



LESSONS IN
TORAH
∞ **OR** ∞

PRECIOUS TEACHINGS THAT AWAKEN THE HEART
TO DIVINE SERVICE FROM THE HOLY MASTER
∞ **RABBI SHNEUR ZALMAN OF LIADI** ∞
TRANSLATED AND EXPLAINED

תּוֹרַה אֹר

פְּרִשְׁת שְׁקָלִים

דְּבוּר הַמִּתְחִיל

זֶה יִתְּנוּ כָּל הָעוֹבֵר עַל הַפְּקוּדִים
“Giving our Half to Hashem”

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ב"ה

Torah Or English translation project:

With Hashem's help we would like to present this installment of **Lessons in Torah Or**.

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase by phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

All of the commentary of the Tzemach Tzedek printed with brackets in the original Torah Or have been moved to the Hebrew footnotes and left untranslated.

The Goal

The main purpose of this project is to enable the reader to learn the Torah Or in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

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Please Donate to Keep this Project Going

Translating these maamarim takes many hours of work per week, and funding is needed to cover the expenses to make this possible. Please donate at our website www.LearnChassidus.com

For comments and questions please email me at avraham.t.katz@gmail.com

Torah Or

תּוֹרַה אֹר

דְּבוּר הַמִּתְחִיל

זֶה יִתְּנוּ כָּל הָעוֹבֵר עַל הַפְּקוּדִים¹

פְּרִשֶׁת כִּי תִשָּׂא דָף פּו, ג - פּו, ד

“Giving our Half to Hashem”

The verse in Parshas Ki Sisa describes the mitzva for every Jew to give a half-shekel coin to the Bais Hamikdash. This Torah portion is also read specially on the Shabbos before Rosh Chodesh Adar, known as Parshas Shekalim. The reason we read it before the month of Adar is that in the time of the Beis Hamikdash they would collect the half-shekel from every adult male Jew starting in the month of Adar, in preparation for the month of Nisan.

(א) Part 1

"זֶה יִתְּנוּ כָּל הָעוֹבֵר עַל הַפְּקוּדִים,
מִחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל הַקּוֹדֵשׁ,
עֲשָׂרִים גֵּרָה הַשֶּׁקֶל, מִחֲצִית הַשֶּׁקֶל
תְּרוּמָה לַיהוָה וְגו'" (פְּרָשַׁתְנוּ ל,
יג):

“This is what they shall give -all those who pass through the census- a half-shekel of the shekel which is used for the holy Beis Hamikdash; the whole shekel is twenty Gaira, and half of that shekel which equals ten gaira must be given as a donation to Hashem.” (Shemos 30, 13)

The Jewish People were being counted by Hashem to bring out how precious each one is. He said that the way to count them is not by counting each person directly, but that each head of the household (or future head of a household), which is every man over twenty years old, should give a half-

¹ (לְעַת עֲתָה לֹא נוֹדָע תַּאֲרִיךְ אֲמִירַת הַמֶּאֱמָר).

shekel coin, and by counting the coins the total number of Jewish households will be counted.²

However, there are several questions on the verse that require explanation:

- 1- Why did Hashem command us to give only a half-shekel and not a whole shekel?
- 2- It says two verses later (Shemos 30, 15) that "The rich person may not give more and the poor person may not give less than a half-shekel", why is everyone obligated to give the same amount and not according to how much he desires (and just count the number of people who donated regardless of how much they donated). We find in regards to the donation to the Mishkan that each person gave according to how much their heart moved them to (as described at the beginning of Parshas Teruma (Shemos 25, 2)) so why by this donation they all needed to give the same amount?
- 3- Why does the verse use the words "עַל הָעוֹבֵר" - whoever passes "עַל הַפְּקוּדִים - through the census" which could also mean: "עַל הָעוֹבֵר" - all those who transgress "עַל הַפְּקוּדִים - against the commandments", why did it use an expression that could have a negative implication for this counting process?

To explain all of this according to the teachings of Chassidus and how this is relevant to each one of us in the service of Hashem, we first have to explain the following verse:

בְּתִיב (מְשָׁלִי לֵא, כג): "נוֹדַע בְּשַׁעְרִים בְּעֵלָה" - שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא, הוּא בַעַל שַׁל כֹּל נִשְׁמָה מִיִּשְׂרָאֵל³ -

It is written (Mishlei 31, 23): "Her 'husband' is known at the gates" - this means that Hashem is the

² This applies only in the time when the Beis Hamikdash exists, but the custom is to give half coins before or during Purim as a commemoration of this Mitzvah.

³ (זהר חלק א וירא קג, ב: "נוֹדַע בְּשַׁעְרִים בְּעֵלָה" - דָּא קוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ אֲתִידַע וְאֲתִדְבֹק לְפָנֵי מַה דְּמִשְׁעַר בְּלִבִּיהּ כֹּל חַד כְּמָה דְּיִכִּיל לְאַדְבָּקָא בְּרוּחָא דְחֻכְמָתָא, וְלְפָנֵי מַה דְּמִשְׁעַר בְּלִבִּיהּ, הִכִּי אֲתִידַע בְּלִבִּיהּ.

תְּרַגּוּם: "נוֹדַע בְּשַׁעְרִים בְּעֵלָה" - זֶה הַקְּדוֹשׁ בְּרוּךְ הוּא, שֶׁהוּא נוֹדַע וְנִדְבֵק לְפָנֵי מַה שֶׁמִּשְׁעַר בְּלִבּוֹ כֹּל

שְׁמֵשִׁיעַ לְכָל אֶחָד וְאֶחָד. “husband” of every Jewish soul, in the sense that He gives an intimate awareness of Himself to each one of us.⁴

שָׁכַל אֶהְבֵּה אוּ יִרְאֶה שֵׁשׁ לְכָל נִשְׁמָה מִיִּשְׂרָאֵל, הַכֹּל הוּא מֵאֲתוֹ יִתְבָּרַךְ; This intimate awareness of Himself that He gives us is expressed in the fact that all of the love and fear of Hashem that is experienced in every Jewish soul all come from Hashem.

What does it mean that our awareness of Hashem is “בַּשְּׁעָרִים-at the gates”? The Alter Rebbe gives two explanations:

1: The word בַּשְּׁעָרִים comes from the word “שִׁיעוּרִים-measurements”, depending on the “measure” of each person’s intellect and emotions that is how we experience our awareness of Hashem.

וּלְכָל חָד לְפִנּוּם שִׁיעוּרָא דִּילֵיהּ, He (Hashem) is experienced by each person according to his measure and capacity to receive Divine awareness.

2: The “gates” referred to here are a metaphor for our Divine service, that we need to “enter” into the service of Hashem through prayer, Torah study, and Mitzvos, and according to how much we have “entered” those “gates” of Divine service that is how much we will experience an awareness of Hashem.

אֶחָד בְּמָה שְׂיִכּוּל לְהִדְבֵּק בְּרוּחַ שְׁל הַחֲכָמָה, וּלְפִי מָה שְׁמֵשִׁיעַ בְּלָבוּ, כִּי נִוְדַע בְּלָבוּ).

⁴ This poetic song which we say before the Friday night Kiddush starting with the words “אשת חיל-A woman of valor” was written by King Shlomo to be understood on many levels, especially: 1- the Jewish woman, 2- the Jewish soul (of every Jew, even of men), 3- the Shechina (Divine Presence). The “Husband” of this “woman of valor” is thus either 1- a Jewish woman’s husband, 2- Hashem, who is the “husband” of every Jewish soul, 3- a level of Hashem’s revelation expressing how Hashem is totally beyond all the worlds, this level being the “husband” of the level of Hashem’s revelation that permeates the world, the Shechina.

וּלְפִי מַה שֶׁנִּכְנַס "בְּשַׁעְרִים", And He is also experienced according to how much the person has entered the "gates" of Divine service:

שְׁהֵם ד' שַׁעְרִים: אֶהְבָּה וַיִּרְאֶה, תּוֹרָה וּמִצְוֹת, כְּנוֹדָע - כְּנִגְדָ ד' אֹתִיּוֹת הַיְיָ"ה בְּרוּךְ-הוּא. The "four gates" of Divine service are 1- a love of Hashem 2-fear of Hashem, 3- Torah study, 4- Mitzvah performance, which, as in known, these four aspects correspond to the four letters of Hashem's name Havaya.⁵

וְלִהְבִין זֶה - אִם הַכֹּל מִמֶּנּוּ יִתְבָּרַךְ, אִם בִּין מֵהוּ הַבְּחִירָה לְאָדָם? We need to understand this: If all of the love and fear of Him is from Hashem's revelation to us (which is why is He is our "husband"), then in what aspect does a person have free choice to choose to love and fear Him, it depends entirely on how much Hashem wants to reveal Himself to us?

It says (Berachot 33b and many places): "Everything is in the hands of Heaven (Hashem) except for the fear of Heaven (Hashem)." Meaning, that the only real choices we are fully in control of are how much we choose to fear (and love) Hashem. So how can we say that Hashem who is the

⁵ The name of Hashem that has four letters ו-ה-ו-ה is referred to as Havaya. The four aspects of love, fear, Torah, and Mitzvos correspond to the four letters of His Name as follows: 1-Fear of Hashem corresponds to the letter ׀ since the person contracts himself and his ego before Hashem to be like a dot, 2- Love of Hashem corresponds to the first letter ה that has expansion of length and width, like a person who feels expansive and alive when they experience love for Hashem, 3- Torah study corresponds to the letter ו which is like a hook that connects two things, so too Torah study brings down Hashem's revelation into this world, 4- Mitzvah performance is like the second letter ה since through them Hashem's presence becomes fully expansively expressed in the physical world, permeating the whole physical world.

