
LESSONS IN LIKUTAY TORAH

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

לקוטי תורה

פרשת האזינו

דבור המתחיל

האזינו [ב]

“Prayer empowers Torah study”

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Likutay Torah English translation project:

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

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 Likutay Torah 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 Likutay Torah 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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I would like to thank: Kehot for permission to use the text of the maamarim, the administrator of the לקוטי תורה מנוקד project for helping with the נקודות and punctuation, to see any Maamar from Torah Or/Likutay Torah with נקודות go to his website www.ChassidutBehirah.com, and to R' Baruch Katz for creating the website and the editing.

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

לְקוּיֵי תוֹרָה

פְּרֻשַׁת הַאֲזִינוּ

דְּבוּר הַמִּתְחִיל

הַאֲזִינוּ [ב]

דָּף ע"ג, ד - ע"ד, ב

“Prayer empowers Torah study”

"הַאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְּרָה. וְתִשְׁמַע
הָאָרֶץ אִמְרֵי־פִי: יַעֲרוֹף כַּמָּטָר לְקַחֵי,
תִּזַּל כַּטַּל אִמְרָתִי כְשֶׁעִירֵם עַל־דָּשָׁא
וְכִרְבִּיבִים עַל־עֵשֶׂב:" (פְּרֻשַׁתְנוּ לֵב, א"ב)

The first verse of Parshas Haazinu states: “**The Heavens should hear and I will speak, and the Earth should listen** to the words of my mouth. **My teachings should flow like rain, and my words should drip like dew**, like the wind blowing on the plants and like the rain-drops on the grass.” (Devarim 32:1–2)

Moshe Rabeinu is asking Hashem that his teachings should affect growth in the Jewish People just like rain and dew makes plants grow.

הִנֵּה בְּסִדְרָה שְׁלִפְנֵיהָ אָמַר (נִצְבִּים ל, יט):
"הַעֲרוֹתִי בְּכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ."

Now, in the Parsha before this one, in Parshas Nitzavim, it says (Devarim 30:19): “I bring the Heaven and Earth as witnesses against you today.”

The Heaven and Earth are witnesses to the conduct of the Jewish People wherever and whenever they are, to reward them for serving Hashem and G-d forbid to punish them for not keeping the Torah and Mitzvos.

¹ (נִאָּמַר בְּשֶׁבֶת פְּרֻשַׁת הַאֲזִינוּ, שׁוּבָה ח' תִּשְׁרִי תַקס"ח).

We see that the Heavens and Earth are used to help the Jewish People serve Hashem. We therefore need to understand what the spiritual significance is of the “Heaven and Earth”.

הַנְּהָ שָׁמַיִם וְאָרֶץ הֵם תּוֹרַה־שֶׁבֶכְתָּב
וְתוֹרַה שֶׁבְּעַל־פֶּה:

The Heavens and Earth represent the Written Torah and the Oral Torah.

תּוֹרַה־שֶׁבֶכְתָּב נִקְרָא "שָׁמַיִם", כִּי
שָׁמַיִם נוֹטְרִיקוֹן שָׁם־מַיִם², וְ"הַתּוֹרַה
נִמְשָׁלָה לְמַיִם"³.

The Written Torah is referred to as “שָׁמַיִם-the Heavens”, since one of the explanations of the word “שָׁמַיִם-the Heavens” is that it is a combination of two words “שָׁם־מַיִם-there is water”, and the Torah is compared to water.

וּכְדַכְּתִיב (יִשְׁעִיָּה נה, א): "הוּי כָּל צָמֵא
לְכוּ לְמַיִם",

As it is written (Yeshaya 55:1) “Whoever is thirsty to connect to Hashem should go to learn Torah which will quench that thirst like water.”

וּכְתִיב בְּמִשְׁנֵה (שְׁמוֹת ב, ז): "כִּי מִן הַמַּיִם
מִשִּׁיתִּיהוּ" –

And like it is written regarding Moshe (Shemos 2:10): “Because his soul was drawn forth from the water of Hashem’s Wisdom,” that is why he is destined to teach the Torah.

שֶׁהוּא עַל דֶּרֶךְ מְשַׁל כְּמוֹ הַמַּיִם שְׂאִין
לָהֶם גּוֹן מִיּוֹחַד בְּעֲצֻמוֹתָם,

The Torah is compared to water that doesn’t have any natural color to itself,

אֲלָא שְׂגוּוֹנָם מִשְׁתַּנָּה וּמִתְהַפֵּךְ לְפִי
אוֹפֵן גּוֹן הַכְּלִי – אִם אֲדוּם כּוֹ;

rather its color changes according to the color of the vessel that it is in, if its in a red vessel it will look red or if its in a different color vessel it will look like the color of the vessel it’s in.

² (תְּהִיגָה יב, סוֹף עֲמוּד א).

³ (בְּרָא קָמָא יז, א).

כִּן הַתּוֹרָה שְׂרִשָּׁה מִבְּחִינַת חֲכָמָה־
עִילָאָה,

"חֲכִים וְלֹא בְּחֲכָמָה יִדְעָא",⁴ שְׁהוּא
לְמַעַלָּה מִגְּדֵר הַהִשְׁגָּה וְהַקְּבָלָה.

Just like water has no taste or color, so too the Written Torah is essentially beyond our grasp.

וְלִכְּךָ כָּל הַתּוֹרָה הִיא רַק סִיפּוּרֵי
מַעֲשִׂוֹת בְּלִבָּד, שְׁאִין בָּהֶם הַשְׁגָּה כְּלָל
בְּעִמְקוֹת הַסּוּדוֹת הַמְּלוּבָּשִׁים בָּהֶם.

וְאִפִּילוּ הַדִּינִים הַנֶּאֱמָרִים בָּהּ כְּמוֹ
"וַיֹּאמֶר מֹשֶׁה כֹּן" (בֹּא יג, ג וְעוֹד), "וַיֹּאמֶר
ה' אֶל מֹשֶׁה כֹּן" (בֹּא יב, א וְעוֹד), אֵינָם
מְפוֹרָשִׁים וּמְבוֹאָרִים בְּכָל פְּרֻטִיָּהֶם,
עַד שֶׁבָּאוּ חֲכָמֵי הַש"ס וּפִירְשׁוּ אוֹתָהּ.

So too, the source of the Torah is from Hashem's Exalted Wisdom,

which is "a Wisdom that cannot be grasped by the finite wisdom of created beings", since it is beyond the category of what we can grasp and comprehend.

