



THE LONG SHORT WAY

CHASSIDUS IN ENGLISH

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PARSHAS VAYIGASH
YUD SHVAT: PART 1

This edition of *The Long Short Way* covers part of the seventh chapter of the Frierdiker Rebbe's *ma'amer*, *Basi Legani* from 5710 (1950). *Basi LeGani* is a series of four *ma'amorim*, the second, *HaYosheves BeGanim*, includes this year's chapter. This *ma'amer* was distributed on 13 Shvat, the *yohrtzeit* of the Frierdiker Rebbe's mother. Find this and other content on thelongshortway.org.

How does being small make me big? How can being a receiver make me a giver? What makes a leader?

LEADING HUMBLY

In the previous chapter, the Frierdiker Rebbe quotes a passage from the Zohar. The letter *shin* comes before G-d proposes the world be created with it being that G-d's name *Sh-ddai* starts with a *shin*. G-d agrees to *shin's* reasoning, but counters saying that if the letters *kuf* and *reish* were to follow *shin*, they would form the word *sheker*, lie. Not wanting to part of the Other Side (unholiness), *kuf* and *reish* decide to insert *shin* between them forming the word *kesher*, bond.

In chapter six and here in chapter seven, the Frierdiker Rebbe is underscoring the duality of *malchus*. On the one hand, *malchus* is a recipient of all the *sefiros* above it. For example, *malchus* like speech is meaningless babble until ideas or feelings are invested into it by the mind. On the other hand, *malchus* is a giver since it transmits all that it received from the higher rungs.

In chapter six the Frierdiker Rebbe explains how although the meaning of the letters *daled* and *reish* are similar — they both mean poor — their emphasis is different. The difference between the letter *reish* and *daled* is the tip on the back of the *daled*. This tip is a *yud* — a dot. Someone who “makes himself small” has the humility to realize that he receives everything from G-d. The example he gave was of a student who has the humility to learn new ideas from his teacher.

Recap:

Daled is defined by a *yud* > *yud* > humility >

malchus > receiver > student.

Daled is defined by a *yud* > *yud* > humility > *malchus* > *malchus* becomes a provider because it can transmit what it received > teacher > humility is greatness.

Here, in chapter seven, the Frierdiker Rebbe explains the latter point: how the letter *yud* expresses itself as the giver with the help of *yesod*.

זו והנה האות יו"ד שְבָאוֹת דְלִי"ת מֵה שְבִיזָה מִתְחַלֵּק
תְמוֹנֵת הַדְלִי"ת מִתְמוֹנֵת הַרִי"ש הוּא מֵאַחֲרָיו דּוֹקָא,

The part of the letter *daled* that makes it look different from a *reish* is a *yud* on its rear side. The bump on the upper right-hand side.

A SOLID FOUNDATION

והיו"ד אם שהוא אות זעירא מכל האותיות הנה הוא ראש לכל האותיות, דכל אות הרי תחלתו אות יו"ד, והוא מה ש"ביו"ד נברא העולם הבא", דעל זה אומר "כי כל בשמים ובארץ" ותרגם "דאחיד בשמיא ובארעא", שהיא ספירת יסוד שְבַחֲיֵינָה הַמְלִכּוֹת מְקַבֵּל מִמֶּנָּה,

Although the letter *yud* is the smallest, it is the beginning of every other letter. All other letters start with a point of ink called a *yud*. The letter *yud*, being the beginning of every other letter is indicative of what our Rabbis taught, “The World to Come was created with the letter *yud*.” The verse in Chronicles relates that “[To G-d is greatness, judgment, beauty, victory and splendor;] everything in the heavens and the earth [is His].” which the Targum translates as “[He is] the unity in heaven and on earth.” *Yud* is *yesod* (foundation), and *malchus* (kingdom) receives from it.

How does yud mean yesod?