"husband" of every Jewish soul just comes and makes Himself known to us, and all we have to do is receive it? If the whole choice we have in life is whether we will come to fear Hashem, that means that we choose to awaken in ourselves a fear of Hashem which pushes us to serve Him. If even that fear of Hashem is only in Hashem's control that would mean that we no choice and control of anything in our life; this certainly cannot be so since our free will to serve Hashem is a fundamental principle of the entire Torah?!

וּבְיָדָי יֵשׁ דְּבַר הַתְּלוּי בְּבַחֲרִיתוֹ שֶׁל
אָדָם, וּלְבָאֵר זֶה - מִהַ תְּלוּי
בְּבַחֲרִיתוֹ וּמִהַ בָּא מִלְמַעְלָה?

There is certainly an aspect of this that is dependent on a person's choice. We, therefore, need to understand: What is dependent on a person's choice to fear and love Hashem and what aspect comes as a revelation from Above?

כְּתִיב (וְאֶתְחַנּוּ, וְדִיד): "שְׁמַע יִשְׂרָאֵל ה'
אֱלֹהֵינוּ ה' אֶחָד - וְאֶהְבֶּתָּ כו'".

It is written in the Shema prayer (Devarim 6:4-5): "Hear Yisroel, Hashem who is our G-d, Hashem is One. And will love Hashem your G-d with all your heart, soul, and might."

וְהִנֵּה ב' וְאֶהְבֶּתָּ" יֵשׁ ב' פִּירוּשִׁים:

Now, the word "וְאֶהְבֶּתָּ-and you will love" has two explanations:

אֶחָד - לְשׁוֹן צְוִי, שֶׁתֵּאָהוּב אוֹתוֹ.

One explanation is that it is a commandment, that you should come to love Him.

וְאֶחָד - לְשׁוֹן עֲתִיד, שֶׁתְּבֹא הָאֱהָבָה
מִמִּילָא.

Another explanation is that it is a prediction of the future, that the love of Hashem will certainly come by itself.

וְעִנֵּן אֶהְבֶּה הָרִאשׁוֹנָה הִיא
מֵהֶתְבוֹנְנוֹת.

The idea of the first type of love that is a commandment to come to is a result of contemplation of Hashem's True Unity.

וְהֵינּוּ לְהֵבִין בְּדַעְתּוֹ אֶחָדוּתוֹ יִתְבָּרַךְ
בְּשִׁבְעָה רְקִיעִים וּבְאַרְבַּע רוּחוֹת,

Meaning, that a person needs to understand in his mind the Unity of Hashem in the seven heavens and the four directions.⁶

The idea of Hashem's Unity in the "seven heavens and the four directions" means that all spiritual levels and aspects (represented by the "7" heavens) and all of physical existence (represented by the four physical directions) is all included in Hashem's Truth, as the Alter Rebbe will continue to explain.

וְ"אֵיךְ ה' לֹא שָׁנִיתִי" (מְלָאכִי ג, ו) - שְׂאִין
לוֹ שׁוּם שִׁנּוּי, כְּמוֹ קוֹדֵם בְּרִיאַת
הָעוֹלָם - כִּן הוּא מִמֶּשׁ עֲתָה,

Furthermore, as the verse says (Malachi 3:6): "I Hashem have not changed," meaning that there is no change in Hashem's Unity caused by the creation of the world, that just like before the world was created Hashem was the only existence, so too now He is literally the only real existence,

⁶ The verse which commands us to love Hashem - וְאֶהְבֶּתָּ - comes right after the last word of the previous verse that says that Hashem is One - אֶחָד - , implying that the way to come to love Hashem is by contemplating on the Oneness of Hashem. In Hebrew the word אחד which means 'one' is comprised of three letters א, ה, ו, which the numerical value of the letter ו is one, meaning that Hashem is one, the numerical of value ה is 8, meaning that in the 7 heavens (meaning all the levels of the physical heavens, and all the levels of the spiritual worlds) and in the 1 earth (which together add up to 8) Hashem is one, and the numerical value of א is 4, meaning that in the 4 directions of the world (everywhere in the physical world) Hashem is one; thus the word אחד is coming to show on Hashem's unity the way it is expressed in the world (both the physical and spiritual aspects of the world).

כִּי כָל הָעוֹלָמוֹת בְּטֵלִים בְּבִטּוֹל גָּמוֹר
נִגְדוּ כִּידּוּעַ,

The fact that there is no change in His being the only existence is **because all of the worlds are totally nullified to Him, as is known.**

Since the world is nothing separate from Him and has no independent existence, so Hashem is still the only “real” existence.

How do we understand that the world is nullified by Hashem and has no independent existence?

To explain this concept, the Alter Rebbe will begin by mentioning a verse in Tehillim that is explained at length in his work Shaar Hayichud Vehaemuna, the second part of the Tanya, which describes Hashem’s True Unity:

"כִּי שְׁמֵשׁ וּמַגֵּן הוּא אֱלֹהִים וְכוּ" (תהלים
פד, יב).

The verse in Tehillim says (84:12): **“For Hashem’s Names of Havaya (revelation) and Elokim (concealment) are like the sun and its shield.”**

In short, this means as follows:

The sun is the source of the light and energy of everything on this planet. However, if it would shine directly onto us as intense as it really is then it would burn up everything in this world. That is why Hashem created a "shield" which is a filter around the sun, allowing only the exact amount of light and energy from the sun that we can benefit from to pass through it and reach us.

So too, everything in the world is constantly being created by Hashem’s creative power referred to by the Name of Havaya⁷ that expresses the infinite creative and revelation power of Hashem. However, if we were to see the Divine energy invested in us and constantly creating us, then we would be so aware of Hashem that would lose our free will to choose to serve Him. It would be impossible to sin when we see that there is nothing

⁷ A reference to Hashem’s 4 Letter Name comprised of the same letters as הויה.

separate from Him at all and we are just expressions of His creative power. It is for this reason that He created a “shield”, meaning a filter, to that creative power of Havaya, that allows us to receive existence from Him but not to allow the awareness of that creative power to enter our consciousness.

וְאִףּ שֶׁנִּרְאָה לָנוּ הָעוֹלָמוֹת לַיֵּשׁ, הוּא שֶׁקָּר גָּמוֹר, **And even though the worlds appear to us as having their own independent existence, this is completely untrue,**

כִּי "בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיּוֹ כָּל־צִבְּאָם." (תְּהִלִּים לֵג, ו). **because (as it says in Tehillim 33:6): “With the words of Hashem the heavens were created, and by the ‘breath of His mouth’ all their hosts were created.”**

Since heaven and earth and everything in them is being created by Hashem's words, so there is really nothing separate from Him at all.

Now the Alter Rebbe will elaborate on the analogy of comparing the creative power invested in constant creation to the idea of words being spoken by a person:

"וּמִבְּשָׂרִי אֶחְזֶה אֱלוֹהִים:" (איוב יט, כו) - **The verse states (Iyov 19:26): “From my flesh (i.e. my body) I can understand an analogy to see the truth of G-dliness.”**

כְּמוֹ בְּאָדָם, בְּתַחֲלָה כְּשׁוֹשֵׁב, אֲזִי מִחֲשֵׁבֶתוֹ בְּאֶחָדוֹת גָּמוֹר אֶתוֹ בְּלִי שׁוֹם הַתַּחֲלָקוֹת כָּלָל, וְאַחֲרֵי כֵן כְּשִׁיּוֹצֵא מִפִּיּוֹ, הוּא נִפְרָד מֵאֶתוֹ - **Like it is regarding a person: When he begins thinking about something, his thoughts are completely united with him without any separation from him at all, and afterward, when his thoughts are expressed in speech, they become separated from him.**

בֵּין כָּל הָעוֹלָמוֹת, קוֹדֵם הַבְּרִיאָה הִיוּ בְּאֶחָדוֹת גָּמוֹר אֶתוֹ יִתְבַּרְךָ. **So too, all the worlds before they were created as something**

seemingly separate from Hashem through His “words” **were completely unified with Hashem** in His “thoughts”,

This is similar to how a person’s speech is completely nullified and unified with him when it is still included in his thoughts.

We see how speech is nullified to thought in the following idea:

וּכְמוֹ שֶׁבֵּטֵל הַדְּבוּר אֶצְל הַמְּחַשְׁבָּה
בְּבִטּוּל גְּמוּר, כִּי בְּרִגְעֵ אֶחָד יָכוֹל
לְחַשׁוֹב דְּבָרִים עַד אֵין קֶץ - **Just like speech is insignificant compared to thought, since in one moment a person can think things that would take a relatively endless amount of time to explain in speech.**

A great sage can review in his mind in five minutes what would take him many hours to explain in a speech to other people.⁸ We see from this that speech is an incomparably lower level of existence than thought since thousands of words of speech exist as one in a relatively short amount of thought.

בֵּן כָּל הָעוֹלָמוֹת שֶׁהֵם רַק דְּבוּר
אֶחָד, **So too, all of the worlds which are being created from just one “word” of Hashem,**

וְהוּא נִמְשָׁךְ מִחִכְמָתוֹ יִתְבָּרַךְ, **And this “word” of creation is drawn forth from His “Wisdom” through an intense process of**

⁸ There is a famous story of the Rebbe Rashab regarding this idea. One time he was sitting on a couch thinking over an idea and he was so involved in it that he lost track of time and where he was. After several hours of a trance-like contemplation he finally “woke up” and asked his son (the Friedike Rebbe) what day it was, what the time was, and what city they were in. He later explained that he was thinking over the ideas that would be expressed in his famous series of maamarim from 5672-5676 spanning over 144 maamarim, which is over 1500 pages long in print form. Thus, in several hours he thought through ideas that would take hundreds of hours in written and verbal form to express. See Hisvaaduyos 5744 vol. 2, page 1374.

limitation, bringing it down to an incomparably lower level, just like speech is drawn down from deep thought through an intense process of limitation.