Therefore, the entire Torah is only written as stories of events, without expressing the knowledge of the deep secrets of wisdom contained in the stories.⁵

And even the laws which are written in the Torah, like where it says (Shemos 13:3) "And Moshe told the Jewish People," to keep the Mitzvos of eating Matzah and not to eat chametz (leavened bread) on Pesach, and like it says (Shemos 12:10) "and Hashem told Moshe" to tell the Jewish People to bring the Korban Pesach, these Mitzvos are not clearly explained in all of their details

⁴ (תְּקוּנֵי זֶהַר בְּהַקְדָּמָה).

⁵ The entire Torah is written in the form of stories. Even the Mitzvos are written in a story form, that Hashem told Moshe to tell the Jewish People about a certain Mitzva. This is because essentially the entire Torah is beyond human comprehension and our understanding of it is just like the way a child reads a story and only knows the facts of the events that happened without knowing the deeper meaning of what's going on in the story.

until the Sages of the Talmud came and explained them.⁶

ותורה שבעל-פה נקרא "אָרֶץ" כו'. **And the Oral Torah is called "the Earth",**

Just like the earth takes an inedible seed and produces an entire plant or tree with fruit, so too the Oral Torah takes the incomprehensible stories of the Written Torah and produces practical laws that we can follow and ideas we can understand.

וְהֵם הֵם "עֵדִים" לִפְנֵי הַמָּקוֹם בְּרוּךְ-
הוּא עַל יִשְׂרָאֵל, כִּי בָהֶם נִיבֵר אִם
קִיִּימוּ וְקִבְּלוּ יִשְׂרָאֵל אֶת הַתּוֹרָה
וְהַמִּצְוֹת.

These, the Written and Oral Torah which correspond to the Heaven and Earth, are the "witnesses" before Hashem regarding the Jewish People, since through them it can be recognized if the Jewish People are fulfilling the Torah and Mitzvos properly.

מִשׁוֹם שֶׁעַל יְדֵי כָּל מִצְוָה וּמִצְוָה
מִמְּשִׁיבִים גִּילּוּי אֹר אֵינֶן-סוֹף בְּרוּךְ-
הוּא בַּתּוֹרָה, שֶׁיְהִיָּה בְּחִינַת הַשְּׂרָאָת
אֹר אֵינֶן-סוֹף בְּרוּךְ-הוּא בְּחֻכְמָה-
עֵלְיָאָה.

This is because through each Mitzva there is a revelation of Hashem's Infinite Light into the Torah, meaning that it causes Hashem's Infinite Light to dwell in His Exalted Wisdom.

כִּי מִצַּד עֲצָמוֹ, הוּא מְרוֹמָם וּמְתַנַּשָּׂא
רַבּוֹת מְדַרְגּוֹת לְאֵין קֶץ מִבְּחִינַת
חֻכְמָה. וּכְמֵאֲמַר ד' לִית מַחְשְׁבָה
תְּפִיסָא בֵּיה"ו.⁷

Since Hashem's Infinite Light is essentially exalted and removed by infinite levels from the category of Wisdom, even Hashem's Exalted Wisdom, like it says in the Zohar that

⁶ The explanations of the details of the Mitzvos were given over to the Jewish People by Moshe Rabeinu and were always learned since then, what the Alter Rebbe means is that the details of the Mitzvos were not written down until the Sages wrote them in the Talmud, since the details are not written in the Written Torah, the Chumash, only in the Talmud.

⁷ (ראה תקוני זהר שם).

“no thought can grasp Hashem at all”.

כִּי אִם עַל יְדֵי הַשְּׂגַת הַתּוֹרָה, וְקִיּוּם
הַמִּצְוֹת מִמְשִׁיכִים גִּילּוֹי אֱלֹהוֹתוֹ
יִתְבַּרְר, לְהִיּוֹת שׁוֹרָה וּמִתְלַבֵּשׁ בָּהֶם.

The only way to have any “grasp” of Hashem is through grasping the Torah, and it is the fulfillment of the Mitzvos that cause Hashem’s Light to be revealed, that it should dwell and become invested in the Torah.

וְכִמוּ שֶׁכָּתוּב: "וְאֵלֶּה הַמִּצְוֹת אֲשֶׁר
יַעֲשֶׂה אֹתָם הָאָדָם וְחֵי בָהֶם"⁸ -
"בָּהֶם" דִּיִּיקָא, פִּירוּשׁ: שְׁמִמְשִׁיךְ אֹר
אִין־סוּף מִחַיֵּי־הַחַיִּים לְהִיּוֹת שׁוֹרָה
בָּהֶם כּו'.

Like it says (Bamidbar 27:34 and Vayikra 18:5) “these are the Mitzvos that a person should fulfill and live in them”, “in them” referring to the Mitzvos, that he enlivens the Mitzvos, meaning that through fulfilling the Mitzvos the person draws down the Infinite Light from Hashem who is the Source of All Life, so that it should dwell in the Mitzvos.

Similarly, through the Mitzvos the Light of Hashem is revealed also into the Torah that he studies, causing this Light to dwell in the Torah study.

וְלִכֵּן אָמְרוּ רַז"ל⁹: "וַעֲשִׂיתֶם אֹתָם"
(קְדוּשִׁים יט, לז) - "אֹתָם כְּתִיב - כְּאֵלּוּ
עֲשֹׂאוּנִי כּו'".

Therefore our Sages said that the meaning of the verse “וַעֲשִׂיתֶם אֹתָם - and you shall fulfill them (the Mitzvos),” is written in such a way that it could read “וַעֲשִׂיתֶם אֹתָם - and you should make them”, meaning, that it is as if the Mitzvos and the Torah study are saying that by us fulfilling the Mitzvos “it is as if you made me”, since by us revealing

⁸ (חבור הפסוקים: בחקותי כו, לד. אחרי יח, ה).

⁹ (זהר חלק ג בחקותי קיג, א. וראה סנהדרין צט, ב. ויקרא רבה לה, ז).

the Light of Hashem in them we are making them spiritually alive.

וְזֶהוּ עֵינֵן "עוֹסֵק בַּתּוֹרָה לְשִׁמְהָ"¹⁰,
וּפִירוּשׁ - לְשֵׁם הַתּוֹרָה עֲצָמָה.

And this is the idea of "learning Torah לְשִׁמְהָ-for its own sake", meaning for the sake of the Torah itself,

כִּי עַל יְדֵי זֶה הוּא קוֹרֵא וּמְמַשִּׁיךְ גִּילּוּי
אוֹר אֵינְ-סוֹף בַּתּוֹרָה כִּנ"ל.

since through the combination of fulfilling the Mitzvos and learning the Torah he calls forth and draws down a revelation of the Infinite Light of Hashem into the Torah.

