the capacity to recognize and identify with this light. This gives further insight into the meaning of the idea mentioned at the beginning of this section, that "G-d's infinite light extends... downward without end." Not only does this light bring into being and en clothe itself within the full range of existence including even the lowest levels, it also enables all these levels of existence to relate to Him and be included within His dwelling.

57. The Rebbe's *maamar*, *Basi LeGani*, 5723, sec. 8.

יד) וְהִנֵּה בְכ"ז וְאַתָּה מַחִי' אֶת כּוֹלָם כְּתִי' דֵּהֶאֱרַת אֹר אֱלֹקֵי הָרִי נִמְשָׁךְ לְהוֹוֹת
וְלִהְיוֹת אֶת כָּל הַנְּבִרָאִים מֵאִיִן לִישׁ, וְכֵדֵאִי' בִּאֲגַה"ק סִי' ד' דֵּהֶאֱרַת

— 14 —

DEFINING THE EXTENSION OF G-D'S INFINITE LIGHT DOWNWARD WITHOUT END

In sec. 12, the Rebbe Rayatz began the explanation of the statement that G-d's infinite light extends... downward without end," highlighting that His light brings into being an endless range of created beings. In sec. 13, he emphasizes that not only does G-d bring these created beings into being, His light is en clothed and internalized within them, giving them life. Although on certain levels of existence, this G-dly light is concealed - indeed, to the extent that a person may deny the existence of His light and life-energy entirely, even at the time of his denial - it is G-d's light that is maintaining his being.¹ The truth of all existence is the G-dly life-force that brings it into being, maintains it, and provides it with vitality. In this section, the Rebbe Rayatz adds two further points: a) that despite being en clothed in the created beings, the G-dly life-force remains transcendent and b) this enables it to be recognized by mankind.

וְהִנֵּה בְכָל זֶה וְאַתָּה
מְחַיֶּה אֶת כָּלָם כְּתִיב **Behold, despite the powerful concealment the Divine life-force undergoes in its descent through the chain-like progression of existence, it serves as an infinite source of vitality, as intimated by the verse,² "You give life to them all."**

דֵּהֶאֱרַת אֹר אֱלֹקֵי הָרִי
נִמְשָׁךְ לְהוֹוֹת וְלִהְיוֹת אֶת
כָּל הַנְּבִרָאִים מֵאִיִן לִישׁ, **A ray of G-dly light is drawn down and brings all creations – even those on the lowest level, those in the realm of *kelipah*³ – from non-being into existence, giving them life.**

וְכֵדֵאִיִתָּא בְּאַגְרָת
הַקְדָּשׁ סִימָן ד' **Thus, *Tanya, Iggeres HaKodesh, Epistle 20, states,***

1. The Rebbe's *maamar Basi LeGani*, 5744, secs. 4-5. In that source, the Rebbe states that G-d's light is revealed through the Divine service of the Jewish people. Generally, light is revealed as a matter of course (*biderech mimeilah* in the vernacular of *Chassidus*) and indeed, as the Rebbe Rayatz emphasizes in this section, there are certain dimensions of G-d's light that are revealed in that manner. However, the emphasis of this series of *maamarim* is that the revelation of the Divine light is elicited specifically by man's Divine service. Accordingly, the Rebbe underscores that man can bring about a revelation of G-d's light, enabling it to be overtly perceived.

2. *Nechemiah* 9:6.

3. The Rebbe's *maamar Basi LeGani*, 5724, sec. 2.

דהאר' דהארה הוא בכל הנבראים ונוצרים ונעשים כו', שהוא האור והחיות אלקי שנמשך בכל הנבראים, וכמאמר הזן ומפרנס מקרני ראמים עד ביצי כנים, דהאור

דְהָאֲרָה דְהָאֲרָה דְהָאֲרָה “A reflection of a ray of G-d’s light is found in
הוא בְּכָל הַנְּבֻרָאִים all the beings that were created, formed, and
וְנוֹצְרִים וְנִעְשִׂים כו’, made....”⁴

Although ultimately all existence stems from G-d’s Essence, His Essence is not the direct source of the vitality of all being, since His Essence is of an entirely different nature. He is not merely a greater, wiser, and more powerful entity than all other existence, but exists in an entirely different way than other beings. All other existence was created from nothingness. By contrast, G-d was not created. He is – was and will always be – existing on a plane of being that we can never comprehend.

For that reason, although G-d’s light is the source for the vitality of all existence, that life-energy is described as being conveyed by the letters of Divine speech.³ Were G-d’s light to shine to creation directly, the connection between the light and its source would be apparent and it would not be possible to bring into being entities that see themselves separate from Him. By contrast, when His light is conveyed through a process described by the metaphor of speech, the radiance of His light appears detached from its source and the creation of such entities is possible.

To explain: Man uses speech to communicate to people outside himself. Although in truth there is nothing outside of G-d, the metaphor of speech is used to illustrate how He brings into being a framework of existence that sees itself separate from Him. Thus, outwardly, G-d’s light undergoes a process of descent and concealment, to the extent that the existence brought into being from His light appears separate from it. Although from their perspective, all these levels of existence see themselves as separate, independent entities, they are being brought into being and receive their vitality from

שְׁהוּא הָאֹר וְהַחַיּוּת אֱלֹקִי the G-dly light and life-energy that is drawn
שְׁנִמְשָׁךְ בְּכָל הַנְּבֻרָאִים, down into all created beings.

