

# THE LONG SHORT WAY

## CHASSIDUS IN ENGLISH



**VOL. 1 ISSUE 26**  
**PARSHAS VAYECHI**  
**YUD SHVAT: PART 2**

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

Previously, we learned about the duality of yesod (foundation, connection). On the one hand, yesod bridges the gap between malchus (kingship) and the higher sefiros allowing it to receive life energy from them. On the other hand, yesod unifies the other five emotive sefiros with malchus. Yesod unites chessed (loving kindness) and gevurah (severity, discipline, judgment) and binds this union with malchus. In the previous edition, the Friediker Rebbe explained how this is learned out from verses. First, there is the verse in *Chronicles* that lists the sefiros, and when it reaches yesod, it says "everything in the heaven and the earth." Next, the Friediker Rebbe brings the Targum of the verse from *Chronicles* that refers to yesod as the "unifier of heaven and earth." Then, he brought a Rashi from parshas Bereishis that breaks the word "shomayim" (heaven) into "eish u'mayim" (fire and water). Fire refers to the nature of chessed, where water refers to the nature of gevurah. "Earth," in "unifier of heaven and earth," refers to malchus, which is also the lowest rung.

In summary: "Everything in the heaven and the earth" > "unifier of heaven and earth" > "unifier" = yesod > "heaven" = chessed and gevurah > "earth" = malchus.

### SMALLER IS BETTER

וְזוֹהוּ דִּינְעֻקֵב אָמַר "יֵשׁ לִי כָל" וְעֵשׂוֹ אָמַר "יֵשׁ לִי רַב", דְּבִקְדוּשָׁה שֶׁהוּא בְּחִינַת וּמְדִרְיַגַת "יְעֻקֵב", אָמַר "יֵשׁ לִי כָל", בְּחִינַת "כָּל" "דְּאֶחָד בְּשִׁמְיָא וּבְאַרְעָא, אֲבָל בְּעֵשׂוֹ שֶׁהוּא קְלִיפָה וְסִטְרָא אֲחֵרָא אָמַר "יֵשׁ לִי רַב", שֶׁהוּא אֵין לֹו בְּחִינַת "כָּל הַמְחַבֵּר" בְּיְעֻקֵב, כִּי אִם "רַב" שֶׁהֵם רִיבּוּי הַשְּׂפָעוֹת גְּשָׁמִיּוֹת.

Nothing can exist independent from G-d. Therefore, even unholiness stems from G-dliness albeit in a most superficial way. Another difference between the holy and unholy is that holiness is united — it cooperates and integrates with G-dliness. Unholiness is scattered, splintered

and chaotic.

Holiness, on the other hand, stems directly from G-dliness. That's why when Yaakov Avinu met with Eisav, he said, "I have everything." Whereas Eisav said, "I have a lot." Yaakov had "everything," as in "everything in the heavens and the earth is G-d's," and its translation, "unifier of heaven and earth." Eisav, who was unholy, expressed the theme of unholiness; his wealth reflected his splintered and scattered character.

Yaakov Avinu had a relationship to yesod. This connection gave him direct access to the Source of Life. As a result of this humble realization, his wealth, therefore, came with the satisfaction to say, "I have everything." "Everything" = yesod, the bridge between malchus (humility) and the higher sefiros.

וּבְמֵאמָר "רַב מְתִיבְתָא מֵאֵין דְּאִיהוּ זְעִיר, אִיהוּ רַב וּמֵאֵין דְּאִיהוּ רַב, אִיהוּ זְעִיר," דְּבִקְדוּשָׁה דְּ"אִיהוּ מֵאֵין דְּאֵזְעִיר גְּרָמָא" וּבְמָה שֶׁכְּתוּב "מִי יָקוּם יְעֻקֵב כִּי קָטָן הוּא," אִיהוּ רַב בְּגִילוּי בְּחִינַת "כָּל", אֲבָל "מֵאֵין דְּאִיהוּ רַב דִּישׁ לֹו רַב אִיהוּ זְעִיר, וְלָרֶשׁ אֵין כָּל", וְהוּא רַק בְּהַשְּׂפָעָה גְּשָׁמִיּוֹת.

The Zohar states, "Rav Mesivta said, 'He who is small [in his own eyes] is great, and he who is great [in his own eyes] is small.'" In holiness, "it is he who diminishes himself [who merits]."

When the prophet Amos entreats G-d not to bring a plague, he asks, "How will Jacob survive for he is small?" Amos mentions our smallness to emphasize the humility a Jew can have to G-d. Yaakov is great because he is connected to holiness. But he who stems from unholiness may have plenty of material wealth, but is truly destitute.

Real wealth and true greatness is a result of humility. When we realize that what we have is

a gift from G-d, we will feel small and satisfied at the same time — a truly joyous life.

וזהו דְּכֵתִיב "כְּפִירִים רָשׁוּ וְרָעִבוּ, וּפִירֵשׁ בְּזֶה־ר\* שְׁקָאֵי עַל ע' פְּרֵי הַחֵג, וְזֶהוּ כְּפִירִים רָשׁוּ," שֶׁהֵם הוֹלְכִים וּמִתְמַעֲטִים. וְיִדוּעַ דְּע' פְּרִים הֵם נִגְדָּה ע' שְׂרִים<sup>21</sup>, דְּהַשְׁפָּעָה גְשְׁמִיּוֹת נִקְרָא "רָשׁוּ," שֶׁהוּא בְּחִינַת עֲנִי כוֹלָהוּ.