בְּדִבְתֵיב (זְכַרְיָה ט, יד): "וְהָאֵלֹהִים
יֵרָאֶה, וְיֵצֵא כְבָרָק חֲצוֹ כּוֹ".

As it is written (Zecharya 9:14):
“And Hashem will appear over
them (the enemies of the Jewish
People), **and His “arrow” will go
forth like lightning.**”

The verse is describing how Hashem will fight for the Jewish People against their enemies. It describes Hashem sending into them His “arrow” like a lightning bolt. The Targum (authoritative Aramaic translation) translates “אֵלֹהִים-חֲצוֹ” as “פְּתֻגְמוֹהֵי”-His words”, meaning that Hashem’s words go forth to destroy the enemies like arrows. These “words” of Hashem are being compared in the verse to “lightning bolts”.

Just like a flash of lightning is where the energy contained in the clouds suddenly becomes condensed into a specific expression of energy visible on earth, so too we when we see Hashem’s words created a world that appears separate from Him, this is a very condensed and limited expression of the way they existed in Hashem’s thought and were totally united with Him.

"וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה
בְּרֵאשִׁית.⁹

And like we say in the daily prayers
(Yotzer Or): **“And in His
goodness, He renews every day
the work of creation.”**

We see that this process of creation of the worlds by bringing them down from the level of Hashem's thoughts that are united with Him to the level of Hashem's speech that seems separate from Him happens constantly every day from new.

⁹(נוסח ברבנות "יוצר אור").

וְגַם אַחַר הַבְּרָאָה, הִרִי אֶצֶל הַקָּדוֹשׁ
בְּרוּךְ-הוּא אֵין דְּבוּרוֹ מוּבָדֵל מִמֶּנּוּ
יִתְבָּרַךְ חַס וְשְׁלוֹם, כִּי אֵין לָהּ דְּבַר
שְׁחוּץ מִמֶּנּוּ¹⁰.

And even after the worlds were created, from Hashem's perspective His creative "words" are not separated from Himself, G-d forbid, since "there is no existence outside of Hashem".

Hashem is the ultimate True Existence, and everything exists inside of Him.

Imagine a person is alone in a room by himself with his thoughts. Even though his thoughts are also in the room, the person is really alone, since his thoughts are all part of him. This is especially true regarding his thoughts that are still part of his desires and memories before he consciously thinks about something. That knowledge or desire that he has on a subconscious level is totally united with the person, it has no separate existence other than the person. Even though the knowledge or desire is for something outside of the person, the way it exists in the subconscious it has no identity other than the person since it exists completely "inside" of him.

So too, we are all really Hashem's thoughts that exist "inside" of Him since He is always everywhere, and things can only exist inside of Him. Therefore, there is really nothing separate from Him.

Even though we look at reality as though it is Hashem's words that have become totally separate from Him (like a person's words that are separate from the person), but from Hashem's perspective we are still His "thoughts" that exist inside of Him and have no separate identity.

See Tanya chapters 20-21 at length on this concept.

וְלִבְנֵי, קַמִּיָּה - כּוֹלָא בְּלָא חֲשִׁיב
מִמֶּשׁ.

Therefore, before Hashem (from His perspective) **everything** in the world **has literally no independent value**.

¹⁰ כּוֹ' וּכְמוֹ שְׁנִתְבָּאֵר בְּתַנְיָא (פֶּרֶק כ"א).

וְגַם הָעוֹלָמוֹת בְּטָלִים זֶה בְּזָה. Not only compared to Hashem are the worlds an incomparably lower level of existence, but **even the worlds themselves** exist on many levels, with **each level being insignificant compared to a higher level.** Another way to translate this: “each spiritual world is included in a higher state in the spiritual world above it.”

וַיְמַה שְׁלִמְעָלָה - בְּחִינַת "דְּבוּר", Each spiritual world can be described in two ways depending on the perspective: **From** the perspective of the spiritual world **above** it, the world below **it is considered like “speech”** that is a lesser revelation from the person and is more separate from him than his thoughts,

נִקְרָא לְמִטָּה נֶגֶד עוֹלָם הַתְּחִתּוֹן - **but from the perspective of the world below it, it is considered like “thoughts”** which are a higher and more internal expression of the person, **and therefore** the level below **it is insignificant and included in** the world above it.

For example, there are three spiritual worlds of souls and angels (that feel that they have some independent existence) that are between this physical world and the world of Divinity called Atzilus. They are called (from above to below):

Atzilus (World of Divine Oneness revealed)
1- Beria (Creation)
2- Yetzira (Formation)
3- Asiya (Action/Completion of the creative process)
Our Physical World

Let's look at the world of Yetzira (Formation):

From the perspective of the world above it, the world of Beria, the world beneath it, Yetzira, is like speech compared to the world of Beria, which would be like thought. This is because the world of Beria is a higher level of revelation of Hashem that is more united with Him than Yetzira. Therefore, whatever exists in the world of Yetzira exists on a higher level in the world of Beria, just like whatever is expressed in speech exists at a higher level in his thoughts.

However, from the perspective of the world below Yetzira, the world of Asiya (Action), the world of Yetzira is like "thought" compared to Asiya which would be like "speech" since whatever exists in Yetzira exists on a higher level in the world of Yetzira.

כְּמוֹ שֶׁהַדְּבוּר שֶׁל הָרַב נֶעֱשֶׂה בְּחִינַת מַחְשְׁבָה אֲצֶל הַתְּלָמִיד כּו', כַּנּוֹדָע¹¹. **Just like the speech of the teacher becomes the thoughts of the student, as is known.**

Meaning, that from the lowest level of the teacher's knowledge - what he can give over to the student in speech- becomes the highest level of the knowledge of the student. This is similar to a great sage when he is in front of his students, his knowledge is on a relatively high level, but when he is in front of a greater sage, he feels insignificant to him since the greater sage knows whatever he knows and much more. We see that each higher level of

¹¹ (וְעֵינַי מֵה שְׁנֵתָבְאָר עַל פְּסוּק "כַּאֲשֶׁר דְּבַרְתָּ לְאִמֹר", בְּפִרְשַׁת שְׁלַח (לְקוּטֵי תוֹרָה שְׁלַח, לֹט, בַּ וְאֵילָר)).

knowledge is like thought compared to a lower level of knowledge which is like speech but is like speech compared to a higher level of knowledge.

So too, all the spiritual worlds: Each “world” is a level of awareness of Hashem, which is insignificant and exists on a higher state in a higher “world” i.e. level of awareness of Hashem.

Based on the above, the Alter Rebbe will explain a deeper meaning in what it says in the Zohar that “No “thought” can grasp Hashem at all”:

וְהוּוּ לִית מְחַשְׁבָּה תְּפִיסָא בִּיהַ בְּלָל¹² **This is the meaning of what is stated in the Zohar (Tikunei Zohar 17a): “No “מְחַשְׁבָּה-thought” can grasp Him (Hashem) at all”.**

The simple meaning of this statement is that a person's mind can't grasp and understand Hashem at all. Since Hashem is infinitely higher than the limitations of all the worlds, a person's mind can't grasp Him.

Now the Alter Rebbe will give a deeper explanation of which “מְחַשְׁבָּה-thought” is it referring to as being unable to understand Hashem:

דְּהֵינּוּ, אִף עוֹלָמוֹת עֲלִיוֹנִים מְאֹד, שְׁהֵם בְּחִינַת מְחַשְׁבָּה, הֵם בְּטִלִּים אֲצֵלוּ יִתְבָּרַךְ וְלֹא "תְּפִיסָא בִּיהַ" בְּלָל, כִּי הוּא לְמַעְלָה מִמְּחַשְׁבָּה. **Meaning, that even the highest worlds, which are considered like “מְחַשְׁבָּה-thought” compared to all the lower worlds, are insignificant and comparatively non-existent before Him, and have no "grasp of Him at all" because He is higher than any category of thought.**

We explained before that the higher worlds are compared to thoughts relative to the lower levels. When the Zohar says that no "thought" can grasp Hashem, it also means that the highest possible spiritual world which is considered "thought" compared to all other levels, still cannot grasp

¹² (תְּקוּנֵי זוֹהַר בְּהַקְדָּמָה, "פְּתַח אֱלֹהֵי" יז, א).

Hashem at all, since Hashem is totally beyond the category of understanding.¹³

Similarly, the Alter Rebbe will explain another passage from the Zohar based on the above:

וְזֶהוּ "סְתִימָא דְכָל סְתִימִין"¹⁴, "סְתִימָא
דְכָל סְתִימִין"¹⁵:

This is also the meaning of what is stated in the Zohar (vol. 2, 89a): **“He (Hashem) is hidden from all hidden, concealed from all concealed”**,

אִף מֵעוֹלָמוֹת הַנִּקְרָאִים "סְתִימָא"
וְ"סְתִימָא", הוּא סְתִימִין וְטִמְרִין וְ"לִית
מִחְשְׁבָה תְּפִיסָא בִיהּ".

meaning, **that even from the worlds which are called “hidden” and “concealed” He is hidden and concealed, and “no ‘thought’ can grasp Him at all”**.