וְכַמְאָמַר הַזֵּן וּמְפָרֵנס מְקַרְנֵי In the words of the Talmud, “He sustains and nourishes all existence, from the horned buffalo⁵ to the
רְאָמִים עַד בֵּיצֵי כְנִים,

4. *Tanya* uses these three terms to refer to the beings in the worlds of *Beriah*, *Yetzirah*, and *Asiyah*, respectively. In Hebrew, the words share a common root.

5. The term *re'em* refers to a large, horned animal, whose exact identity is unclear. The translation as horned buffalo is one of the suggestions given.

והחיות מאיר ונמשך גם במדרי' היותר תחתונים והיותר שפלים, וכמ"ש אם אסק שמים שם אתה ואציעה שאול הנך, דזהו התבוננות גדולה בגדולת הוי' שנמשך

broods of lice.⁶ By citing a verse that mentions these two extremes, the Rebbe Rayatz is emphasizing that all forms of existence are sustained and nourished by His light.⁷

דְּהָאוֹר וְהַחַיּוֹת מְאִיר
וְנִמְשָׁךְ גַּם בְּמַדְרֵגוֹת הַיּוֹתֵר
תַּחְתּוֹנִים וְהַיּוֹתֵר שְׁפֵלִים,
וּכְמוֹ שֶׁכָּתוּב אֵם
אֶסֶק שָׁמַיִם שָׁם אֶתָּה
וְאֶצִּיעָה שְׂאוֹל הַנֶּחָךְ.

This light and life-energy radiates forth and is drawn down to even the lowest and nethermost of levels, as it is written,⁸ “If I soar to the heavens, You are there; if I make my bed in the abyss, behold, You are there.”

She'ol, translated as “the abyss,” also means “the grave,” a realm which is associated with the forces of *kelipah*. More particularly, it is identified with the punishment meted out to sinners in the afterlife. Even in such nether depths – a place where not only is G-dliness hidden, but man has created his own obstacles to its perception – “You are there,” i.e., it is possible to come to a recognition of G-dliness and be motivated to *teshuvah* (return to G-d). The potential for *teshuvah* that exists within these low levels reflects that G-d’s infinite light is present even there.⁹

OPENING OUR EYES TO THE REALITY

The fact that an entity’s vitality stems from G-d’s light is itself a revelation of G-dliness. Moreover, through G-d’s light enclothing itself within the created beings and giving them life, there is the possibility that man will consciously recognize it.

To explain: There is a distinction between bringing a creation into being and infusing

6. *Avodah Zarah* 3b.

7. The Rebbe’s *maamar Basi LeGani*, 5724, sec. 4. In that source, the Rebbe emphasizes that, in addition to the simple meaning of the verse, the intent is not only great and minute beings on the physical plane, but that the terms serve as metaphors for spiritual entities that represent these two extremes. Thus, *Tur Barekes* (sec. 652) explains that *karnei re'emim*, “the horned buffalo,” refers to the ten *sefiros* as they exist within Kesser. On the other extreme, *Pri Etz Chayim* (*Shaar Chag HaMatzos*, ch. 7) explains that כְּנִים, “lice,” is numerically equivalent to 120, referring to the 120 possible combinations of the letters of G-d’s name *Elokim*, which are the source for the limitation and concealment of G-dliness within existence.

8. *Tehillim* 139:8.

9. The Rebbe’s *maamar Basi LeGani*, 5724, sec. 5.

בכל סדר ההשתלשלות ממדרי' למדרי' עד מדרי' ברואים היותר שפלים, וביכולת כל אדם ואדם גם הפשוט ביותר לידע זאת, שרואה גדולת הוי' (וכמבו' בד"ה וארא

it with life-energy. When a created being comes into existence, it does not realize that it was brought into being by another force. On the contrary, it feels that its existence is a fact of reality, an inherent truth. By contrast, a person can recognize that his vitality is something other than the tangible reality of his body, for it is possible, heaven forbid, for the soul to depart from the body and the body to remain a mere lifeless mass. Thus, man has the potential to understand that the vitality his soul is rooted in G-d's light.

That realization is almost intuitive. Building on that awareness, a person can come to a more inclusive recognition of G-dliness. For the deeper the awareness of the fact that one's vitality comes from Divine light, the more sensitive one becomes to the idea that not only is his vitality rooted in G-dliness, but that G-d is the Source of his very being, for no entity can create itself.

That awareness - that G-d brings into existence one's very being - enables one to proceed to a more fundamental state of *bittul* - the comprehension that the totality of existence is dependent on Him. G-d's oneness encompasses not only the energy and vitality possessed by a person and the world at large but also the very physical existence of those entities.

This point relates to the theme of this chapter: that not only does G-d's light extend downward and bring into being the lower levels of existence, but also that it is possible to come to recognition of His light.¹⁰

דְּזָהוּ הַתְּבוּנָנוּת גְּדוּלָהּ בְּגְדֵלֵת הַוְי' This awareness should lead to a **profound meditation on the greatness of G-d**

שְׁנַמְשֵׁף בְּכָל סֹדֵר הַהִשְׁתַּלְשְׁלוֹת מִמְדְּרָגָה לְמִדְּרָגָה and the realization that His greatness is drawn down level by level through all the stages of the chain-like progression of existence,

עַד מִדְּרָגַת בְּרִואִים הַיּוֹתֵר שְׁפֵלִים, down to the level of the lowliest of creatures.

