



Basi Legani 5711

Point-by-Point Outline

אות א'

1. In Shir Hashirim, Hashem says (in reference to the time of Matan Torah) “Basi Legani Achosi Kalla” – “I came to My garden...” The Midrash explains that the word “Legani,” “My garden,” is related to the word “Genuni” [My chupa]. Already at the beginning of creation, the “main Shechina” (עיקר שכינה) was in this world. Therefore, when Hashem descended on Har Sinai at the time of “Matan Torah,” He was returning to where He was already once before.
2. Q. What is the meaning of the term “עיקר שכינה” “the main Shechina”?
3. Let’s first understand what the word “שכינה” alone means.

4. The Alter Rebbe explains that the word “שכינה,” which means “dwelling,” refers to the level of אלוקות that dwells in the world. More specifically, this refers to the first revelation of “אור אין סוף.”
- This refers to a level that is higher than the world of אצילות, and it is found even in the light higher than the “Tzimtzum” [=minimization of "אלוקות"].
5. In fact, the Mitteler Rebbe says clearly that the word “שכינה” can refer to the “Kav” after the “Tzimtzum” (which this level is higher than Atzilus!!).
6. Q. If so, which level is called “שכינה”? Is it “אור אין סוף” or is it the “Kav”?
7. A. Many different levels can each be called “שכינה,” depending on the context!
8. The Tzemach Tzedek says that “שכינה” refers to “מלכות דאצילות” only when it descends to become a source for the world of “בריאה.”
9. Based on what we said earlier, that many levels can be called “שכינה,” the words of the Tzemach Tzedek don’t contradict the Mitteler Rebbe who said that “Kav” is called “שכינה.”
10. The Rebbe Maharash says that the level of the “Kav” is called “שכינה” [=dwelling], although it does not dwell in the world directly, since its purpose is to dwell in this world.
11. The Rebbe Rashab says that even higher than the “Kav,” there is another level called “שכינה” in the “אור שלפני הצמצום.”
12. Based on all this, we understand why the Midrash says “עיקר שכינה” and not just “שכינה.” This is to clarify that it is referring to the highest level of “שכינה” — in the “אור שלפני הצמצום.”
13. The reason why the level of “אלוקות” that came down to this world was specifically this high level and not a lower level is because any lower level is limited and wouldn’t be fully revealed in this world more than in the spiritual worlds.

אות ב'

Part 1

1. When the Midrash says "עיקר שכינה בתחתונים", it is referring to this physical world – "עולם הזה הגשמי" – as is clear from the continuation of the Midrash.
2. This main removal of the "שכינה" leaving this world of "עולם הזה הגשמי" was caused by the biggest and greatest Aveira. It was the source of all Aveiros, and allowed all future Aveiros to be done. This is the Aveira of the "חטא עץ הדעת".
3. The reason why the main removal of the "שכינה" is when it leaves this world is because:

Just as the concept of the "שכינה" coming down is mainly when it comes into **this world** in which we can appreciate it, so too, its main removal is when it leaves **this physical world**.

4. This is also the reason why in the Frierdiker Rebbe's Maamar, this step in the Shechina's departure is mentioned separately than the other steps. It is the most severe step, and is different than the other steps.
5. Another reason why it's mentioned separately is because this step is the most relevant to us, unlike the others.

Part 2

1. "משה" was the one to bring down the "שכינה" into this world! (This is the main step.)
2. Just as the "חטא עץ הדעת" caused the main removal of the "שכינה" from this world, similarly, "משה" caused the main step of bringing it back down to this world.
3. The reason why "משה" was able to bring down this great "המשכה" is because all **sevenths are beloved** – "כל השביעין חביבין".