To summarize the contemplation on Hashem’s Unity that should bring to love Him:

- 1- Just like before the world was created Hashem was the only existence, so too now He is the only True Existence.
- 2- This is because the world is being created constantly from Hashem’s words.
- 3- However, it is only from our perspective that we see His creative power as though it were creating something outside of Himself, like a person’s speech that becomes separate from the person.

¹³ The Alter Rebbe explains in Shaar HaYichud VehaEmuna chapter nine: Just like it would be ridiculous to say that an idea is so deep that a person can't touch it with his hands because physical touch has no connection to a spiritual idea; so too it is silly to say that Hashem is so deep that we can't understand Him, since He is totally beyond the category of understanding, as He is the Creator of the whole category of logic and understanding in the first place. Rather, we say that "no thought can grasp Him **at all**", meaning that He is beyond the category of the limitations of being grasped and understood.

¹⁴ (סְתִימָא . . . סְתִימָא: זֶהוּ חֵלֶק בַּיְתָרוֹ פֶּט, א).

¹⁵ ("דְכָל סְתִימִין").

- 4- But from Hashem's perspective, the creative power invested in us is really like His thoughts that He is thinking to Himself. Just like a person's thoughts are still totally unified with the person, so too Hashem's creative power (which is the underlying reality of our existence) is still totally unified with Him and has no separate existence or identity other than Him.
- 5- Then why don't we feel that we exist as His thoughts inside of Himself? Because Hashem created a filter on His creative power to block out our awareness of that reality. Just like Hashem made a filter around the sun to block out the intensity of its heat so that we wouldn't burn up, so too He created a filter on His creative power so that we shouldn't feel how we are part of His Oneness so that we should have free choice to serve Him. If the truth of Hashem's Oneness would be openly felt then it would be impossible to sin. Therefore, He created a filter to block out that awareness so that our service of Him will be our free choice.
- 6- To help us understand how we are included in Hashem's true existence, we should understand that our physical world is an expression of a higher spiritual world. Just like whatever is expressed in speech exists in the person's thought in a higher level, a higher state of being; so too whatever we see and experience in this world is just a limited expression of how we exist in the higher spiritual world where Hashem's Presence is more revealed. And that higher spiritual world is also a limited expression of how it exists in an even higher spiritual world where Hashem is more revealed. This process continues hundreds and thousands of times over, where each world is only a limited expression of how reality exists in a higher spiritual world.
- 7- After going through hundreds and thousands (millions and billions etc.) of such levels we then say that all of that is just a mere expression of Hashem, but Hashem Himself cannot be grasped by any spiritual level, even a level that is billions and trillions of times more real than our physical world. This is because Hashem is the infinite Creator of the whole idea of spiritual levels, and all of these are merely His thoughts inside Himself.

(ב) Part 2

After we explained at length how to fulfill the command of “you shall love”, and that this comes from contemplating Hashem’s unity, the Alter Rebbe will now proceed to explain what the effect that this love has on the person:

וְעַל זֶה נֶאֱמַר הַצְּוִי (וְאַתְחַנֵּן ו, ה):
 “וְאַהֲבַת אֶת ה'” הַאֲלֹקִיךָ,

Regarding this type of love of Hashem, **it was stated as a commandment: “and you should love (i.e. desire) that Hashem should be your G-d”**,

שְׂיִתְבוּנָן כָּל כֹּר בְּ”אֶחָד” מִמֶּשׁ-

meaning, that a person should contemplate so much in the fact that Hashem is literally the “One” and only true existence that he will come to fulfill what it says in the next verse:

שְׂיִהְיֶה הַאֲלֹקִיךָ - בְּכָל לִבְבְּךָ,
 וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ (שָׁם),
 דְּהֵינּוּ מִחֻשְׁבָּה, דְּבוּר וּמַעֲשֵׂה -

that he will love and desire that “Hashem should be your G-d, and that this should be expressed in all of your heart, in all of your נַפְשׁ-soul, and in all of your might”, **meaning**, that he should want to express his love and connection to Hashem’s True Unity **in his thought, speech, and action** of the Torah and Mitzvos.

שְׁלֵא יִהְיֶה לוֹ מִחֻשְׁבָּה, דְּבוּר
 וּמַעֲשֵׂה כָּלֵל¹⁶,

Meaning, that he shouldn’t want to have any thoughts, speech, or

¹⁶ (“הַלְשׁוֹן שְׂכָתוּב שְׁלֵא יִהְיֶה לוֹ מִחֻשְׁבָּה דְּבוּר וּמַעֲשֵׂה כָּלֵל” הוא בְּלִתי מְבוֹאָר כָּלֵל. אֲבָל הַמְכוּוֹן, עַל דֶּרֶךְ מַה שְׂכָתוּב בְּתַנְיָא פֶּרֶק לֹד גְּבִי הַ’אֲבוֹת עוֹלָם: “לֹא הִפְסִיקוּ אֶפִּילוּ שְׁעָה אַחַת מִלְקָשֶׁר דְּעַתָּם וְנִשְׁמַתָּם לְרִבּוֹן הָעוֹלָמִים בְּבִיטוּל הַנִּ”ל כּו”.” וְהוּא לְמַעַלָּה מִבְּחִינַת מִחֻשְׁבָּה, דְּבוּר וּמַעֲשֵׂה כּו” עֵינִין שָׁם מַה שְׂכָתוּב: “וְלֹכֵן אַחַר שִׁיעֵמִיק הָאָדָם בְּבִיטוּל הַנִּ”ל כִּפִּי יִכּוֹלְתוּ, זֹאת יֵשִׁיב אֶל לְבוֹ כּו”, אַעֲשֵׂה לוֹ מִשְׁכָּן וּמְכוּוֹן כּו” עֵינִין שָׁם. וְזֶה הַמְכוּוֹן בְּמַה שְׂכָתוּב בְּאֵן. אֹר הַתּוֹרָה תִּשָּׂא א’ תִּתְקַבֵּב).

רק בטלים ב"אחד", שהוא למעלה
 מן המחשבה, ו"לית מחשבה
 תפיסא ביה".

כי האדם אינו יכול לחשוב רק דבר
 גשמי - וזהו שקר גמור כו'.

וזהו "בכל נפשך" - מסירת נפש: כי
 נפש של אדם הוא מחשבה, דבור
 ומעשה, והכל למסור ולהיות בטל
 ב"אחד" ממש.

actions for physical or selfish matters **at all**,

Rather, he should **only** want to express himself in **those** thoughts, speech, and actions **that are dedicated to and expressing the "One"** true existence of Hashem, **Who is higher than the comprehension of any thoughts, and "No thoughts can grasp Him at all"**,

because a person can **only think about** and understand **physical existence, which is completely untrue** compared to Hashem's existence, therefore he doesn't want to have any of those types of thoughts or other expressions that distract him from Hashem's true existence.

And this is the meaning of loving Hashem "with all your 'נפש-interactive soul'," meaning, giving over his נפש-interactive soul to Hashem. Because the level of the person called "נפש-interactive soul" is expressed in his thoughts, speech, and actions, and all of these aspects he should want to give over to become literally part of the "One" and the only true existence of Hashem.

אָבֵל לְהִיּוֹת שְׂוֵה בִלְתִּי אֶפְשָׁר
 שִׁיְהִיָּה בְּלִי מַחְשָׁבָה כָּלֵל, לְכֵן צָרִיךְ
 לְקַשֵּׁר מַחְשַׁבְתּוֹ וְדַבּוּרוֹ וּמַעֲשָׂיו
 לְהִיּוֹת מְרַכָּבָה לְרִצּוֹן הָעֲלִיוֹן בְּרוּךְ-
 הוּא בַּתּוֹרָה וּבַמִּצְוֹת.

However, since it is impossible for a person to not have any thoughts at all, he, therefore, needs to connect his thoughts, speech, and actions to Hashem and become a “vehicle” for the Will of Hashem, as it is expressed in the Torah and Mitzvos.

דִּ"א אֲוִרִייתָא מִחֲכָמָה נִפְקַת¹⁷,
 שְׁהוּא לְמַעְלָה מִן הַמַּחְשָׁבָה.

Since “the Torah comes forth from Hashem’s Wisdom”, which is higher than any creature’s limited thoughts and understanding, and therefore can connect the person to Hashem the way He is beyond the limits of human understanding.

Since a person is always thinking, therefore for him to not think of anything other than Hashem, he must fill his mind with the thoughts of the Torah so that he will always have something to think about that will connect him to Hashem.¹⁸ Not only is this true of thought, it is also true of speech and action, that the only way for a person to not have any speech or actions that are concealing Hashem, is by having the words of the Torah in his speech as much as he can, so that all his words will be connected to the Torah and revealing Hashem, and to have Mitzvos that he does as often as possible so

¹⁷ (זֶהָר חֵלֶק בְּבִשְׁלַח פֶּרֶשֶׁת הַמָּן סב, א. יתרו פה א. משפטים קכא, א. ועוד).

¹⁸ This is similar to what it says in HaYom Yom (16 Cheshvan) that: "Thought is a garment and a vehicle for the intellect and feelings, at the time when it doesn't have an assignment from the intellect or the feelings, it continues working, to contemplate and picture ideas, but then, what it does not only lacks content, also it is wild and potentially improper, it is explained, that the source of foreign thoughts and improper thoughts is the emptiness of the mind when someone's mind is occupied, then thought has a function to serve, and there is no room for foolish or meaningless thoughts that have no content."

that even the remaining actions that he does will be able to be "for the sake of Heaven" and revealing Hashem.¹⁹

וְזֶהוּ "כָּל הָעוֹשֶׂה מִצְוָה אַחַת
בְּהִלְכָתָהּ כְּאִלּוּ קִיִּים נוֹלָן בּוֹ"²⁰.
And this is also the meaning of
what the sages say: "Whoever
performs 'one' mitzvah
according to all of its laws, it is as
if he fulfilled all of them."