וּבִיכְלֵת כָּל אָדָם וְאָדָם גַּם הַפְּשוּט בְּיוֹתֵר It is within the reach of every man, including even the simplest,

לְיַדַע זֹאת, to realize this

10. The Rebbe's *maamar Basi LeGani*, 5724, sec. 3.

הנ"ל בענין גדול הוי' כו' בעיר אלקינו, גדולת הוי' מריבוי הנבראים כו'), והתבוננות זו עושה התפעלות גדולה בנפש, מזה שרואים במוחש ממש, וכ"ז הוא לפי שהאור הוא א"ס בעצם, ע"כ אין סוף ג"כ להתפשטותו, בריבוי המדרגות וההשתל' עד

-
- שְׂרֹאֵה גְדֻלַּת הַיְי' and behold the greatness of G-d. Here again, we see the theme of this section – that not only is G-d's light drawn down and manifest in the lowest levels, but that through the vitality it conveys to all existence, man can become aware of it.¹¹
- (וְכַמְבֹאֵר בְּדַבּוּר הַמִּתְחִיל וְאָרָא הַנִּלְבָּר (As explained in the above-mentioned¹² *maamar* in *Torah Or* beginning *Vaeira*,
בְּעֵינֵי גְדוּלַּת הַיְי' כו' in the exposition of the verse,¹³ "G-d is great...in the city of our L-rd,"
בְּעֵיר אֱלֹקֵינוּ,
גְּדֻלַּת הַיְי' מְרַבּוּי it is possible to perceive the greatness of G-d by meditating on the multitude of His creations.)¹⁴
הַנִּבְרָאִים כו'),
וְהַתְּבוּנָה זוֹ עוֹשֶׂה Such meditation produces a profound emotional arousal in one's soul,
הַתְּפִעּוּת גְּדוּלַּהּ בְּנֶפֶשׁ,
מִזֶּה שְׂרֹאֵים בְּמוֹחַשׁ מִמַּשׁ, for the awareness emerges from one's tangible observation of G-d's multitudinous creations.
וְכָל זֶה הוּא לְפִי שֶׁהָאֹר וְכָל זֶה הוּא לְפִי שֶׁהָאֹר All of this comes about because G-d's light is essentially infinite,
הוּא אֵין סוֹף בְּעֵצָם,
עַל כֵּן אֵין סוֹף גַּם and so its expansion is also limitless,
כֵּן לַהֲתַפְשֵׁטוּתוֹ,
בְּרַבּוּי הַמְּדַרְגּוֹת reaching a multitude of levels in a chainlike process of descent to the lowest of levels.¹⁵
וְהַשְׁתַּלְשֻׁלוֹת עַד
לְמַטָּה מְטָה מִמַּשׁ כו',

11. The Rebbe's *maamar Basi LeGani*, 5744, sec. 4.

12. See the second *maamar* entitled *Vaeira* in *Torah Or*, p. 56a.

13. *Tehillim* 48:2.

14. See *Rambam, Hilchos Yesodei HaTorah* 2:2.

15. See secs. 12 and 13, where these concepts are explained at length.

למטה מטה ממש כו', ובכ"מ שהוא נמשך ומתפשט אינו בהתפעלות והשתנות כלל, דאינו כדמיון הנשמה והגוף, דהנשמה הרי מתפעלת ממקרי הגוף, אבל האור האלקי המחי' ומהווה אינו מתפעל ואינו משתנה כלל, ומה שיכול להיות שינוי בהאור ע"י

COMPARING THE RELATIONSHIP BETWEEN G-D'S LIGHT AND THE WORLD AND THE BODY AND THE SOUL

Our Sages¹⁶ teach that man is a world in microcosm and the world is a body in macrocosm. And they said,¹⁷ "Just as the soul fills the body, so too, the Holy One, blessed be He, fills the world." Nevertheless, there is a fundamental difference between the manner in which the soul animates the body and G-d gives life to His Creation.

וּבְכָל מְקוֹם שֶׁהוּא נִמְשָׁךְ
וּמִתְפָּשֵׁט אֵינוֹ בְּהִתְפַּעְלוֹת
וְהִשְׁתַּנּוּת כָּלֵל, **In every place to which G-d's light is drawn down and diffused, it is neither affected nor changed at all.**

דְּאֵינוֹ כְּדִמְיוֹן
הַנְּשָׁמָה וְהַגּוֹף, **This indicates that the way in which it animates creation is different from the manner in which the soul animates the body.**

דְּהַנְּשָׁמָה הִרִי מִתְפַּעֵלָת
מִמְקָרֵי הַגּוֹף, **The soul is affected by what happens to the body in which it resides. Changes of weather, physical pain, and the like affect the soul, enhancing or hindering the functioning of its powers. Put simply, a person with a headache, cannot think clearly and even changes of climate, hot or cold, affect the way he thinks and feels.¹⁸**

אֲבָל הָאֹר הָאֱלֹקִי
הַמְחִיָּה וּמְהוּוֶה **By contrast, the G-dly light that provides vitality to all existence and brings it into being**
אֵינוֹ מִתְפַּעֵל וְאֵינוֹ
מִשְׁתַּנָּה כָּלֵל, **is neither affected nor changed by what happens in this world.**

16. *Midrash Tanchuma, Parshas Pekudei, sec. 3; Tikkunei Zohar, Tikkun 69* (p. 100b). See also *Avos D'Rabbi Nassan*, ch. 31:3.