וְזֶהוּ שְׁכָתוּב (ישעיה מג, ז): "כֹּל הַנִּקְרָא
בְּשֵׁמִי וְלִכְבוֹדִי - בְּרָאתִיו, יִצְרַתִּיו, אֶף
עֲשִׂיתִיו" כו':

This is also the idea of what is written (Yeshaya 43:7) "Everything that is called by My Name (of Hashem) and exists for My Honor, I have created, formed, and made."

"כֹּל הַנִּקְרָא בְּשֵׁמִי" הֵינּוּ כָּלֹת
נְשָׁמוֹת יִשְׂרָאֵל שֶׁבְּרָאָם לְכְבוֹדּוֹ.

"Everything that is called by My Name" is a reference to all of the Jewish souls that He created for His Glory.

"וְאֵין כְּבוֹד אֶלָּא תּוֹרָה"¹¹, כִּי הַתּוֹרָה
הִיא בְּחִינַת לְבוּשִׁים - וּכְמוֹ שְׁכָתוּב
(תהלים קד, ב): "עוֹטָה אוֹר כְּשִׁלְמָה".
וְהֵינּוּ כְּמֵאֲמַר רז"ל, ד' רַבִּי יוֹחָנָן קָאֲרִי
לְמַאֲנֵי - מִכְּבוֹדוֹתָא"¹².

And "there is no true glory (of Hashem) except for the Torah," (Pirkei Avos 6:3) since the Torah is the idea of Hashem's 'garments', like it says (Tehilim 104:2): "He wraps Himself in the Light (of the Torah) as like with a garment." This is also like our Sages say (Shabbos 113a): "Rabbi Yochanan would call his garments 'those that honor me'."

¹⁰ (רֵאָה אָבוֹת רִישׁ פֶּרֶק ו).

¹¹ (אָבוֹת פֶּרֶק ו, מְשֻׁנָּה ג).

¹² (שֵׁבֶת קִיג, א).

שְׁהוּא כְּמוֹ עַל דְּרֶגֶךְ מְשָׁל – הַמֶּלֶךְ אֵין רוֹאִים אוֹתוֹ כִּשְׁהוּא עָרוֹם¹³, זולתי כִּשְׁהוּא מְלוּבָשׁ בְּלבוּשׁ מְלָכוֹת.

אך הַמֶּלֶךְ בְּעַצְמוֹ וּבְכַבּוּדוֹ אֵין דְּרָכוֹ לְהַלְבִּישׁ אֶת עַצְמוֹ, זולתי שֶׁהַעֲבָד מְלַבֵּשׁ אוֹתוֹ כּו'.

כְּמוֹ בֶן מֶלֶךְ מְלָכֵי הַמְּלָכִים הַקְּדוֹשׁ בְּרוּךְ-הוּא: כְּמוֹ שֶׁהוּא בְּעַצְמוֹתוֹ אֵי אֶפְשָׁר לוֹ לְהִיּוֹת מוֹשֵׁג וּמְתַגַּלָּה בְּנוֹבְרָאִים, ד"לִּית מַחְשְׁבָה תְּפִיסָא בֵּיהּ".

כִּי אִם עַל יְדֵי שְׂמֵתֻלְבֵּשׁ בְּתוֹרָה, שְׁהִיא חֻכְמָתוֹ וּרְצוֹנוֹ בְּרוּךְ-הוּא. וְהַלְבָּשָׁה זֶה הוּא עַל יְדֵי יִשְׂרָאֵל דְּוָקָא כּו'.

Just like by way of analogy, a king may not be seen while he is naked, only when he is wearing the royal garments.

However, the king doesn't usually get himself dressed in the royal garments, rather a servant dresses him.¹⁴

So too regarding the King of kings, the Holy One Blessed be He: The way He is to Himself is something that cannot be grasped or revealed to the created beings, since "no thought can grasp Him at all."

The only way He is revealed is through investing Himself into the Torah, which is His wisdom and will. And it is only the Jewish People who are able to cause Hashem to "dress Himself" in the Torah so that we can perceive Him, just like it is only the personal servant of a king who dresses him in the royal garments so that the rest of the nation can see him.

This is the meaning of saying that "Everything called by My name I created for My glory," that the Jewish People who are called by Hashem's name were

¹³ (סנהדרין כב, א).

¹⁴ To note: it is only the royal garments, like his robe and his crown that are put on him by a servant. But his regular clothing that directly cover his body, like his pants and shirt etc. he puts on himself, since even a servant shouldn't see him totally naked. The difference is that only his personal servant is allowed to see him in his regular clothing whereas the rest of the nation are only allowed to see him in his royal clothing.

created in order to bring Hashem into the Torah so that way His glory will be revealed.

וְהוּא "וְדַבַּרְתָּ בָּם" (וְאֵתְחַנֵּן ו, ו, ז): "וְדַבַּרְתָּ" הוּא מְלִשׁוֹן הַנְּהָגָה וְהַמְשָׁכָה, כְּמוֹ "יְדַבֵּר עַמִּים כּוֹ" (תְּהִלִּים מו, ד).

This is also the meaning of “וְדַבַּרְתָּ בָּם-and you shall speak of them (the words of Torah)” (Devarim 6:7), the word “וְדַבַּרְתָּ” which usually means “you should speak” could also mean “and you should guide and move something from one place to another”, like we find that meaning of the word in the verse (Tehilim 47:4): “יְדַבֵּר עַמִּים-may He (Hashem) cause the nations to follow our instructions.”

"בָּם" הֵינּוּ הַמְשָׁכַת אֹר אֵין-סוּף בְּהַתּוֹרָה.

Thus, the inner meaning of “וְדַבַּרְתָּ בָּם” is:

“וְדַבַּרְתָּ-you should draw down”

“בָּם-into them (the words of the Torah)”,

meaning to drawn down the Infinite Light of Hashem into the Torah.

וְהוּא "וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי" (וְאֵתְחַנֵּן ו, ו) - "מִי שְׁאֲנֹכִי" - מֵהוּתוֹ וְעֲצָמוֹתוֹ יִתְבָּרַךְ - "מְצִוָּה" - לְשׁוֹן הַתְּקָשְׁרוֹת וְהַתְּחַבְּרוֹת כּוֹ.