אות ג'

1. The reason why Moshe is "חביב" is because he is the "שביעי". This comes without any work.
2. The Friediker Rebbe explains that although "כל השביעין חביבין" is bringing out the greatness of the "שביעי", at the same time, it also clearly brings out that beforehand there was someone special who was the "ראשון"!
3. The "ראשון" was "אברהם אבינו". He was completely given over to Hashem, and he was ready to go on "מסירת נפש" for Hashem and in the proper manner. He wasn't focusing on himself – that he will have this opportunity. Rather, his entire focus was on spreading "אלוקות" just as Hashem wants, and if "מסירת נפש" was needed, he'll do that too.
4. Only for this reason – in the Zechus of "אברהם אבינו" – did Moshe become a true "שביעי-לראשון", and was therefore Zoche for the Torah to be given specifically through him.
5. The two above two concepts apply to us as well:
 - 1) On the one hand, we must know that we are special on our own, because we are the "דור השביעי".
 - 2) We must also keep in mind that we are not special on our own. It is only because we are the ones to complete the "עבודה" of the "ראשון", which is to bring "אלוקות" into the entire world.
6. Although we did not choose to be the "דור השביעי", we are still Chaviv [=beloved to Hashem]. We are in the end of the generation of "עקבתא דמשיחא". Therefore, we need to bring down the "עיקר שכינה" into "עולם הזה הגשמי-דוקא".

אות ד'

1. The Alter Rebbe says that the purpose of the creation of the worlds cannot be for the "higher worlds" because this is a downgrade for Hashem.
2. How is it a downgrade for Hashem to create the higher worlds?

3. To answer this, first understand that the power of the creation comes from the level of "עצמות", completely higher than all worlds. In fact, it is the highest level and there is no level higher than it, which created it.
4. Based on this, we can understand why it is degrading for Hashem to create the higher worlds:
 - 1) Why would Hashem lower Himself from this level to create the "higher worlds", which are on a lower level than "עצמות" itself, and in them, Hashem's glory is weaker? This is only a downgrade for Hashem to lower Himself to create these worlds!!
 - 2) Aside for this, there is another reason why it can't be that Atzmus made the creation in order to make higher worlds: the level of "עצמות" is the way Hashem is "for Himself," and it wouldn't be befitting for this level to create a level only for the purpose of "revealing to others" [= the levels of "גילויים"].
5. The Mittlerer Rebbe, in fact, says that in this world, we feel as if we were created on "our own" and there was no one before who created us. The reason why we feel this way is because our source is from "עצמות", which was truly not created by anything else!!
6. It's understood from all this that the purpose of creation is for this world specifically. To us it seems that we are an entity of our own, and through working in it with "אתכפיא ואתהפכא", we reveal "עצמות". This is the purpose for which all the worlds were created.

אות ה'

Part 1

1. We explained earlier that the purpose of creation cannot have been for the higher worlds because:
 - 1) They are only a revelation of levels that came before them, and they are not a new creation.
 - 2) It is a downgrade for Hashem to lower Himself to reveal lesser revelations of "אלוקות", (when there already exists levels of "אלוקות", which are a lot more powerful).

2. Q1. Seemingly, we can ask on this: There is an opinion in Kabbalah not like the above! Rather, that in the higher worlds, the "כלים" of "אצילות" is a new creation of "יש מאין". If so, it may very well be that the purpose of creation was indeed for the higher worlds, for they do hold in themselves something new?
3. A. To answer this, we must first explain:
- In the higher worlds there are two parts: (1) The light of "אלוקות" [= "אורות"]; and (2) The vessels of "אלוקות" [= "כלים"] that hold the light of "אלוקות".
 - When this opinion says that the "כלים" of "אצילות" are a new creation, it means that it looks like a new creation.
 - The reason it looks this way is because the "אורות" come down from their source in a revealed way. But when it comes to the "כלים", the way they come down from their source is in a concealed way.
 - That's why it looks like it's something new that was created.
4. Q2. Seemingly, we may still ask: If the point of creation is for this physical world, why do the "אורות" that we draw down through doing Mitzvos go to "עולם האצילות" – a high world? If the point of creation is for this physical world, then the "אורות" should be revealed in this physical world?
5. A. The answer is that the "אורות" from doing Mitzvos are not revealed in the higher worlds ("אצילות"). They only go there to be kept until the time comes for them to come down to this world. Eventually, they will indeed be revealed in this physical world!!