¹⁹ Regarding this idea, it stated in Tanya chap. 34 as follows:

"And therefore, after a person thinks deeply into the idea of the nullification of all the worlds, as mentioned above (that Hashem is the only true and real existence), this he will take into consideration: That since my mind and the source of my soul is too limited to be a "vehicle" and a dwelling place for the revelation of Hashem's true unity in absolute truth, since my thoughts can't grasp at all the true greatness of Hashem and Hashem's true unity, (how Hashem's existence is infinitely exalted over any other type of existence), not even a minute amount of understanding compared to the understanding of the Forefathers and the Prophets (who were completely nullified before Hashem and united with Him, to the extent that Hashem revealed Himself to us through them, since they had no independent ego and awareness, only a complete nullification in way that is higher than understanding to Hashem Himself), therefore, I will make a dwelling place for Him (His unity and His revelation) in the occupation of the Torah study which I have through fixing times for Torah study as prescribed in the Laws of Torah Study (in the Shulchan Aruch), as the sages say "even by learning one chapter of Torah Laws in the morning, and one chapter in the night (one has fulfilled his obligation for Torah study)", and with this he will rejoice and give thanks to Hashem for his portion with gladness of heart, for having merited to be the host of the Almighty twice each day, and (possibly more often) according to the time available (for Torah study), according to what Hashem has given him."

¹⁹This is mentioned in Tanya chap. 2 and is explained in Derech Mitzvosecha, Mitzvas Haamanas Elokus.

²⁰ (בְּקִדּוּשֵׁין לֵט, ב (בְּמִשְׁנָה): כָּל הָעוֹשֶׂה מִצְוָה אַחַת מִטִּיבִין לוֹ וּמֵאֲרִיכִין לוֹ יִמְיוֹ וְנוֹחַל אֶת הָאָרֶץ" - רָאָה "תּוֹרָה אֹר הַמְּבוֹאָר".

וְרָאָה פִּירוּשׁ הַמְּשֻׁנָּיוֹת לְהַרְמֵב"ם סוֹף מִסְכַּת מְכוֹת: "כִּי הַמִּצְוֹת בְּהִיוֹתָם הַרְבֵּה אֵי אֶפְשֶׁר שְׁלֵא יַעֲשֶׂה אָדָם בְּחַיָּיו אַחַת מֵהֶם עַל מִתְכוּנְתָּהּ וְשִׁלְמוֹתָהּ. וּבְעֵשׂוֹתוֹ אוֹתָהּ הַמִּצְוָה תַּחֲיָה נִפְשׁוֹ בְּאוֹתוֹ מַעֲשֶׂה. וּמִמָּה שִׁיּוֹרָה עַל הָעֵינָקֵר הַזֶּה - מֵה שֶׁשָּׂאֵל רַבֵּי חֲנִנְיָא בֶּן תְּרַדְיּוֹן: מֵה אֲנִי לְחַיֵּי עוֹלָם הַבָּא? וְהַשִּׁיבוּ הַמְּשֻׁבִּים: כָּלוּם בָּא מַעֲשֶׂה לְיָדְךָ? כָּלוּם,

By saying that whoever performs 'one' mitzvah properly without specifying which one, our Sages are hinting to us the idea that every Mitzvah can be equal to all mitzvos combined, as long as we make it into that 'one' mitzva. Meaning, that we intend with that Mitzva to become part of the true Oneness of Hashem, then the mitzva is considered as having being done properly and is as if he did all the mitzvos, since in that aspect -that they enable us to become part of Hashem's Oneness- all the mitzvos are the same.

וְאִם שֶׁהַתּוֹרָה נִתְּלַבֶּשֶׁה בְּדַבָּרִים
גְּשָׁמִיִּים, אִיסוּר וְהִיתָר וְכַדּוּמָה,

Even though the knowledge of the Torah becomes invested in physical matters of determining what is forbidden and what is permissible, and similar laws concerning physical matters,

וְכָל שֶׁכֵּן מַעֲשֵׂה הַמִּצְוֹת שֶׁהֵם
בְּדַבָּרִים גְּשָׁמִיִּים מִמַּשׁ, כְּמוֹ צְדָקָה
בְּמִמּוֹן וְכִיּוֹצֵא -

and how much more so regarding the fulfillment of the Mitzvos, which are performed with actual physical objects, like giving charity with money, and similar Mitzvos that are performed with physical action, not just with the knowledge of laws regarding physical matters, that these Mitzvos become completely invested in the physical world even more than the Torah knowledge becomes invested in physicality,

So how is it possible that through the Torah and Mitzvos - which are invested in physical matters and we can't directly see in them their Divine source- that a person will be able to rise above all physicality and connect to Hashem Himself the way He is beyond the limitations of the created world and human understanding?²¹

נִדְרָמֵן לָךְ לַעֲשׂוֹת מִצְוָה בְּהוֹנֵן". וְרֵאֵה "תּוֹלְדוֹת יַעֲקֹב יוֹסֵף" חֵי שָׂרָה: "דְּכַתַּב הָרַמְבַּם":
הַמְקִיִּים מִצְוָה אַחַת בְּהַלְכָתָהּ בְּאֵלוֹ קִיִּים כּוֹלֵן").

²¹ Possibly the question is as follows: Even though we just said that the Torah and

הוא כְּמִשַּׁל הַשְּׁעָרוֹת הַנִּמְשָׁכוֹת
 מִהַמוֹחַ, שֶׁאֵין בַּמוֹחַ בְּחִינַת שְׁעָרוֹת
 כָּלֵל -

The answer to **this will be from the analogy of a person's hair, that derives its life from the brain**, even though in the brain itself there is nothing similar to hair, nonetheless, the brain can condense from its life-force to be expressed in giving life to hair.

We see two opposites in regards to the life of the hair: One the one hand it has less life than the rest of the body, which is why it doesn't hurt to cut the hair since it has so little life-force. On the other hand, it grows close to the brain, so the minimal life it does receive has a quality of having a special connection to the brain more than the rest of the body (below the head).

the Mitzvos come from Hashem's Will and Wisdom, and therefore are completely united with Him so that through them a person is united with Hashem; that is true in regards to Hashem's Wisdom in the World of Atzilus, in Hashem's "mind" as it were, Hashem's infinitely exalted Wisdom is higher than any creature can know, is unified with Him, and so too, Hashem's Will that transcends His Wisdom is unified with Him. But in the Torah and Mitzvos the way they are manifest in the physical world, how can we say that they are unified with Hashem so completely that a person who connects to them is unified with Hashem Himself? When a person expresses his will and wisdom to someone else, then that knowledge and desire becomes removed from the person himself, and someone who learns that knowledge or fulfills that desire, even though he is connected to the person who is the source of that wisdom and will, he isn't completely unified with him, so how can we say that Hashem's Wisdom and Will that became expressed in physical matters are still completely unified with Him to the extent that they unite the one who learns and fulfills them with Hashem? This is what the Alter Rebbe will proceed to explain with an analogy from a person's hair.

בֵּין הוּא הַתּוֹרָה וְהַמִּצְוֹת, אִף שֶׁהֵם
דְּבָרִים גְּשָׁמִיִּים, עִם כָּל זֶה "אוֹרֵייתָא
מִחֲכָמָה נִפְקֵת כּו'".

So too in regards to the Torah and Mitzvos, even though they are expressed in physical matters which are far removed from the way they exist purely spiritually in Hashem's Will and Wisdom, **nonetheless, "the Torah came forth from Hashem's lofty spiritual Wisdom"** and is still connected to its source, just like the life in the hair which is still connected to its source in the life of the brain.

Just like the life in the (attached) hair is still connected to the life of the brain which is its source, despite the great contrast between them, so too the Torah and Mitzvos are still directly connected to their source in Hashem's essential will and wisdom, and therefore they can connect the person directly to Hashem Will and Wisdom that is totally beyond the limitations of the world and human understanding.

The Alter Rebbe will finish off the idea explained at length that the one type of love is the love that we are commanded to achieve by contemplating Hashem's Oneness:

וְדָבָר זֶה חוֹבָה עַל כָּל אָדָם לְהִתְבּוֹנֵן
בְּזֶה הַיֵּטֵב, וְזֶה תְּלוּי בְּבַחֲרִיתוֹ.

This knowledge of Hashem's Oneness is what every person needs to think about very thoroughly, and this process of contemplation is dependent on the person's own choice, and therefore the resulting love of Hashem produced by that contemplation is also his own choice and accomplishment

(ג) Part 3

וּפִירוּשׁ הַב' שֶׁל "וְאַהֲבַתְּ אֶת ה'וְהוֹי" ה'
- לְשׁוֹן עֲתִיד הַבָּא מִמִּילָא,

The second explanation of “וְאַהֲבַתְּ-you will love Hashem” is that it is speaking in the future tense as a prediction, that this love will come by itself,

הוּא בְּחִינַת אֲהָבָה רַבָּה הַבָּא
מִלְּמַעְלָה מֵאֵתוֹ יִתְבָּרֵךְ.

and this is the aspect of the “Great Love for Hashem” that comes from Above, from Hashem Himself.

In Hebrew grammar, the word “וְאַהֲבַתְּ-and you will love” could either mean a command- and you should love, or is future tense- that you will come to love. Now we are explaining it to mean in the future tense, that you will come to love Hashem, since He will give this love to you, and this love is called “Great Love” since it is great and unlimited love compared to a person’s finite love:

וּבִזְהָ פִירוּשׁ "שְׁמַע" - לְשׁוֹן שְׁמִיעָה,
שְׂאִינּוּ יָכוֹל לִהְיוֹת בּוֹ שׁוֹמֵם
הַתְּבוֹנְנוֹת כָּלֵל, שֶׁהוּא לְמַעְלָה
מִהַתְּבוֹנְנוֹת.