On the verse, "Lions were reduced to starvation," the Zohar explains that this refers to the seventy bulls sacrificed on Sukkos. Each of the seventy bulls sacrificed on Sukkos represents one of the ministering angels of each of the seventy nations. In this way, the Gentile nations would receive their vitality from holiness. The bulls were brought in diminishing order — 13 bulls on day one, 12 on day two, and so on. So too, unholiness — and the unholy among the gentile nations — will dwindle and become depleted.

## AN EMPTY LIFE IS NOT A LIFE

וּבִמְקַדָּשׁ מְלֻדָּה אֵימָא דְקַלִּיפָה וְסִטְרָא אַחְרָא נִקְרָא פְּרִים וְשְׁנִינְהֶם אָמַת, דְּלֵהוּיּוֹת כְּלָלוֹת הַחַיּוֹת שְׁמַחְיָה אוֹתָם הוּא רַק הָאָרֶה דְּהָאָרֶה מִהָאָרֶת הַקְדוּשָׁה, וְלָכֵן הַשְׁפָּעָה הוּא בְּתַכְלִית הַהַעֲלָם וְהַהִסְתָּר שֶׁהוּא הַשְׁפָּעָה חִיצוֹנִיּוֹת דְּחִיצוֹנִיּוֹת.

The *sefer*, Mikdash Melech, refers to unholiness as bulls. Being that the evil among the Gentile nations receive life-force from a glimmer of a glimmer of holiness, it follows that their connection to holiness is concealed.

וְזֶהוּ שְׂזָה גּוֹפֵא עוֹשֶׂה אוֹתָם בְּבַחֲנִית יְשׁוּת יוֹתֵר, וּכְמוֹ פְּרָעָה שְׂאָמֵר "לִי יֵאָרִי וְאֲנִי עֲשִׂיתִנִּי," שְׂזֶהוּ הִיפְךָ הָאָמַת מִמֶּשׁ, דְּהָאָמַת הוּא שְׁנַתְבָּרֵךְ בְּבִרְכָתוֹ שֶׁל יַעֲקֹב (וּכְדֵאִיתָא בְּפִירוּשׁ רַש"י עַל פְּסוּק "וַיְבָרֵךְ יַעֲקֹב [אֶת פְּרָעָה]" כוֹלָהוּ),

The fact that their connection to holiness is concealed is the cause of egotism. Pharaoh, for example, said, "The river is mine, and I made it myself." The truth was that the blessings that

befell Egypt were in Yaakov's merit.

The Midrash asks, "What was the blessing with which Yaakov blessed Pharaoh?" and answers, "That the waters of the Nile rise before him." Egypt is not irrigated by rain, the waters of the Nile rise and water it. Whenever Pharaoh came to the Nile, it rose, overflowing its banks and irrigating the land.

וּפְרָעָה הוּא אוֹתִיּוֹת הַעֲרָף, הִנֵּה עוֹד פִּיחַשׁ וְהָיָה כְּפוּי טוֹבָה לְאֹמֵר "לִי יֵאָרִי" כוֹלָהוּ וְהִינֵנוּ שְׁעַל יְדֵי הַהִשְׁפָּעָה הָרִי הוּא נַעֲשֶׂה בְּבַחֲנִית יֵשׁ יוֹתֵר.

Pharaoh in Hebrew shares the same letters *ha'oref* (stubbornness) — he was in denial, and he felt the need to say that the river was his. The fact that he — an evil man among the Gentile nations — received his vitality from G-d in a concealed way. The more concealed the G-dly vitality, the greater the ego becomes.

Another meaning brought in Chassidus for Pharaoh sharing the letters of the word *ha'oref* is the following. *Oref*, means nape, the base of the back of the head. Holiness derives its life energy from G-d, and He gives it willfully. Receiving life energy from G-d's nape — His hindside — so to speak, is characteristic of the unwillingness to sustain such evil.

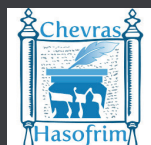
קִיצוֹר. יְמִשִּׁיד דְּהִיּוֹד שְׁבָאֲחוּרֵי הַדְּלִי"ת הוּא "כֹּל" דְּאָחִיד, "יֵשׁ לִי כֹל" לִר"ש אֵין כֹּל." יֵשׁ לִי רַב דְּקַלִּיפָה גוֹרֵם הִישׁוּת.

## SUMMARY

Having *yesod* is the foundation for humility. Having *yesod* is to realize that everything we have and who we are comes from G-d. This realization will make us feel small, but be greater than our best. When we are small, we channel G-d.

The goal is simple: to produce authentic translations of Chassidus into a clear, understandable English. Visit [thelongshortway.org](http://thelongshortway.org) for this and other regular content. Written and formatted by Rabbi Moshe Delerb. Questions? Comments? Suggestions? Visit [thelongshortway.org/Contact](http://thelongshortway.org/Contact)

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