Part 2

- Based on this, we can understand what the Rebbe Rashab explains that it is "a downgrade for Hashem" to create the higher worlds since they are only revelations of Hashem, and not a new creation.
 - Furthermore, it is "עצמות" who created the world, and "עצמות" does not "reveal Himself" to others. It's a downgrade to even create such a level [=which is a revelation to others].
6. The purpose of creation is for this physical world. Hashem decided that He will have a pleasure, when the "סטרא אחרא" will be "subdued" and "transformed" [= "אתכפיא" ואתהפכא].

- As the Frierdiker Rebbe says, our work must be in elevating the "שטות" of this world to "שטות" of "קדושה", which this is a form of "אתהפכא".
7. Through us doing this, (1) Hashem has a tremendous enjoyment, and (2) we make this world a dwelling place for Hashem, meaning that Hashem can express and reveal Himself in this world. It is for this purpose that the world was created.

אות ו'

1. Since the concept of the "שכינה" being in this world is that it should mainly shine in the "Beis Hamikdash," therefore, in the actual structure, there is something that signifies this concept of bringing down the "שכינה".
- This is the wood that the Beis Hamikdash was made of: "עצי שיטים".
 - This comes from the expression of "שטות", signifying transforming the "שטות" – "nonsense" of the world, to "שטות" of kedushah. This is the concept of "אתהפכא" – transformation, which brings the "שכינה" to this world.
2. Whatever the Rebbeim asked us to do, we see they also did themselves.
- One area in which we see this clearly is Ahavas Yisroel. There are famous stories of each of them helping Yidden. So too, in the area of transforming this world to Kedushah, they themselves did it as well.

פרק ז'

1. By doing "אתכפיא ואתהפכא", we fulfill the purpose of the creation, which is to draw down "אלוקות" into this world. In fact, through this we draw down a level of "אלוקות" that is greater than there was in the beginning of the creation.
- This is understood simply from the fact that Hashem removed the "שכינה" from the world, earlier in history. And "one does not destroy unless his purpose is to rebuild."
2. The level that we can draw down now is "אור הסובב". This does not mean literally that it's surrounding and connected to the world. Rather, it is completely elevated from this world.

- This also explains why the Frierdiker Rebbe uses the word "אסתלק" - "removed" in reference to this light. This emphasizes that it is indeed "removed" from this world.
3. This same light also descends to us in this world by the passing of a Tzadik. That is why the passing of a Tzadik is also called "הסתלקות" – removal, for it brings the above mentioned "separated" level, down to this world.
 4. The same applies to the passing of the Frierdiker Rebbe – this high light was drawn down.

פרק ח'

1. The passing of the Frierdiker Rebbe, which is "even more severe than the destruction of the Beis Hamikdash", brought this high light of "אלוקות" to be drawn down to this world. The previous concealments weren't enough to accomplish this.
2. Now we stand in the seventh generation. Our specialty is that we continue the "concept" of the "first one," which in our case is the Alter Rebbe.
 - The Alter Rebbe acted just as Avraham Avinu. He didn't look for self-satisfaction. His only agenda was to bring "אלוקות" to every type of place, even to those who didn't know "Alef Beis"!
3. Although it says by Avraham Avinu "Vayikra" – he called to Hashem, Chazal explain that he also made others call out to Hashem – "Vayakri." In order for a person to truly "call out" to Hashem, he must make others call as well.
4. More specifically, we must make them come to the recognition, understanding and connect to the fact that Hashem and the world are truly one entity.

פרק ט'

Although we are far from the level of Avraham Avinu, still somewhat of his doings is very relevant to all of us. For us to fulfill our mission, the greatest levels of "אלוקות" were revealed to us.

ובזכה זמן דרך מיטען רבי'ן דא למטה אין א גוף ולמטה מעשרא טפחים, והוא יגאלינו.

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