In this context the explanation of “שְׁמַע-Hear” (in the verse “שְׁמַע- Hear Yisroel, that Hashem who is our G-d, this Hashem is One”) is an expression of actual hearing, for this type of love isn’t able to be understood at all, since this revelation is higher than any understanding.

The word “שְׁמַע-Hear” can mean two different things:

- 1- To hear intellectually and understand, like people say in the middle of a conversation “do you hear what I am saying?”, or “I feel like so and so is not listening to me” or “hearing me out”, where the implication is not of physical hearing but of attentive listening and understanding and internalizing the concepts and feelings being expressed. According to that translation of “שְׁמַע-Hear”, when it says “Hear Yisroel that Hashem who is our G-d, this Hashem is

One”, it means that we need to think about and internalize the idea that Hashem is truly the One and only existence. This is the idea of the contemplation explained at length above that will bring a person to one type of love of Hashem.

- 2- To physically hear the sounds that are reaching a person's ears even if he doesn't understand them. For example, in music, the goal of listening to it is not to gain new information but to appreciate the actual sound patterns in how they come together harmoniously, even though no information is being processed. According to that translation, the idea of “Hear Yisroel, etc.” is just to listen to and appreciate the beauty of Hashem's revelation to us even if we can't understand it. This is the second type of love for Hashem, that comes from a revelation from Above and we are just passive recipients to listen and appreciate it, even though its something we can't understand.

וְזֶה נִקְרָא "שֶׁקֶל הַקֹּדֶשׁ" (פְּרָשְׁתָנוּ ל, יג):
 "בְּסֶף" - לְשׁוֹן "נִבְסַף נִבְסַפְתָּ אֶל בַּיִת
 אָבִיךָ" (וַיֵּצֵא לֵאמֹר, ל),

This type of love is called “the **Holy Shekel**” that was a silver coin, which in Hebrew the word **בְּסֶף** which means silver, is related to the word **בוֹסֶף** which is an expression of love or yearning like it says in the verse about Yaakov Avinu wanting to return to Yitzchok in Eretz Yisroel (Bereishis 31:30): “נִבְסַף נִבְסַפְתָּ - you have greatly yearned and loved to be in for your father’s house”.

By calling the silver coin the “**Holy Shekel**”, it represents a love (בְּסֶף-silver related to בוֹסֶף-love) that comes from the Holiness of Hashem Himself, from a revelation from Above.

Now the Alter Rebbe will explain why it is called “שֶׁקֶל-Shekel” which comes from the word “מִשְׁקָל-measure”:

בְּחֵינֵת אֶהְבֶּה־רַבָּה הַבָּאָה
מִלְמַעְלָה בְּמִשְׁקָל, כֹּל חֵד לְפֹם
שִׁיעוּרָא דִּילֵיהּ, בְּבְחֵינֵת עֵשָׂה טוֹב
- וְסוּר מֵרַע -

This aspect of “Great Love of Hashem” comes from Above corresponding to the “מִשְׁקָל-measure” of each person according to his own measure of doing good Mitzvos and turning away from bad sins,

צְרִיךְ לֵהֵיוֹת בְּתַכְלִית.

this service from the person **must be complete** before he can receive the corresponding love from Above²².

The reason this type of love it is called “שֶׁקֶל-Shekel” is because it only comes to the person according to the “מִשְׁקָל-measure” of how much he refines himself in the performance of the Torah and Mitzvos.

וְהוּא בְּחֵינֵת "עוֹבֵר לְסוּחָר"²³, לְשׁוֹן
"סוּחָר סוּחָר"²⁴ - 'סוֹבֵב כֹּל עַלְמִין'.

The Shekel coin which represents this love is also called in Parshas Chayei Sara “עוֹבֵר לְסוּחָר-it passes around as currency everywhere”. This word ‘סוּחָר-currency’ is related to the word ‘סוּחָר-encompassing’ or surrounding, as in the phrase (Shabbos 113a) “A Nazir²⁵ should go סוּחָר סוּחָר-all

²² See Tanya chapter 50 where the Alter Rebbe mentions this concept that to receive a Great Love for Hashem as a gift from Above a person has to be totally G-d fearing so that no sins separate him from Hashem, making him spiritually dull and unable to receive this revelation.

²³ (חֵי שְׂרָה כג, טז: "אֲרַבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לְסוּחָר").

²⁴ (סְבִיב סְבִיב. תַּרְגוּם אוֹנְקֶלוֹס חֵי שְׂרָה כג, יז. שְׁבַת קִיג, א: "אֲמָרִי, נְזִירָא - סוּחָר סוּחָר לְכַרְמָא לֹא תִקְרַב". רֵאָה זֶהָר חֶלֶק בְּנִשָּׂא בְּאֲדָרָא רַבָּה קַבְח, ב וְאֵילָךְ. וּבְפִירוּשׁ בְּסַפֵּר "קוֹל בְּרָמָה". וְרֵאָה תוֹרָה אוֹר וַיִּשְׁלַח כד, ג. לְקוּטֵי תוֹרָה מְסַעֵי צב, ג. נְצַבִּים נ, ג. וְרֵאָה מֵאֲמָרִי אֲדָמו"ר הַזֶּקֶן הַקְּצָרִים עֲמוּד רנד).

²⁵ Someone who made a vow not to drink wine, eat grapes or grape products, cut

the way around’ a vineyard so that he shouldn’t come to eat grapes.” This is a reference to a level of Divine Revelation that “encompasses all worlds”.

In the story of how Avraham our forefather bought the burial plot for Sarah (which was the Mearas Hamachpala) the Torah says that Avraham spent 400 Shekel HaKodesh, which were "עובר לסוחר", which the simple meaning is עובר-passes לסוחר-as currency, which means that it was a very valuable coin which was acceptable currency in all places because of its value. Here we are translating the words as follows: עובר-passes לסוחר-around in an encompassing manner; the word לסוחר which means for business, or as currency used in business, is related to the word סחור which is Aramaic and it means to go around or encompass²⁶ and it means that the love that comes from Above (which is called 'Shekel', like in the story of Avraham and our verse) comes from a level of Divine Revelation which encompasses all the worlds. This level is called "encompasses all worlds" not because it isn't present in the worlds, but because it is so unlimited and transcendent, we aren't able to perceive it, and thus it remains "above" and "encompassing" our understanding.²⁷

This love which is a gift from Above is an expression of this higher truth which “encompasses all worlds”.

his hair, or come in contact with the dead.

²⁶ This word is used in Targum Unkelos as the translation of the Hebrew word סביב (as in Ex. 29,16) which means to encompass (there in Ex. It was used to describe how the blood of the burnt offering had to be thrown on the two opposite corners of the Alter so that it encompassed all four sides of the Mizbeiach.

²⁷ For example, when a parent explains something to a small child that can't understand the entire idea, only a very limited aspect of the idea, the rest of the idea that he can't understand now is still “present” and available, it's just that he isn't able to receive it, and thus it remains “encompassing” and “transcendent” to his mind. So too, the real truth of Hashem is so infinite that we can only receive a very limited aspect of it, and the rest of it remains “encompassing” and “transcendent” to us.

The Alter Rebbe will bring proof to show that this love is from the level of Divine Revelation that "encompasses all worlds":

וְזֶהוּ "אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף" (חיי
שָׂרָה כג, טו) - בְּחִינַת "ד' מֵאוֹת
עַלְמֵי דְכֶסֶף לְעֵלְמָא דְאַתִּי"²⁸.

This lofty level of love is the idea of “400 silver Shekel” used to buy the Mearas HaMachpaila, which is connected to the level of “the 400 Worlds of Yearning that we will experience in the World to Come”.

In the story of Avraham buying the land, he used 400 silver Shekel coins. It is explained in Kabbala that these correspond to the "400 Worlds of Yearning" that will be revealed in the World to Come, which this shows that this type of love is indeed from a very high level since it is connected to "Worlds of Yearning", meaning an intense love, that is so great that it can't be (fully) revealed until the World to Come since it so intense that the world now isn't able to receive it.

Now we will return to explain the verse quoted at the beginning of the Mamar:

וְזֶהוּ "עֶשְׂרִים גֵּרָה הַשֶּׁקֶל" (פְּרָשְׁתָנוּ
שָׁם):

This is the deeper meaning idea of what it says: “The Shekel is twenty Geira”,

כִּי כָל אֶחָד מִשְׁנֵי בְּחִינּוֹת אֶהְבָּה
הַנִּלְכָּל כְּלוּלָה מִעֶשֶׂר - שְׁכָל וּמְדוּת,
בְּנוֹדָע;

since each one of the two types of love mentioned previously is comprised of ten aspects, three of intellect, and seven of emotion, as is known,

²⁸ (זהר שם. חלק א חיי שָׂרָה כבג, ב).

וּבְחִינַת אֱהָבָה רַבָּה הַבָּאָה
 מִלְּמַעְלָה - גַּם בֵּין כְּלוּלָה מִמַּעַשְׂר,
 וְזֶהוּ "עֶשְׂרִים גֵּרָה הַשֶּׁקֶל".

so that even the aspect of “the Great Love of Hashem” that comes from Above is also comprised of ten aspects, intellect, and emotion. Since between the love of Hashem from Above and below, there are a total of twenty aspects, **this is** what is represented by saying that: “the Shekel (love of Hashem) is twenty Geira.”