17. *Vayikra Rabbah* 4:8.

18. See *Tanya*, ch. 42; *Torah Or*, p. 26.

ההתלבשות, והיינו מה שהתלבשות פועל איזה שינוי הוא רק בהחיות שבבחינת

BEYOND CHANGE

As mentioned above,¹⁹ there is a seeming contradiction between two fundamental constructs of Jewish faith: that G-d is one with all existence, and that He is unchanging. As mentioned, the kabbalists resolve this intellectual difficulty by using the concepts of *or*, Divine light, and *tzimtzum*, contraction and concealment. Since light has no substance, its emanation does not involve any change within G-d's Essence, and yet G-d has invested His light with the vitality that brings into being, and maintains, all existence. That light is one with every aspect of creation, including all the changes that existence – even those occurring in our material world – undergoes. His Essence, by definition, is a different type of being, above the framework of being in which the world exists, and therefore, remains unchanged.

However, this resolution is insufficient because since G-d's light is representative of His Essence – the source of the light – it is, by definition, also unchanging. Change is relevant only within an entity of substance. Since G-d's light is a ray without substance, there is no possibility of change within it. How then can change occur? *Chassidus*²⁰ explains this phenomenon by postulating that the changes do not take place within G-d's essential light itself. However, the *tzimtzum*²¹ prevents G-d's light from spreading forth in its natural manner, causing it to shine as a reflection of a ray, i.e., its connection with its unchanging Source is no longer evident.

וְיִמָּה שְׂיִכּוּל לְהִיּוֹת שְׁנוּי
בְּהַאֲוֵר עַל יְדֵי הַהִתְלַבְּשׁוֹת,
In the light that shines after the *tzimtzum*, as it descends
to lower levels, **the potential exists for there to be
a change in the light due to its being encloded
within the created beings –**

וְהִינּוּ מֵה שְׁהִתְלַבְּשׁוֹת
פּוֹעֵל אִיזָה שְׁנוּי
i.e., **the fact that the enclothing of G-d's light
within the world brings about a certain change in
the light –**

הוּא רַק בְּהַחֲיּוֹת
שְׂבִבְחֵינָת כָּח,
**involves only the life-energy referred to as *ko'ach*
“force” or “power,”²² which, as explained below, does**

19. See sec. 12.

20. *Sefer HaMaamarim 5707*, p. 239, et al.

21. In an ultimate sense, this refers to the first *tzimtzum*, the initial contraction of the Divine light. However, a similar motif applies regarding the *tzimtzum* that separates the world of *Atzilus* from the world of *Beriah*.

22. In physics, a force is an influence that can change the motion of an object. That definition correlates with the use of the term in *Chassidus*: *Ko'ach* refers to energy expended to bring about a specific activity. It is removed from its source and invested in another entity. See the series of *maamarim* entitled *BeShaah Shehikdimu*, 5672, Vol. 1, pp. 631-633.

כח, וידוע דחיות שהוא בכח'י' כח הוא מהכלים דבי"ע, דכלים דבי"ע ה"ה בבחינת

not derive directly from G-d's light, but from that light as it is encloded in the *keilim* of *Atzilus*.

Ko'ach, "power," is defined as energy separated from its source. That constitutes the difference between *ko'ach* and *or*, "light." Light is always connected to its source and therefore representative of it. By contrast, *ko'ach* is separated from its source and therefore cannot be identified with it.

To illustrate by example: By looking at light, you can identify its source, whether it is sunlight, moonlight, or candlelight. By contrast, when you see a rock propelled from one place to another, you do not know who or what propelled it. There is no way to identify the source of its energy.

The *tzimtzum* introduced a different dimension into G-d's light, causing it to function as a *haarah nivdeles* "a ray that has been separated."

Since the ray of G-d's light that relates to the changes existence undergoes has its source in G-d's light, G-d's unity encompasses even those aspects of existence that undergo change. However, His oneness with those aspects of existence is twofold:

- a) the dimension of oneness associated with His unchanging light, which unites with existence from His perspective, encompassing them, but not internalized with them; this is manifest in the creation of the worlds (*hisavus*).
- b) the dimension of oneness associated with *ko'ach*, in which case the life-energy with which G-d imbues existence unites with created entities in an internalized manner, providing them with vitality (*chayus*) and relating also to the changes they undergo.

וידוע דחיות שהוא כח
בבחינת כח הוא מהכלים
דבריאה יצירה עשייה,
As is well known, the life-energy described as
ko'ach stems from the *keilim* ("vessels" or "con-
tainers") of the Worlds of *Beriah*, *Yetzirah* and
Asiyah,²³

It is the *sefirah* of *Malchus* of *Atzilus* that brings about a different motif within G-d's light, causing the light to shine as a *he'arah nivdeles*, a reflection of a ray, that appears separate from its source, causing it to function in the pattern of *ko'ach* (the Mitteler Rebbe's *Shaarei Teshuvah*, *Chinuch*, p. 109a; the series of *maamarim* entitled *BeShaah Shehikdimu*, 5672, Vol. 2, pp. 713-714, et al.).