This is connected to the previous verse that says (Devarim 6:6): “And these words (of the Torah) that I (Hashem) command you today should be on your heart.” The meaning of “that I command you” is referring to “I who I really am”-the essence of Hashem Himself- is not just “commanding us” but also connecting to us, since the word “מְצִוָּה” which usually means “command you” could also mean “connect to you”.

Therefore, the inner meaning of the verse is: “and into these words of the Torah you should express the essential connection that I have with you”.

וְהִכַּח הַזֶּה שֵׁישׁ בְּנַפְשׁ לְגֵרוֹם הַמְשָׁכָה
זֹאת עַל יְדֵי הַתּוֹרָה, הוּא עַל יְדֵי
הַתְּפִלָּה שֶׁקֹּדְמָה לַתּוֹרָה.

And the power that exists in our soul to cause this revelation of Hashem through the Torah comes to us through the prayers that come before the Torah study.

כִּי "הַאֹמֵר אֵין לִי אֶלָּא תּוֹרָה - אֶפִּילוּ
תּוֹרָה אֵין לוֹ"¹⁵,

Like our Sages say (Yevamos 109b): “whoever says that he only has (time and interest in) Torah study (and doesn’t have time or interest in prayer), then he doesn’t have (real) Torah study either,”

מִפְּנֵי שְׁצָרֶיךָ לְהִיּוֹת תְּחִלָּה בְּחִינַת
"וְאָהַבְתָּ" בְּקִרְיַת־שְׁמַע, לְמָסוֹר
נַפְשׁוֹ בְּ"אֶחָד"¹⁶.

because he needs to first have the idea of “loving Hashem” through reciting the Shema, where he gives himself over to Hashem when he says the word “אֶחָד-Hashem is One”.

וְעִנְיָן מְסִירַת־נַפְשׁ אֵינוֹ כְּמוֹ שְׂסוּבְרִים
הָעוֹלָם שֶׁהוּא הִצְעָקָה בְּהַתְּלַהֲבוֹת
בְּרַעַשׁ,

The idea of giving ourselves over to Hashem doesn’t mean like some people think that it means to yell out with great passion the word “אֶחָד” intending thereby to show his dedication to Hashem.

אֶלָּא הוּא כְּמוֹ שֶׁכָּתוּב (תְּהִלִּים כה, א):
"אֲלִיךָ ה' נִפְשִׁי אֶשָּׂא", שְׁאֵינוֹ רוֹצֵה
לְהִיּוֹת יֵשׁ וְדָבָר נִפְרָד, אֶלָּא לְהִיּוֹת
בְּחִינַת בִּיטוּל, לְשֵׂאת נַפְשׁוֹ וְרוּחוֹ אֵלָיו
יְתַבָּרֵךְ, שֶׁהוּא מְקוֹר הַחַיִּים, דְּכוּלָּא

Rather, the meaning is like it is written (Tehilim 25:1): “I lift up my soul to You Hashem.” Meaning, that he doesn’t want to have any ego or feel himself as something separate from Hashem, but rather that he should feel that he has no

¹⁵ (יְבָמוֹת קט, ב).

¹⁶ (רֵאָה ב' ח בְּטוֹר אוֹרַח חַיִּים רִישׁ סִימָן סא. פְּרִי עֵץ חַיִּים שְׁעַר הַקְּרִיאַת שְׁמַע פָּרָק יב).

קמיה בלא חשיבי¹⁷;

independent importance compared to Hashem, **and he wants to turn his whole soul over to Hashem who is the Source of All Life, that before Him nothing has any separate importance.**

"לך ה' הגדולה והגבורה והתפארת והנצח וההוד כִּי־לֹכַל בְּשָׁמַיִם וּבָאָרֶץ לְךָ יְהוָה הַמַּמְלָכָה וְהַמְתַּנְשָׂא לְכָל לְדָאֵשׁ:" (דברי הימים א' בט, יא)

This concept is expressed in the following part of the davening, from the verse (Divrei Hayamim I 29:11): **"To you Hashem is the greatness, the might, the splendor, the victory, and the majesty, since everything on heaven and earth belongs to You, to You Hashem is the kingship, and You are exalted above all rulers."**

שְׁבַחֲיִנַת "גְּדוּלָה", שֶׁהִיא בְּחִינַת הַתְּפִשָּׁטוֹת חֲסֵדוֹ יִתְבָּרַךְ לְהַחֲיוֹת הָעוֹלָמוֹת, "אֶלֶף אֲלָפִין כּוּ"¹⁸, הוּא "לְךָ ה'" - בְּבַחֲיִנַת בִּיטוּל, כִּי קַמְיָה יִתְבָּרַךְ - בְּלֹא כּוּ'.

The idea of saying that "the greatness" belongs "to You Hashem" means that the **idea of "greatness" which refers to the expression of His Kindness which gives life to** "a great amount of" worlds, like it says (Daniel 7:10) **"there are millions of levels of angels that serve Him,"** showing how Hashem's Kindness is expressed in creating a "great" number of worlds and levels, this "great" amount of worlds and levels **belong "to You Hashem", meaning that they have no independent importance, since everything before Him is like nothing important.**

¹⁷ (זהר חלק א בהקדמה יא, ב).

¹⁸ (דניאל ז, י: "אֶלֶף אֲלָפִין יִשְׁמְשׁוּנָה וְרַבּוֹ רַבָּן קְדָמוּהִי יְקוּמוּן").

וְ"אֵימַתִּי גְדוּלָּה?" - כְּשֶׁהוּא "בְּעִיר
 אֱלֹקֵינוּ"¹⁹ (תהלים מח, ב), הֵינּוּ בְּחִינַת
 צִירוּפֵי אוֹתִיּוֹת מֵעֲשָׂרָה מְאֻמְרוֹת
 שְׂמַחִיהָ עוֹלָמוֹת הַנְּבֻרָאִים, שֶׁשָּׁם יֵשׁ
 בְּחִינַת גְּדוּלָּה וְהִתְפַּשְּׁטוֹת כּו'.

When is His “greatness” expressed in creating worlds? When He invests His power “in the city of our G-d,” (Tehilim 48:2) which is a reference to the different combinations of the Letters of the Ten Statements of Creation which Hashem uses to give life to the worlds and the created beings²⁰, in that level of creation Hashem’s greatness and the expression of His creative power is revealed.

All of the worlds and creations that were created by Hashem (His “greatness”) are “to You”, meaning they all have no independent importance before Hashem, their only importance is that they express some of the greatness of Hashem’s creative power, but they have no importance on their own at all.