In this verse from Chronicles, the Torah enumerates each of the emotions from greatness (*chessed*) until splendor (*nod*). Instead of finishing with *yesod*, the verse states, “everything in the heavens and the earth.” The implication is that the definition of *yesod* is “everything in the heavens and the earth,” which the Targum renders as “the unity of heavens and earth.” Malchus is the lowest rung and refers to creation. Yud is the bridge between the higher *sefiros* and malchus. The world being created from yud takes on new meaning — yud makes malchus into the transmitter between the *sefiros* and creation.

ומה דאָאָחיד בְּשִׁמְיָא וּבְאַרְעָא, הִנֵּה שָׁמַיִם וְאַרְצָא, שְׁמַיִם אִשׁ וּמַיִם, בְּחֵינֵת חֶסֶד וּגְבוּרָה, וְאַרְצָא בְּחֵינֵת מַלְכוּת, וְהוּא שְׁעַל יְדֵי סְפִירַת הַיְסוּד הוּא יְחוּד חֶסֶד וּגְבוּרָה וּמַלְכוּת,

What does it mean that *yesod* is “the unity of heaven and earth”?

The word *shomayim* (heavens), Rashi explains in Bereishis, is made up of the words *eish* (fire) and *mayim* (water). The union of two opposites, fire, and water, is comparable to *chessed* (kindness) combined with *gevurah* (judgment). The earth, being the lowest rung in existence is an expression of *malchus* (sovereignty). *Yesod* (foundation) connects the heavens — the blend *chessed* and *gevurah* — with the earth which is *malchus*.

A) “The heavens” = *chessed* and *gevurah*. B) “the earth” = *malchus*. C) “everything” = “the unity of” = *yesod*. Therefore, “the unity of heaven and earth is *yesod*.”

“וְלָרֶשׁ אֵין כָּל, דְּבָאוֹת רִי"ש אֵין כָּל בְּשָׁמַיִם וּבְאַרְצָא, שְׁאֵין לָהֶם סְפִירַת הַיְסוּד הַמְחַבֵּר,

The verse, “The poor person (*rosh*) lacks everything,” implies that the letter *reish* — of the same root as the word *rosh* — lacking a *yud* on its back is disconnected from “everything” — “everything in the heavens and the earth.” Since the letter *reish* lacks *yesod*, it does not have a relationship with the higher *sefiros*.

וְגַם הַדִּיבּוּר הוּא בָּא בְּתַכְלִית הַהֶעָלָם וְהַהֶסְתֵּר, וּכְמָה שְׁכַתּוּב “נֶאֱלַמְתִּי דוּמְיָה הַחֲשִׁיתִי כוּלָּהוּ”, דְּגַם הַדִּיבּוּר בָּא בְּתַכְלִית הַהֶעָלָם, לְהִיּוֹת דְּהָאֹר וְחִיּוֹת הַמְחִי'ה אֶת הַסְטָרָא אַחֲרָא הוּא הָאָרָה דְּהָאָרָה חִיצוֹנִיּוֹת דְּחִיצוֹנִיּוֹת, וּבָא בְּתַכְלִית הַהֶעָלָם.

The *reish* sounds like a *reish* and not a *daled*. The verse, “I made myself dumb in silence; I was silent from good,” implies that *reish* is disconnected from goodness. The light which enlivens unholy existence is only a glimmer of a glimmer of the surface of the surface of G-dly light — it’s completely concealed.

The dot on the end of a *daled* tells us to say the “d” sound and not the “r” sound. So *reish* is silent from the yud it doesn’t have — the goodness it lacks.

SUMMARY

When we realize the gifts we’ve been given who the giver is, we become small. Then, everything in our lives reflects G-d. The greatness of being small is we become pipelines between G-d and the world. For example, when we learn, we should try to be open to what the teacher is saying and remember rather than try to expand the information as we receive it. Then, once we have the unadulterated version of the concepts we were taught, we can expand on them and pass them on to others. To be continued...

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