23. In his *maamar*, *Basi LeGani*, 5724, sec. 6, the Rebbe illustrates this concept by drawing an analogy to the power of writing that a person possesses within his hands (see *Maamarei Admur HaZakein*, 5762, Vol. 1, p. 188ff.). That power is unlimited; the person can write letters without end. However, the manifestation of that power, the particular letters that

מציאות וכדאיתא באגה"ק הנ"ל דראשית היש הן כלים דבי"ע, ומשו"ז שיין בהם השינוי וההתפעלות, אבל באור המח' אין בו שום שינוי והתפעלות כלל, לפי שאינו

דְּכָלִּים דְּבְרִיאָהּ- and these *keilim* are from their perspectives, inde-
 יְצִירַתְהָ עֲשֵׂיהָ הָרִי הֵם- pendent entities.
 בְּבְחִינַת מְצִיאוֹת

וְכָדָאִיתָא בְּאַגְרַת הַקְּדוּשׁ As stated in the letter in *Iggeres HaKodesh* cited
 הַנ"ל דְּרָאשִׁית הָיִש previously,²⁴ the *keilim* of the Worlds of *Beriah*,
 הֵן כְּלִים דְּבְרִיאָהּ- *Yetzirah* and *Asiyah* constitute “the beginnings
 יְצִירַתְהָ עֲשֵׂיהָ, of *yesh*,” “self-aware existence.”

וּמְשׁוּם זֶה שֵׁיךְ בָּהֶם Hence, even though they are conduits for G-dly
 הַשְּׁנוּי וְהַתְּפַעְלוּת, life-energy, it is nevertheless possible for the *keilim*
 to undergo change and be affected by their enclo-
 thement in lower levels of existence.

On the verse,²⁵ “G-d is your shadow at your right hand,” the Baal Shem Tov commented:²⁶

A shadow follows the movements of one's limbs. Similarly, every action we perform in this material world spirals upward into the spiritual realms, generating intense light (or, Heaven forbid, the opposite). Yet, the impact of our conduct is not confined merely to the spiritual worlds. Rather, the spiritual effects aroused Above are then drawn back down into this world, modifying and shaping our future.

The interactive relationship between man's conduct and the Divine light elicited and drawn down into the world effects change only in the limited dimensions of G-dly light, i.e., the light enclothed in the *keilim* in the worlds of *Beriah*, *Yetzirah*, and *Asiyah* mentioned above.

he writes, are all specific and limited.

In a similar way, G-d's light as manifest in the *keilim* of *Atzilus* is unlimited, extending downward without end, and is unchanging. However, the manifestation of that light through the *keilim* of the worlds of *Beriah*, *Yetzirah*, and *Asiyah* is limited and subject to change.

24. *Iggeres HaKodesh*, Epistle 20,

25. *Tehillim* 121:5.

26. *Kesser Shem Tov*, *Hosafos*, p. 78.

מתערב. וכמ"ש אין קדוש כהוי' ואי' בזהר כמה קדישין אינון ולית קדוש כהוי',

אָבֵל בְּאוֹר הַמְּתִיָּה אֵין בּוֹ שׁוֹם שְׁנוּי וְהַתְּפַעְלוֹת כָּלֵל, **By contrast, or, G-d's essential light that radiates life-giving energy is not changed or affected in the process,**

לְפִי שְׁאִינוֹ מִתְעָרֵב. **because even as it shines within the lower realms, it does not commingle with the recipients of the light.**

The novel dimension of G-d's light is that even though it extends to the lower realms and enclothes itself within them, this does not bring about change within the light itself. As explained above, this represents one of the differences between the manner in which G-d's light provides vitality for the worlds, in contrast to how the soul provides vitality for the body.²⁷

PRESENT YET BEYOND; THE PARADOX OF G-D'S LIGHT THAT ENCLOSES ITSELF IN CREATION

In Jewish thought, *kedushah*, holiness, is identified with separation,²⁸ being set off and distinct from other entities.²⁹ There is one conception of holiness in which an entity remains apart from other entities, for example, a holy person who withdraws from contact with others. The opposite of such holiness are people who intermingle in a give-and-take relationship.

The holiness of G-d's light that enclothes itself in creation is of a different nature entirely. As implied by the word "enclothes," it adapts and tailors itself to the limits of the realms of existence to which it imparts vitality. However, even while doing so, it remains unchanged and unaffected by them.

וּכְמוֹ שֶׁכְּתוּב אֵין קְדוֹשׁ כְּהוֹי' וְאֵיִתָּא בְּזֵהַר **This concept is expressed by the Zohar's³⁰ comment on the verse,³¹ "There is none as holy as G-d":**

27. The Rebbe's *maamar Basi LeGani*, 5724, sec. 8.

28. See *Rashi* and *Toras Kohanim*, *Vayikra* 19:2, et al., which identify holiness with separation.

29. The term is used with both positive and negative connotations. For example, at the burning bush, Moshe is instructed to remove his shoes because the ground on which he is standing is *kodesh*, holy (*Shmos* 3:5). Conversely, a harlot is referred to as a *kadeisah*, because she is set aside and designated for promiscuous relations (*Rashi*, *Bereishis* 38:21).