וְעַל כֵּן תִּקְנוּ לָנוּ אֲנָשִׁי כְּנֶסֶת הַגְּדוּלָּה
 לְפָנֵי הַתְּפִלָּה "שְׁתֵּים לְפָנֶיהָ כּו'",
 וּפְסוּקֵי דְזִמְרָה -

In order that we should recognize this concept **it is for that reason that the Sages of the Great Assembly established to say before the Amida prayer the two blessing before the**

¹⁹ (זֶהָר חֵלֶק ג' וַיִּקְרָא ה', א).

²⁰ The connection of “the city of our G-d” and the Letters of the Ten Statements that Hashem used to create the world is as follows:

In the Kabbalistic work of Sefer Yetzira it compares the letters of speech to the brick of a house. Just like a house is made from inanimate bricks (or stones) coming together in a specific design etc., so too a sentence or paragraph is made of inanimate letters of speech coming together with a specific design. It is these letters of speech that Hashem is saying that are the “building blocks” of creation, since He is creating them with His words. Just like a city is built of houses that are built of bricks and stones, so too the entire creation is built of many letters of the different statements of Hashem all coming together.

This is called the “city of our G-d”, the creation from all of the letters Hashem uses to “build” the entire creation. It is in this “city” of Hashem’s creation of all the worlds that His “greatness” is expressed in creating so many different types of creations.

Shema and to say Pesukei Dezimra (Verses of Singing Praise to Hashem), which the word זְמִירָה-Zimra (of Pesukei Dezimra) which means to sing praise to Hashem is related to the word זָמַר-Zameir which means to cut down, as in the phrase (Yeshaya 25:5):

לְזַמֵּר עֲרִיצִים²¹, "רוּמְמוֹת אֵל בְּגִרוֹנָם"
(תהלים קמט, ו),

“To cut down the arrogant,” this cutting down of ego is accomplished through **“exalting Hashem with the praises we say from our throat,”** which is from the verse in Tehilim 149:6, which ends off by saying that through exalting Hashem with our throat this makes **“a double edged sword in their hand”**, meaning that this process of praising Hashem helps cut down our ego like with a sword.

עַל יְדֵי שְׂמֵתְבוּנָן אִיךָ שׁ"הָאוֹפְנִים כּו',
וְאוֹמְרִים קְדוֹשׁ", עַל יְדֵי שְׂמֵשִׁיגִים
שֶׁהוּא יִתְבָּרַךְ מְקוֹר הַחַיִּים, וּמְגִילוֹי
רוּחַ פִּיּוֹ יִתְבָּרַךְ הֵם חַיִּים וְקַיִמִים,
וְאֵלֵיו יֵאָתֶה²², וּמִחֲמַת זֶה תִּתְפַּעַל
וְתִתְלַהֵב נַפְשׁוֹ כּו'.

Through contemplating that the Ofanim Angels and Chayos Angels praise Hashem by saying **“Blessed be the glory of Hashem”**, and the Serafim Angels praise Hashem **by saying “Holy, Holy, Holy, is Hashem, the whole world is full of His glory”**, and that the reason that they say that is **because they realize that He is their source of life, and it is only from the expression of Hashem’s words that they live and exist, and therefore it is fitting for every creature to yearn for Him, from this awareness a person’s soul**

²¹ (עַל פִּי יִשְׁעֶיהָ כּה, ה: "זְמִיר עֲרִיצִים יַעֲנֶה").

²² ("לָהּ יֵאָתֶה" יִרְמֶיהָ י, ז).

should get excited and have a **flaming** feeling of love for Hashem.

וְאִף עַל פִּי שֶׁהַנְּשָׁמוֹת הֵם גְּבוּהִים
 יוֹתֵר מִהַמְּלָאכִים²³, מִכָּל מְקוֹם
 צְרִיכִים לְהִתְבּוֹנְנוֹת מֵעַנְיַן אֲהָבָה
 וַיִּרְאֶה שֶׁל הַמְּלָאכִים, מִפְּנֵי שְׂדֵבְרִים
 אֱלֹהֵם הַגּוֹרְמִים שֶׁתִּתְחַבֵּם גַּם נֶפֶשׁ-
 הַשְּׂכֵלִית, וּמִזֶּה תִּתְפַּעֵל גַּם הִיא כו'.

Even though Jewish souls are **higher than angels**, so why do we need to think about the awareness of Hashem that the angels have to get excited about Hashem? The answer is that **nonetheless we need to contemplate on the love and fear of Hashem that the angels have since these ideas will cause our human intellect to gain insight** into Hashem's greatness, so that it should also get excited about Hashem, in addition to our G-dly soul who is anyways excited about Hashem on a level higher than the angels.

וְזֶהוּ "וְנָתַתִּי עֵשֶׂב בְּשֹׂדֶךְ לְבִהֵמָתְךָ"
 (עֲקֵב יֵא, טו), הֵייוֹנוּ נֶפֶשׁ-הַבְּהֵמִית,
 שֶׁמִּזֹּנָה מִהַמְּלָאכִים שֶׁנִּקְרָא "עֵשֶׂב"²⁴
 כו'.

And this is the deeper meaning of what it says in the Shema prayer: **"and I (Hashem) will give grass in your fields for your animals."**

וְזֶהוּ "בְּרֵאֲתִיו, יִצְרֵתִיו, אִף עֲשִׂיתִיו"
 כו' - שֶׁהֵם ג' לְבוּשִׁים - מִחֲשָׁבָה,
 דְּבוּר וּמַעֲשֵׂה:

Meaning, that Hashem will give spiritual awareness **to the animal soul, whose spiritual nourishment comes through the angels who are called "grass"** since they experience being recreated every day just like grass that gets cut down and regrows on a constant basis.

מִחֲשָׁבָה וְשֹׂדֶךְ נִקְרָא בְּרֵאֲתָהּ, שֶׁהוּא

Thought and intellect of the Torah study is called **"creation"** since it

²³ (רֵאֲהוּ בְּרֵאֲשִׁית רִבְּהָ יו, א).

²⁴ (זֶהֲרֵ חֵלֶק א בְּרֵאֲשִׁית יח, ב).

יש מאין. comes from the subconscious like **something that comes from something else that is not** similar and seemingly not connected, just like the creation of the world from Hashem is something from something else totally not comparable, as if it came out of nowhere.