Since the love of Hashem represented by the Shekel is comprised of two halves, the love from our effort here below and the love from Above, both of which have ten aspects, so together there are twenty aspects to the love of Hashem, represented by the fact the Shekel was twenty Gaira.

The 10 aspects of each love are the 3 intellectual aspects of the love and the 7 emotional aspects of the love. This means that for the love to permeate the person's entire being, it must start in his intellect, in his understanding, his awareness, until it comes into his emotions and actions.

Only when it has completely permeated his being can he say that he truly loves Hashem "with all his heart, with all soul, and with all his might". This is true not only of the love that is the result of the person's efforts, but even in regards to the love that is a gift from above, for it to be "his" love, then it must permeate the entire range of his intellect and emotions, how he thinks, what he cares about, how he acts, etc. to say that this love is "his" love of Hashem.²⁹

Based on all of the above, the Alter Rebbe will explain the first verse of the Parsha (Ki Sisa):

²⁹ A possible example for this is the idea that is explained in Tanya, Igeres HaKodesh chapter 27, where the Alter Rebbe explains that whoever is connected to the Tzaddik and wants to receive from his faith, love, and fear; then if he works very hard to connect to the Tzaddik by learning and internalizing the Tzaddik's teachings and following his instructions, he will be able to receive from the Tzaddik an incomparably deeper and truer faith in Hashem, and love and fear of Hashem, and then it becomes the student's faith, love, and fear since it has permeated him and he has internalized what he receives from the Tzaddik.

וְזָהוּ "כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל
לְפָקוּדֵיהֶם":

This is the deeper meaning of what it says (Shemos 30:12-13): **“When you will pick up the number of the heads of the Children of Yisroel according to their counting, you should do so by having them give...a half of a Shekel.”**

דְּהֵינּוּ נִשְׁמוֹת - הַנִּקְרָאִים "רֹאשׁ",

The deeper meaning of “כִּי תִשָּׂא אֶת רֹאשׁ”-when you will pick up the heads” **is** that the “heads” here are a reference to **the lofty souls** of the righteous **which are referred to as “heads”**.

The Alter Rebbe is explaining the first and second verses of the Parsha. The first verse says that when you count the Jewish People, you should do so with a coin instead of counting them directly, and the second verse says that what they should give is a half shekel.

In the first verse, the term for counting is כִּי תִשָּׂא אֶת רֹאשׁ which literally means “when you will lift up the head”, which here we are explaining this to mean that Hashem lifts up spiritually the souls which are called “heads”. They are called “heads” for two reasons:

First, these are lofty souls that are higher than other souls, just like the head is spiritually higher than the rest of the body.

Second, these are souls that contain in themselves an aspect of many other lower souls and those souls receive their life from them, just like the body receives its life from the brain which is in the head.

These souls are lifted up by Hashem giving them this love from Above, which is referred to in the second verse as the Holy Shekel. It is specifically these souls that will be able to have both halves of the Shekel, which means both types of love for Hashem. So when the verse specifies “the Shekel is twenty Gaira” it is referring to these types of souls who can have both types of love which altogether comprise twenty aspects.

"לְפָקוּדֵיהֶם" - לְשׁוֹן "וַיְהִי פָקֵד אֶת שָׂרָה וְכִנּוּ" (וַיֵּרָא כָא, א) -

The deeper meaning of "לְפָקוּדֵיהֶם"-according to their counting" is that it could also be translated as "according to their reward", **like in the expression ((Bereishis 21:1) "וַיְהִי פָקֵד-AND Hashem rewarded Sarah" by giving her a son; so too this love which lifts up the heads of the Jewish People is given from Above as a reward.**

The word לְפָקוּדֵיהֶם means to remember and note (here it means to remember and know the count of the People) and is also used when Hashem remembered Sarah and rewarded her with a son. In this verse we are interpreting it to mean that Hashem remembers and rewards the heads of the Jewish People by giving them this love as a gift from Above.

"וַיִּתְּנוּ אִישׁ כֶּפֶר נַפְשׁוֹ לָהּ". The verse ends off by saying: **"And each person will give the half Shekel as "כֶּפֶר-an atonement" for his soul to Hashem."**

The word כֶּפֶר which here means atonement also means to clean, since the atonement cleans the soul of the sinner from the blemish that was made through the sin.

This word which denotes cleaning is also referring to the love that comes from Above which cleans the soul of the person who experiences it from all the filthy garments of the animal soul, i.e. the unholy desires of the animal soul which are called "filthy garments", since when the animal soul experiences this love he is completely aware that Hashem is the only desirable thing and has no desire any longer for physical pleasure.³⁰

³⁰ In refining the animal soul there are two levels:

- 1- A person thinks of ideas explaining the greatness of Hashem in such a way that the animal soul will fully understand, to convince the animal soul of the complete truth that Hashem is the only thing good for him until the animal

אַךְ שֶׁלֹּא לְכֹל אָדָם בָּאָה לּוֹ אֱהָבָה -
 רַבָּה הֵנִי לְיְהוָה בְּבַחֲיִנַת "עֲשָׂרִים"
 גֵּרָה כּו'."

However, this "Great Love of Hashem" does not come to everyone, to be able to experience the level of "twenty Geira", meaning having both halves of the love of Hashem, from below and from Above.

There are two reasons for this:

- 1- To be a proper vessel for this higher love a person must be complete in "doing good" and "turning from bad" which is difficult.
- 2- To receive this higher love a person must possess a lofty soul that is capable of receiving this revelation, the "heads of the Jewish People".

אַךְ בְּחִינַת אֱהָבָה רִאשׁוֹנָה - חוּבָה
 עַל הַכֹּל..

However, the first type of love explained above, which a person can awaken in himself is an obligation on everyone to achieve.

soul will come to realize on his own that he should love Hashem.

- 2- A higher level is where it's not just that the G-dly soul explains to the animal soul about Hashem and convinces him of the truth, but that Hashem reveals His truth to the person so that he should actually experience G-dliness and see it for himself. Then the animal soul also experiences G-dliness directly and the person doesn't have to convince himself about Hashem because he sees and experiences it directly. Only when a person comes to the second level is the animal soul really changed in essence so that he shouldn't desire physical pleasure, whereas in the first level he isn't changed in essence, it's only that he convinced himself to love Hashem. This second level is the love that comes from above and thus "cleans" the animal soul of its filthy garments by enabling it to directly experience the truth of Hashem, which after that experience it will only desire to be close to Hashem and nothing else.

See Tanya chapters 9 and 10 and chapter 14 where these two levels of love and their effect on the animal soul are discussed, and how this higher level of love is a gift from Above and a "reward".

- וְהֵינּוּ בְּחֵינֵת "מִחֲצִית הַשֶּׁקֶל" לְמִסּוֹר נַפְשׁוֹ הַכְּלוּלָה מֵעֵשֶׂר **This is the idea of giving the “half shekel”** which is ten Geira, meaning, **to give over** to Hashem **his own soul which is comprised of ten aspects** through awakening the love for Hashem and having it permeate all ten aspects of his soul.

This is the inner meaning behind why each person is only obligated to give half a shekel, which is ten Geira, since each person must reach this half of the love of Hashem that comes through our own efforts, through awakening this love and causing it to permeate the ten aspects of our soul.³¹

Now the Maamar will finish the explanation of the verse that our Maamar is based on:

- וְזֶה יִתְּנוּ כָּל הָעֹוֵבֵר עַל הַפְּקוּדִים - "רַמ"ח פְּקוּדֵינִי", **This is the deeper meaning of what it says (Shemos 30:13): “This half shekel is what they shall give, all ‘הָעֹוֵבֵר עַל הַפְּקוּדִים-those who pass through the census’,”** the word הַפְּקוּדִים can also mean “The Commandments” and הָעֹוֵבֵר can also mean “a person who transgresses”, thus implying that our verse means that a person who transgresses against **the “248 Positive or 365 Negative פְּקוּדֵינִי-Commandments”** must give the half shekel.

³¹ This is only called half of the love since this love will only be complete when Hashem gives the love from Above which will completely transform the person and this will come eventually, in the Time of Moshiach, and according to what we do now will be the love that Hashem gives us then.

הֵיִינוּ אִם מִי שֶׁעוֹבֵר חֲסִידוֹ שְׁלוֹם עַל
 אֵיזָה מִצְוָה, אִם עַל פִּי בֶן חוֹבָה הִיא
 לִיתֵן מִחֲצִית הַשֶּׁקֶל - בְּחִינַת עֶשֶׂר
 שָׁלוֹ, בְּבַחֲיַת אֲהַבָה רַבָּה
 רֵאשׁוֹנָה³² הַנִּ"ל,

Meaning, that even someone who transgressed G-d forbid on any mitzvah, nonetheless, it is an obligation on him to give the “half shekel”, meaning the ten aspects of his soul, through the first type of love of Hashem explained above.

This is the inner meaning behind what it says in the verse “This is what they shall give, all הַפְּקוּדִים עַל הָעוֹבֵר-those transgress the commandments”:

Even someone who isn't perfect in keeping Hashem's commandments and transgresses them sometimes is still obligated and capable to give the “half shekel”, meaning to awaken in himself the love for Hashem so strongly that it is “Ten Geira”, that it permeates his ten soul powers, that he should be given over to Hashem with all his heart, with all his soul, and with all his might.

A person might think that since he isn't doing everything that Hashem wants, he “transgresses the commandments” why should he try to awaken in himself this love which is so far removed from him? Therefore, the Torah says that even a person who “transgresses the commandments” is able to awaken in himself this love for Hashem, and that will help him improve in fulfilling Hashem's will, and he shouldn't wait until he is perfect, but just the opposite, this will help him to grow and serve Hashem properly.