30. *Zohar*, Vol. III, p. 44a; see also *Likkutei Torah* on *Shir Hashirim*, opening passage of the first *maamar* beginning *Tze'ènah U'Re'ènah*.

31. *I Shmuel* 2:2.

דקדוש הוי' אינו כמו כמה קדישין דסדר השתלשלות, דקדישין שבסדר השתל' הוא שקדוש ומובדל וקדושתם הוא שאינם באים בהתלבשות, אבל כאשר מתלבשים ה"ה בבחינת תפיסא, ותפיסא פועל שינוי, משא"כ קדוש הוי' שהוא בחינת האור, דאינו דומה להקדישין דס' השתל', והוא מה דאינו מתלבש, וכאשר בא בהתלבשות הרי

פְּמָה קְדִישִׁין אֲנוּן וְלִית קְדוּשׁ פְּהִינְי, "There are many expressions of holiness, but none are holy as G-d is."

דְּקְדוּשׁ הַיְיָ אֵינוּ כְּמוֹ פְּמָה קְדִישִׁין דְּסִדְרַּהּ הַשְּׁתַלְשְׁלוֹת, G-d's holiness does not resemble the other expressions of holiness found within the chainlike progression of existence.

דְּקְדִישִׁין שְׂבִסְדֵּר הַשְּׁתַלְשְׁלוֹת הוּא שְׂקְדוּשׁ וּמִבְדָּל The Zohar, loc. cit., mentions other expressions of holiness in the chainlike progression of existence, among them, the Jewish people and the angels. There holiness involves remaining **separate and distinct** from lower entities. Similarly, when different levels of spiritual existence are described as holy,

וְקְדוּשְׁתָּם הוּא שְׂאִינָם בְּאִים בְּהַתְלַבְּשׁוֹת, their holiness lies in the fact that they are not encloded in the created beings below them, but instead remain transcendent and distinct from them.

אֲבָל כְּאֲשֶׁר מִתְלַבְּשִׁים הֵרִי הֵם בְּבַחֲיִנַת תְּפִיסָא, When, however, they depart from their natural state and **enclode** themselves in, and become intermingled with, lower entities, those entities "**grasp**" them.

וְתְּפִיסָא פּוֹעֵל שְׁנוּי, When something is described as having been "**grasped**," that means that a **change has been brought about** in the object being grasped. It is adapted to the extent that the lower entity can grasp it, like putty takes on the form of the object that holds it.

מַה שְׂאִין בֶּן קְדוּשׁ הַיְיָ שְׂהוּא בְּחִינַת הָאוֹר, The holiness of G-d, i.e., the *or* mentioned above, is different.

דְּאֵינוּ דוֹמָה לְהַקְדִישִׁין דְּסִדְרַּהּ הַשְּׁתַלְשְׁלוֹת, It does not resemble the expressions of holiness within the chainlike progression of existence

אינו בבחינת תפיסא, לפי שאינו מתערב, והוא כדוגמת האור למטה שמאיר, ומ"מ

וְהוּא מֵה דְאִינוּ מְתַלַּבֵּשׁ, **in that it does not** generally **enclothe** itself in the created beings;

וְכֹאשֶׁר בָּא בְּהַתְּלַבְּשׁוֹת הָרִי אִינוּ בְּבַחֲיִנַת תְּפִיסָא, **and even when it does enclothe** itself, the lower levels **do not take hold of it**,

לְפִי שְׂאִינוּ מְתַעַרְבּוּ, **for it does not commingle** with the recipients of the light, thus remaining essentially transcendent.

The Rebbe illustrates this concept by explaining the contrast between Yosef and his brothers.

The souls of Yaakov's other sons were rooted in the world of *Beriah*,³² while Yosef's soul was rooted in the world of *Atzilus*.³³ For Yosef's brothers to remain holy, without being drawn after the material attractions of this world, they had to completely disengage and withdraw from it. Therefore, they worked as shepherds, an occupation that allows for solitude, set apart from involvement in the nitty-gritty of financial affairs. This illustrates the nature of the other expressions of holiness within existence. There is a need for separation, lest the holiness become affected by the lower levels of existence.

By contrast, Yosef was essentially above the world, at one with G-d's light, as are the *sefiros* of *Atzilus*. As such, even when he was involved with material existence, it did not disrupt his fundamental connection with G-d. Even while serving as viceroy in Egypt and managing the financial affairs of the world's superpower, he still remained completely bonded with G-d. This explains why his brothers were unable to recognize him when they met with him face to face in Egypt.³⁴ They could not understand how such a feat was possible. Yosef's conduct thus serves as an example for the manner in which G-d's light extends into the nethermost realms

32. See sec. 13, where this concept is introduced.

33. See the Rebbe's *maamar Basi LeGani*, 5725, sec. 4, where he explains that the difference has to do with the fundamental refinement within the souls. The light of *Atzilus* is present, even in this world, at all times. However, it is only a soul that is characterized by an inherently elevated level of refinement that can perceive it and have it control his perception.