ובְּכֹמוֹ שֶׁפְּתוּב (איוב כח, יב): "וְהִחֲכְמָה מֵאֵין תִּמְצָא." As it says in the verse (Iyov 28:12): **“And wisdom will be found from a level which is not comparable.”**

וְדַבּוּר הוּא בְּחִינַת יְצִירָה, כְּמוֹ הַצּוּרָה שֶׁהִיא גִילוּי הַחוּמֵר בְּלֶבֶד וְלֹא חִידוּשׁ מֵעִקְרוֹ, וְכֵן הַדַּבּוּר הוּא גִילוּי הָעֵלֶם הַשְּׂכֵלִי. **Speech of the Torah study is the aspect of formation, like** when someone forms clay into a certain **shape that he is just revealing** the form that existed in potential in the **clay but in not making anything essentially new, so too speech is only revealing the intellect that was already there but was concealed** from other people.

עֲשִׂיתִיו הוּא בְּחִינַת מַעֲשֵׂה הַמִּצְוֹת: כְּמוֹ מֶלֶךְ בְּשָׂר וְדָם, שֶׁעִיֵּקֵר הַפֶּרֶת מְלֻכוֹתוֹ הוּא עַל יְדֵי הַמַּעֲשֵׂה דִיִּיקָא, שִׁישְׁמְעוּ לַפְּקוּדָתוֹ וְלֹא יִשְׁנוּ אֶת תַּפְקִידוֹ - וְכֵן מְלָכוֹתוֹ יִתְבָּרַךְ פְּתִיב (תהלים צג, א): "ה' מֶלֶךְ גָּאוֹת לְבֵשׁ כו'". **Action is the aspect of performing the Mitzvos. Just like it is regarding a human king, that the main recognition of his kingship when people actually do what he says, that they follow his commands without changing anything, so too it is regarding Hashem's Kingship, like we see in the verse in Tehilim (93:1) that Hashem is called a King: “Hashem is the King, He ‘wears the garment’ of majesty.”**

וְאֵל יֹאמֵר אָדָם אִי אֶפְשִׁי בְּבִשָׂר חֲזִיר, אֵלֹא אֶפְשִׁי אֲבָל מָה אֶעֱשֶׂה אָבִי And this is also expressed in the saying of the Sages (Sifra on Vayikra 20:26): **“A person shouldn't say**

שְׁבַשְׁמִים גָּזַר כּוֹ"25, that he doesn't eat pig just because he personally finds it repulsive, rather he should say that theoretically he could eat it except for the fact that Hashem decreed on him that he is not allowed to eat pig."

שְׁהוּא עֵינָן "עוֹל מַלְכוּת-שָׁמַיִם". הַגָּם שְׁהוּא בְּלִתִּי שֹׁכֵל בְּכָל. This is the idea of "Accepting the Yoke of the Heavenly Kingdom", meaning that just like an ox takes a yoke that directs it where to go even though it doesn't understand why it needs to go there, so too we need to accept upon ourselves to fulfill Hashem's decrees **even if we don't understand it at all.**

This level of serving Hashem with total obedience, like an ox that accepts a yoke, seems superficially to be a very low level since there it is not connected to understanding and feeling. However, in truth this obedience and dedication to Hashem is connected to the highest level of connecting to Hashem on level which is higher and beyond any logic or understanding. Since "no thought can grasp Hashem at all", the truest type of connection to Hashem isn't based on logic and understanding, and this deeper level of connection to Hashem is expressed in the simple obedience of fulfilling Hashem's decrees even if we don't understand them.

This idea is expressed in the following quote from Sefer Yetzira:

וְנִעוּץ סוּפֵן בְּתַחֲלִתָּן כּוֹ"26. **And** like it says (Sefer Yetzira 1:6): **"The end level** (of simple obedience) **is connected to the highest level** (of super-rational connection to Hashem)."

²⁵ (סִפְרָא קְדוּשִׁים כ, כו. הוּבָא בְּרִש"י עַל הַפְּסוּק).

²⁶ ("בְּתַחֲלִתָּן". סִפְרָא יִצִּירָה פָּרָק א מְשֻׁנָּה ז).

וְהוּוּ שֶׁתִּקְנֶנוּ בְּתַפְלַת יוֹצֵר: "וַיִּחַד לְבַבֵּינוּ כֹּו" - פִּי ב' לְבָבוֹת הֵם פְּנִימִית הַלֵּב וְחִיצוֹנִית הַלֵּב:

This is the idea of what the Sages instituted in the prayers before Krias Shema, called **Yotzer Or** and **Ahavas Olam**: "**וַיִּחַד לְבַבֵּינוּ** (לְבַבֵּינוּ)", the word for our heart used is לְבַבֵּינוּ which is the word "לב-heart" spelled with the letter ב twice to give the meaning of two "hearts", meaning two levels of our heart, **since the these two "hearts" are the inner and outer dimensions of the heart:**

פְּנִימִית הַלֵּב הוּא בְּחִינַת רְעוּתָא דְלִיבָא, בְּחִפְיָה וּתְשׁוּקָה אִמִּיתִית לְדַבְּקָה בּוֹ יִתְבַּרְךָ, כִּי "בְּרָא כְרַעַא דְאִבּוּהֵ כֹו"²⁷.

The "inner dimension" of the heart is the level of the deep desire of the heart, with a true desire and yearning to connect to Hashem, since we are like "a son who is like his father's leg", meaning an inseparable part of his father, so too we are inseparably connected to Hashem, which is why we have such a deep yearning to experience our connection with him.

"ה' אֱלֹהֵינוּ" - שְׁלָנוּ מִמֶּשׁ.

And like we say that "**Hashem is our G-d**", meaning, **He is literally "ours"** in the sense that He is truly connected to us personally.

וְאֵין צְרִיךְ לְהַתְּבוֹנְנוֹת כָּלֵל, כִּי מֵאֵלֵינוּ תִּתְּלֶהט.

Because of our deep intrinsic connection to Hashem there exists this deep love for Hashem, **and there is no need for any contemplation to create this love, since it exists automatically.**

²⁷ ("דְּאִבּוּהֵ". בֶּן - רְגֵל אִבּוֹ. עֵץ חַיִּים שֶׁעַר פְּרָקִי הַצֶּלֶם פְּרָק א. יוֹנֵת אֶלֶם רִישׁ פְּרָק ב. וְרָאה יְבָמוֹת ג, א תּוֹסְפוֹת דְּבוּר הַמִּתְחִיל "מִקְמִי").

וְאִמָּנֶם חִיצוֹנִית הַלֵּב - שֶׁהוּא מִחֵמֶת
נִפְשֵׁי-הַבְּהֵמִית שְׁמִסְתָּרָת, וְהוּא מֵה
שְׁכֵתוֹב (עֵקֶב י, טו) "וּמִלְתֶּם אֶת עֶרְלַת
לְבַבְכֶם", שֶׁהוּא בְּחֵינַת הַהִסְתָּרָה
שְׁמִסְתָּרַת אֹר קְדוּשַׁת ה'.