³³ . וּמִחֲצִית הַשֶּׁקֶל הִיא "תְּרוּמָה לַה'"³³ . This “half shekel” is the ultimate “donation to Hashem”.

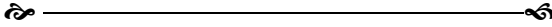
³² אה"ר ראשונה: נ"א: אהבה הראשונה

³³ (ועיין מה שנתבאר לקמן על פסוק "ויקהל", בענין "אית רצון ואית רצון".

ועיין עוד ב"לקוטי תורה" * פְּרִשְׁת כִּי תִבּוֹא, בְּדַבּוֹר הַמִּתְחִיל "תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ" (מב, ג ואילך). וְשֵׁם פָּרֶק ב' (מג, א), גְּבִי מֵה שְׁפָתוֹב שָׁם: "וְעַל זֶה נֶאֱמַר (תְּהִלִּים צו, יב) 'שִׁמְחוּ צְדִיקִים בַּהוֹי"ה'. וְעֵינִן סוֹף דְּבוּר הַמִּתְחִיל זֶה יִתְּנוּ כּו' מִחֲצִית הַשֶּׁקֶל". - עַד כָּאן לְשׁוֹנו.

Meaning, that this love that a person awakens in himself to give himself over to Hashem is the ultimate gift he could give.

Even though it is a Mitzvah to physically give a half shekel every, this is only one Mitzvah (and is only obligatory during the time of the Beis Hamikdash), whereas through awakening the love for Hashem the person is giving himself over as a donation, like it says that “רחמנא ליבא בעי”-The Merciful One desires the heart”, meaning that Hashem wants the person to be wholeheartedly dedicated to Him.



וְיִוָּבֵן מִשָּׁם גַּם כֵּן, דְּבַחֲנֵינָהּ הָעֲבוּדָה בְּשִׂמְחָה – שֶׁהַחֵיּוֹב עַל כָּל יִשְׂרָאֵל, כְּמוֹ שֶׁכָּתוּב (דְּבָרִים כח, מז): “תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ כֹּחַ בְּשִׂמְחָה”, וְכֵן נֶאֱמַר (תְּהִלִּים ק, ב): “עֲבָדוּ אֶת ה' בְּשִׂמְחָה” – זֶהוּ בַּחֲנִינֵת 'מַחְצִית הַשָּׁקֶל', שֶׁהַחֵיּוֹב עַל כָּל אֶחָד מִיִּשְׂרָאֵל לִיתֵּן; וּבַחֲנִינֵת “שִׂמְחוּ צְדִיקִים בָּה” – זֶהוּ מַחְצִית הַשָּׁנִי).

* (נִזְכָּר (בְּהִגָּהָה) הַשֵּׁם 'לְקוּטֵי תוֹרָה' – אֲבָל הִגָּהָה זוֹ נְתוּסָפָה בְּהוֹצָאָה הַשָּׁנִיָּה שֶׁל ה'תּוֹרָה אור', שֶׁהוֹפִיעָה לְאַחֲרֵי הַדְּפֻסָּת ה'לְקוּטֵי תוֹרָה" – הָעֵרַת כְּבוֹד קְדוּשַׁת אֲדָמו"ר לְאַגְרַת הַקֶּדֶשׁ שֶׁל כְּבוֹד קְדוּשַׁת אֲדָמו"ר מוֹהֲרֵי"צ עַל דְּבַר הַדְּפֻסָּת ה'תּוֹרָה אור' וְלְקוּטֵי תוֹרָה', נִדְפְּסָה בְּסוּפָם).

Summary of the Maamar

Q1 How can in say in the Zohar that all the love and fear of Hashem that a person receives is just a gift from Hashem who is the spiritual “husband” of every Jewish soul, how does that fit in with the concept that we have free will to choose to serve Hashem which is dependent on our own effort to awaken a love and fear of Him, like it says “Everything is in the hands of Heaven except for the fear of Heaven”?

A1 There are two types of love (and fear) of Hashem: One type is created through our own effort to contemplate on His true Oneness, how He is the ultimate true existence that everything exists as part of. Through lengthy contemplation on His Oneness we will awaken in ourselves a love for Him.

The second type of love is a gift from Above, a revelation of Hashem to those who truly fear Him and serve Him on a high level. This second type of love (and fear) is really a gift from Above, totally beyond the efforts of the person himself. This is what the Zohar was referring to when it said that all the love and fear of Hashem is just a gift, it meant that the higher level of love and fear that completely transforms the person is just a gift from Hashem. But the love and fear that we need to keep the Mitzvos and overcome the Yetzer Hara are dependent on our own effort.

Q2 How is possible to love Hashem “בְּכָל נַפְשְׁךָ - with all of your life”, this would imply that we should be so bound up in wanting to connect to Hashem that we wouldn’t want to have anything to do with the physical world at all, how is it possible to live in this world and still love Hashem with our entire life literally?

A2 The word נַפְשׁ also means the level of our soul expressed in our thoughts, speech, and actions, and the intention is that through putting all of the above forms of expression into the thought, speech, and action of the Torah and Mitzvos we become totally bound up with Hashem.

Q3 If the Torah and Mitzvos are expressed in purely physical things, how can they elevate us to Hashem who is beyond all physical existence?

A3 This is similar to the idea of hairs that grow from the life they receive from the brain. Even though a person's hair is totally different than the brain, nonetheless its life is still connected to the life in the brain. So too, the life and essence of the Torah and Mitzvos are still totally connected to their source in Hashem's Will and Wisdom even though they look different.

Q4 What is the deeper implication of saying "כי תשא-When you will pick up the number of ראש-heads of the Jewish People, לפקודיהם-according to their count"?

A4 The special souls that are on the level of "ראש-head" are פקד-rewarded by being spiritually כי תשא-lifted up. This happens through a revelation of the "Great Love of Hashem" that Hashem shines into them as a reward for the intense and lofty service of Him.

Q5 What is the deeper implication of saying: "This is what they shall give על הפקודים-על הַעֹבֵר-עַל הַפְּקוּדִים-all those who pass through the census, a half shekel of the holy shekel."?

A5 Every Jew, even someone who העֹבֵר-transgressed על הפקודים-against the commandments needs to give his "half shekel" to Hashem. The whole shekel which is twenty Gaira represents someone who has both types of love for Hashem, each love having ten aspects. Half a shekel which is ten Gaira represents someone who only has the love that comes from his own effort. By saying that everyone must give a half shekel it means that everyone, even someone who has transgressed the commandments of the Torah, can awaken in himself a deep love of Hashem that it will permeate his ten soul powers.

Lessons in the Service of Hashem from the Maamar

- 1- A person should not get discouraged from davening just because in the past he may have transgressed against some of the commandments. Hashem gives every Jew the ability to awaken in themselves a love for Him so powerful that it can permeate all of his/her ten soul powers. It is specifically through the inspiration we receive from davening that is how we will have the power to correct our past mistakes and serve Hashem properly in the Torah and Mitzvos.
- 2- We wish that Hashem would just appear to us and we would experience a “Great Love” for Hashem that will transform our animal soul. The truth is that this is the reward, not the service. The service is that even though we don’t see Hashem so well and we don’t have a “Great Love” for Hashem, nonetheless we push ourselves to contemplate His Oneness and awaken a love for Him. This is really a deeper connection than experiencing Divine Revelation since it comes from our own effort and is our own accomplishment.
- 3- To awaken a love for Hashem we need to contemplate on His Oneness like it says
אָדֹנָי יְהוֵה אֶחָד - וְאֵיחָד בְּרַבּוּת by thinking about how He is the One and only true existence that is how we come to love Him. We should try to think this over before davening.

This a summary of the contemplation described in the maamar:

- 1- Just like before the world was created Hashem was the only existence, so too now He is the only True Existence.
- 2- This is because the world is being created constantly from Hashem's words.
- 3- However, it is only from our perspective that we see His creative power as though it were creating something outside of Himself, like a person's speech that becomes separate from the person.
- 4- But from Hashem's perspective, the creative power invested in us is really like His thoughts that He is thinking to Himself. Just like a person's thoughts are still totally unified with the person, so too Hashem's creative power (which is the underlying reality of our existence) is still totally unified with Him and has no separate existence or identity other than Him.
- 5- Then why don't we feel that we exist as His thoughts inside of Himself? Because Hashem created a filter on His creative power to block out our awareness of that reality. Just like Hashem made a filter around the sun to block out the intensity of its heat so that we wouldn't burn up, so too He created a filter on His creative power so that we shouldn't feel how we are part of His Oneness so that we should have free choice to serve Him. If the truth of Hashem's Oneness would be openly felt then it would be impossible to sin. Therefore, He created a filter to block out that awareness so that our service of Him will be our free choice.
- 6- To help us understand how we are included in Hashem's true existence, we should understand that our physical world is an expression of a higher spiritual world. Just like whatever is expressed in speech exists in the person's thought in a higher level, a higher state of being; so too whatever we see and experience in this world is just a limited expression of how we exist in the higher spiritual world where Hashem's Presence is more revealed. And that higher spiritual world is also a limited expression of how it exists in an even higher spiritual world where Hashem is more revealed. This process continues hundreds and thousands of times over, where each

world is only a limited expression of how reality exists in a higher spiritual world.

- 7- After going through hundreds and thousands (millions and billions etc.) of such levels we then say that all of that is just a mere expression of Hashem, but Hashem Himself cannot be grasped by any spiritual level, even a level that is billions and trillions of times more real than our physical world. This is because Hashem is the infinite Creator of the whole idea of spiritual levels, and all of these are merely His thoughts inside Himself.

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