34. See *Bereishis* 42:8, which states that Yosef's brothers did not recognize him. The simple meaning is that they failed to do so because he had matured physically during the years they had been separated. *Chassidus* [see *Likkutei Sichos*, Vol. 1, p. 88 (translated in *Selections from Likkutei Sichos, Bereishis*, pp. 517-518), *et al.*] explains that there is a deeper concept involved. As explained in the main text, the brothers did not understand how a person as spiritually oriented as Yosef could be engrossed in the material affairs of Egypt without undergoing a spiritual descent.

אינו מתערב, וכמו עד"מ האור שמאיר דרך הזכוכית, ויש זכוכית אדומה ירוקה ולבנה דיש חילוקים במראות אלו, אבל האור ה"ה פשוט ובלתי יש בו שום מראה כלל ממראות הזכוכית, לפי שהוא רק מה שמאיר ע"י, וגם אם מאיר ע"י בהתלבשות,

without being affected by them.³⁵ Just as Yosef was able to remain detached and totally subsumed in G-dliness even while involved with his mundane tasks, so too, G-d's *or* remains unchanged even as it becomes encloded in material existence.

והוא פְּדָגְמַת הָאוֹר לְמַטָּה **Physical light provides an apt analogy to explain this concept:**

שְׁמַאִיר, וּמְפֹל מְקוֹם **It illuminates the area in which it shines, and yet**
 אֵינוֹ מִתְעַרֵּב, **does not commingle** with whatever entities are located there.

To cite an example given in *Chassidus*,³⁶ the sun's light shines in a dung heap and yet remains unaffected by the filth there. Moreover, even when the light appears to be affected by the filters through which it passes, it remains essentially unaffected.

וּכְמוֹ עַל הַדֶּגֶל מְשַׁל הָאוֹר **Take for example, light that shines through colored**
 שְׁמַאִיר הַדֶּגֶל הַזְּכֹּכִית, **glass:**

וְיֵשׁ זְכֹכִית אֲדָמָה **there are red, green, or white glasses.** These three
 יִרְקָה וּלְבָנָה colors represent the three vectors of the *Sefiros*: the left, center, and right vectors respectively.³⁷

דִּישׁ חִלּוּקִים בְּמִרְאוֹת אֵלוֹ, **As light shines through each of these glasses, it assumes a different appearance** in each case,

אֲכַל הָאוֹר הָרִי הוּא פְּשׁוּט **yet the essence of the light itself remains uncom-**
 וּבִלְתִּי יֵשׁ בּוֹ שׁוּם מִרְאָה **pounded and colorless;** although it is seen according
 כָּלֵל מִמִּרְאוֹת הַזְּכֹּכִית, **to the color of the glass, it does not take on that**
color itself. It appears in that color

לְפִי שֶׁהוּא רַק מֵה **only because it shines through** that color glass.
 שְׁמַאִיר עַל יָדוֹ,

35. The Rebbe's *maamar Basi LeGani*, 5724, sec. 7.

36. The series of *maamarim* entitled, *BeShaah Shehikdimu*, 5672, Vol. 2, p. 890, et al.

37. This analogy is cited in the *Pardes, Shaar* 4, ch. 4, as an illustration of the manner in which G-d's simple light is revealed by the different *Sefiros*. It could be suggested that these three particular colors were named because they represent the three *kavin* vectors of Divine influence: *Chesed, Gevurah, and Tiferes*, See *Zohar* Vol. I, p. 71b; *Likkutei Torah* on *Shir HaShirim*, end of the *maamar* beginning *Hinach Yafah*.

מ"מ הרי אין האור נתפס, לפי שאינו מתערב. וכמו"כ יובן דרך דוגמא, בהאור וחיות אלקי המחיה שאינו משתנה כלל, ואין בו שום התפעלות ושינוי, וכ"ז הוא לפי

וְגַם אִם מְאִיר עַל יָדוֹ **And even when it shines in** a manner where it is
 בְּהִתְלַבְּשׁוֹת, מְכַל מְקוֹם **"enclothed"** in the glass, **it is not "taken hold"** of
 הָרִי אֵין הָאֹר נִתְפָּס, **by it,** i.e., internally it does not change,

לְפִי שְׂאִינוֹ מִתְעַרֵּב. **because it does not commingle** with the glass, but
 rather retains its transcendence.

As opposed to the vitality of the body which is affected by the changes it undergoes, the light itself remains unaffected. Both the light shining through the glass and the vitality of the body are nonphysical forces. Nevertheless, the manner in which they interact with the physical medium through which they are revealed is quite different. Whereas the light retains its transcendence despite its interaction with materiality, the body's vitality becomes en clothed within it. As such, it is described as being "taken hold" of (i.e., affected) by the body.³⁸

וְכִמוֹ כֵּן יוֹבֵן דְּרָךְ דְּגִמָּא, **From these examples, we can understand** the paral-
 allels existing regarding

בְּהָאֹר וְחַיּוֹת אֱלֹקֵי הַמַּחְיָה **the Divine light and life-energy that animates**
 creation.

שְׂאִינוֹ מִשְׁתַּנָּה כָּלֵל, **This force does not undergo change.**

וְאֵין בּוֹ שׂוּם **It remains entirely unchanged and unaffected**
 הַתְּפַעְלוּת וְשִׁנוּי, despite bringing existence into being and providing
 it with life.