However, the “outer dimension” of the heart is the love for Hashem that comes because of the need to remove the concealment of the animal soul, this is expressed in the verse (Devarim 10:16): “You should remove the covering of your hearts”, this being the concealment of the animal soul’s desires that cover over the Light of Hashem’s Holiness.

וְעֲלֶיָהּ כְּתִיב (שָׁם): "וּמִלְתֶּם כּו" -
שְׁצַרְיָהּ לְהַעֲבִיר עֶרְלָהּ זֹה הַמִּפְסָקָת,

Regarding this is written (ibid.): “You should remove the covering of your hearts”, meaning that we need to remove this covering of the animal soul’s desires which acts as a barrier blocking out our feeling for holiness,

עַל יְדֵי הַהִתְבּוֹנְנוֹת בְּכָל הַמְּבוֹאֵר
בְּעֵינֵי פְסוּקֵי-דְזִמְרָה - "וְהָאֹפָנִים
וְחֵיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְּׂאִים לְעִמַּת
הַשְּׂרָפִים, לְעִמַּתָּם מִשְׂבָּחִים וְאוֹמְרִים: בְּרוּךְ כְּבוֹד יי
מִמְקוֹמוֹ: כּו" .

This is accomplished through the contemplation of Hashem’s greatness in everything described in Pesueki Dezimra and the Blessings on the Shema, where we describe how the angels get excited about Hashem, like we say: “And the [angels called] Ofanim and Holy Chayos with great excitement lift themselves up to face the Serafim and praise Hashem by saying: Blessed be the Glory of Hashem from His place.”

Since the animal soul spiritually derives from the angels, by describing the great excitement of the angels in their praise of Hashem we are able to arouse the animal soul to also love Hashem.

This is a lower level of love that comes from the “outer dimension” of the heart, since it is not the essential love which the Divine soul naturally has, rather it is

a created love which comes through contemplation which is needed to arouse the animal soul (which doesn't naturally love Hashem) to also love Hashem and stop concealing Hashem's Light.

וְלַעֲתִיד־לְבֹא כְּתִיב (נִצְבִים ל, ו): "וּמַל ה'
אֱלֹהֶיךָ אֶת לְבָבְךָ וְאֶת לִבְךָ זֶרַעַךְ לְאַהֲבָה אֶת
ה' אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ לְמַעַן חַיֶּיךָ כו'".

However, regarding the Future Time (after Moshiach comes) **it is written** (Devarim 30:6): **“And Hashem will uncover your heart and the hearts of your children, so that you may love Hashem with all of your heart and with all of your soul, in order that you may have true life.”**

Only when Hashem helps us to uncover our hearts, like after Moshiach comes, will we be able to truly and consistently experience the deeper level of love for Hashem that is in the essence of the Divine soul, which is called “the inner dimension” of the heart.

וְעַל יְדֵי זֶה יִהְיֶה "וַיִּחַד לְבַבֵּינוּ כו'".

Through this combination of our own efforts in contemplation during prayer and Hashem helping us from above to remove the covering of the animal soul's desires **we are able to have “וַיִּחַד לְבַבֵּינוּ-and unify our hearts (לְבַבֵּינוּ)”**, meaning that we can experience both the outer dimension and the inner dimension of the heart's love for Hashem.

וְזֶהוּ בְּכָל הַשָּׁנָה.

This process of needing to go through the outer dimension of the heart in order to reach the inner dimension of the heart **is the usual order of service throughout the year.**

וּבַעֲשָׂרַת יְמֵי תְּשׁוּבָה כְּתִיב (תהלים קל,
א): "מִמַּעַמְקִים קָרָאתִיךָ ה' ה' -
מִעוֹמְקַי דְּלִיבָא, פְּנִימֵי תְּהֵלֵב,

However, regarding the Ten Days of Teshuva it is written (Tehillim 130:1, which we say in Shachris during the Ten Days of Teshuva): **“From the depths I call out to you Hashem,”** meaning from the

depths of the heart, from the “inner dimension” of the heart,

"בְּקִשׁוֹ פָּנָי כו', אֶת פְּנֵיהָ ה' אֲבַקֵּשׁ"
(תהלים כז, ח),

and like we say in Tehillim chapter 27 (verse 8) during Elul and Tishrei during Shachris: “[Hashem says:] **seek my פָּנָי-countenance**, [and the person responds:] **פָּנֵיהָ-Your countenance Hashem I seek**,” the word פָּנָי-countenance is connected to the word פְּנִימִיּוּת-inwardness, implying that the person is seeking the innermost aspect of Hashem,

שָׁגַם לְמַעְלָה יֵשׁ פְּנִימִיּוֹת וְחִיצוֹנִיּוֹת -
סוֹבֵב וּמְמַלֵּא:

since also Above in Divinity there is an “inner” and “outer” aspect, which is how Hashem’s revelation “סוֹבֵב-encompasses” all worlds and how His revelation “מְמַלֵּא-permeates” all worlds:

מְמַלֵּא הוּא בְּחִינַת חִיצוֹנִיּוֹת, "דְּכוּלָּא
קָמִיָּה כְּלָא חָשִׁיב."

The level of “מְמַלֵּא-permeates” is the “outer” aspect, since it is how Hashem creates and guides all the worlds directly, so on this level we only see how “**everything is ‘like’ nothing before Him**”, only ‘like’ nothing but not actually nothing since at this level the worlds still have some existence, just incomparably lower than the existence of Divinity.

וּבְאֵתְעָרוֹתָא דְלִתְמָא נְתַעוּרָר
פְּנִימִיּוֹת אֱלֹהוֹתוֹ - 'סוֹבֵב כֹּל עֲלִמִין'
כו'.

However, through the “awakening from [us Jewish People] below [in this world]” in arousing the innermost aspect of our heart for Hashem, **this arouses the “inner” aspect of Hashem’s revelation, how it “סוֹבֵב-encompasses all worlds”**.

Specifically in Elul and Tishrei, and especially in the Ten Days of Teshuva, we have the power to arouse the innermost aspect of our hearts, this then arouses and reveals the innermost aspect of Divinity, of how Hashem's revelation "encompasses" all worlds. At that level the worlds not only are "like" nothing before Hashem, but they are literally nothing, since at that level it is felt that there is nothing separate from Hashem at all.