This represents the difference between light and the powers of the soul. Even the power of intellect, the loftiest of our soul's powers, is defined. Having its own definition, it undergoes change as it interacts with the concepts it seeks to understand. Moreover, the workings of one's mind are dependent to a certain extent on the physical state of one's brain. Light, by contrast, is not defined by these constraints, and so, remains unchanging.

Nevertheless, it must be emphasized that the use of the analogy of light in this

38. The Rebbe's *maamar Basi LeGani*, 5724, sec. 8.

שהאור הוא אין סוף בעצם, ע"כ הנה גם התפשטותו הוא בבחינת א"ס, שנמשך בכל המדרי' עד המדרי' היותר אחרונות והיותר תחתונות, כמו הברואים היותר שפלים בתכלית, ובכ"מ שהוא נמשך אינו מתפעל ואינו משתנה, ולהיותו בבחינת פשיטות בעצם, ע"כ בא בריבוי התחלקות מדריגות בלי שיעור ובל"ג כלל, וזו למטה מטה עד

material world to describe G-d's light is not entirely precise. After all, material light is a created being with certain limitations (albeit those that differ from most physical matter) inherent to its existence in this material realm. Thus, it is merely an analogy for G-d's light; the transcendency of His light is of an entirely more comprehensive nature.³⁹

וְכֹל זֶה הוּא לְפִי שְׁהָאוֹר
הוּא אֵין סוּף בְּעֵצָם, All of the above results from the fact that G-d's
light is inherently infinite,⁴⁰

עַל כֵּן הִגָּה גַם הַתְּפִשְׁטוּתוֹ
הוּא בְּבַחֲיַנַּת אֵין סוּף, and as such, its manifestation is also infinite;

שְׁנִמְשָׁךְ בְּכָל הַמְּדַרְגּוֹת עַד
הַמְּדַרְגּוֹת הַיּוֹתֵר אַחֲרוֹנוֹת
וְהַיּוֹתֵר תַּחְתּוֹנוֹת, it is drawn down to the last and lowest levels of
existence,

כְּמוֹ הַבְּרוּאִים הַיּוֹתֵר
שְׁפִלִים בְּתַכְלִית, to the nethermost of creatures.

וּבְכָל מְקוֹם שֶׁהוּא נִמְשָׁךְ
אֵינוֹ מִתְּפַעֵל וְאֵינוֹ מִשְׁתַּנָּה, Even so, wherever it is drawn down, it remains
unaffected and unchanged.

וְלְהִיּוֹתוֹ בְּבַחֲיַנַּת
פְּשִׁיטוֹת בְּעֵצָם, Because of its innate simplicity and unchanging
nature,

עַל כֵּן בָּא בְּרִבּוּי
הַתְּחַלְקוֹת מְדַרְגּוֹת בְּלִי
שְׁעוֹר וּבְלִי גְבוּל כָּלֵל, it is therefore expressed in a multitude of
different levels, with endless and infinite mani-
festations. Since it remains unaffected by the mediums

39. The Rebbe's *maamar Basi LeGani*, 5724, sec. 9.

40. True, physical light has certain limitations. However, that is because it is merely an analogy for G-d's light. and an analogy is not the analogue. Therefore, physical light will possess certain finite dimensions that do not exist within G-d's light (*Likkutei Sichos*, Vol. 7, p. 155ff.).

אין תכלית, שהוא בהתפשטות ובגילוי עד גם במדרי' היותר שפלים בתכלית.

through which it shines, it manifests itself in infinite expressions.⁴¹

וְזֶהוּ לְמַטָּה מְטָה
עַד אֵין תְּכֵלִית, **This is** what is meant by the above-quoted statement
that “G-d’s infinite light extends... **downward with-**
out end”;

וְזֶהוּ אֵין תְּכֵלִית
וְזֶהוּ אֵין תְּכֵלִית, **it is expressed and revealed even in the lowliest**
and nethermost levels of existence.
הֵיוֹתָר שְׁפָלִים בְּתֵכֵלִית.

The explanation of the transcendent nature of the dimension of G-d’s light that “extends downward without end” prepares us to gain somewhat of an awareness⁴² of the even more transcendent dimension of light that “extends upward without limits.”

41. See ch. 12, where this concept is explained.

42. We are using this wording because it is inappropriate to speak of a thorough understanding of this dimension of light.

לעילוי נשמת
ר' משה בן צבי ע"ה

נפטר כ"ג שבט



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נפ' ב' ניסן ה'תשע"ה

ראפאפארט

ת.נ.צ.ב.ה.



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עוסק בצרכי ציבור באמונה

החסיד התמים

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ב"ר קלונימוס קלמן ז"ל

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י"א אייר ה'תשפ"ב

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ת. נ. צ. ב. ה.



In Memory of

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Dedicated by

R. Yonah Mordechai and Hadassah Weiss and family

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הרה"ת ר' משה אהרן צבי וזוגתו מרת העניא רבקה רות שיחיו וזיים

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לרגל האפשערניש שלו
בז' שבט הבעל"ט
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מנהל ועד שיחות באנגלית למעלה מארבעים שנה

With profound thanks
and appreciation
to our dear parents

Yingy and Gittie Bistritzky
Mayer and Hindy Rivkin



Mony and Adina

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.



לזכות הילדה בצבאות השם בת-שבע דינה תחי'
נדפס ע"י הורי'ה
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