The verses of chapter 27 from Tehillim recited in Elul and Tishrei continue (in verse 9):

"אל תט בָּאֵף עֲבָדֶךָ" (תהלים כז, ט): הַיְינוּ
כִּי יֵשׁ עֶבֶד לְמַטָּה - "כִּי לִי בְנֵי יִשְׂרָאֵל
עֲבָדִים" (בְּהַר כֹּהֵן, נח).

“Do not cast away your servant in anger”, meaning that there is a level down here [in this world] referred to as being “servants” to Hashem, like it says (Vayikra 25:55): “For the Children of Yisrael are servants to Me [Hashem].”

וְאַבְרָהָם אֹהֲבֵי (ישעיה מא, ח) -
לְמַעַל מְבַחֲנֵת עֶבֶד, כְּבֵן לְפָנָי
הַמֶּלֶךְ.

And there is another level similar to what is referred to in the verse (Yeshaya 41:8): “Avraham [the forefather of the Jewish People] loved Me [Hashem].” This level of loving Hashem is higher than the level of being just a “servant” to Hashem, this level is like the son of the king who connects to his father the king also out of love, in addition to the awe that all the regular citizens have for the king.

וְאָמַר דָּוִד הַמֶּלֶךְ עָלֵיו־הַשְּׁלוֹם: שְׁלֵא
יְהִיָּה מְבַחֲנֵת עֶבֶד שְׁלֵמַטָּה, אֶלֶּא
מְעַבֵּד שְׁלֵמַעְלָה.

This is what King David meant in that chapter (27) of Tehillim: I should not be only on the lower level of a plain servant who only has awe for the king, rather I should be on the higher level of the servant who also has love for this king (like the son of the king).

וְכֵן "מֹשֶׁה עֶבְדִּי" (יהושע א, ב), "דָּוִד עֶבְדִּי" (שְׁמוּאֵל ב' ג, יח).

Regarding this level of being Hashem's servant with love also we find the truly righteous are called "servant", like "Moshe my servant" (Yeshoshua 1:2), and "David my servant" (Shmuel II 3:18), and they definitely also had love for Hashem.

וְזֶהוּ שְׁכָתוּב "בְּאַף עֲבַדְךָ" שֶׁהוּא כְּמוֹ שְׁכָתוּב "אֵף עָשִׂיתִיו" כּו' - בְּחִינַת מַעֲשֵׂה בְלֵי טַעַם, כְּעֶבֶד שֶׁמְשַׁרֵּת לְפָנָיו אֲדוֹנוֹ וְעוֹשֶׂה רְצוֹנוֹ, אֵף שֶׁאֵין לוֹ טַעַם לְכָל דְּבַר כּו'.

And this is the implication of the verse: "do not cast away **בְּאַף-with anger your servant**", the term "בְּאַף" which can mean "with anger" also can mean "with 'also'" **as in the verse:** "אֵף-also I [Hashem] have **עָשִׂיתִיו-made it**", meaning the level of service of Hashem involving only dry action without any knowledge or feeling, like a servant who serves his master and fulfills his will even though he doesn't understand the reason behind everything he does.

We find that the verse connects the word "אֵף" which can mean 'anger' or it can 'also' with the word "עָשִׂיתִיו-I have made it/done it" which implies action. The connection between these two words is that there is a level of service of Hashem involving only action without love and an inner feeling, this level is connected to 'anger' since the master is upset that the servant has no knowledge or feelings behind what he is doing, and is connected to 'also' since this type of service of only action is like something added on to the real inner nature of the person, it is 'also' something he does even though it's not who identifies himself as. This is what King David is asking: "do not cast me down to the lower level of service that involves dry action without love and feeling."

וְעַל יְדֵי יְחוּד ב' לְבָבוֹת בְּקִרְיַת-שִׁמְעוּ, יִהְיֶה אַחַר כֵּךְ הַהִמְשָׁכָה עַל יְדֵי הַתּוֹרָה - " כָּל הַנִּקְרָא בְּשֵׁמִי לְכַבּוֹדִי בְּרֵאתִיו יִצְרַתִּי אֵף עָשִׂיתִיו כּו'".

Through uniting both levels of the heart, the inner and outer aspects of the heart, in Krias Shema, there will then be the revelation of Hashem in the Torah that he studies

after prayer, which is referred to in the verse (Yeshaya 43:7): “Whatever is called by My Name, [i.e. the Torah which is called ‘Hashem’s Names’], **for my honor** [i.e. for Hashem’s revelation] **I have created it**, formed it, and made it.”

ולפיכך נקראים "עדים" - "העדותי בכם כו", עד שאמר: "האזינו השמים ואדברה. ותשמע הארץ אמרי-פי: כו", יערוף במטר לקחי, תזל כטל אמרתי כו".

Therefore the two aspects of the Written and Oral Torah are called “two witnesses”, as it says: “[Moshe says] I call upon you to testify [as witnesses],” and he was speaking to the Torah, as it says: “Listen ‘Heavens’- [meaning the Written Torah]- and I will speak, and the ‘Earth’- [meaning the Oral Torah]- to the words of my mouth, **let my teachings** [of Torah] **flow like rain** and my words should drip like dew, etc.”

The fact that Moshe starts off by talking to the “Heavens and Earth” and immediately continues discussing his teaching of Torah shows us that even the “Heavens and Earth” mentioned above were also referring to two levels of Torah.

כי יש ב' בחינות בתורה:

This is because there are two levels of the Torah:

האחד "תלמוד שמביא לידי מעשה"²⁸, שהוא לתלמוד כדי לידע הדין אם יוצרך למעשה כו, ובהרהור לא סגי עד שידע ויוחקק בלוח לבו כו.

One level [i.e. the Oral Torah] is “study that brings to action”, which is when someone learns in order to know the halacha of what to actually do if he should come to a certain situation involving those halachos. This type of learning requires that he not just

²⁸ (קדושין מ, ב).

understand the information, but he must know it well enough that it should be engraved in his mind and heart to know right away what to do in that situation according to halacha.

ועל זה הוא שכתוב "יערוף כמטר כו",

Regarding this level it is written "let my teachings flow like rain", comparing this level of Torah study to 'rain'.

כמו שכתוב²⁹: "כי כאשר ירד הגשם כו", ו"עשה את אשר חפצתי כו" ושמה לא ישוב", "כי אם הרזה את הארץ והולידה והצמיחה".

We find regarding rain that it is written (Yeshaya 55:10-11): "just like the rain... comes down from heaven and fulfills My [Hashem's] desire for its descent... and does not return to heaven until it saturates the ground and gives it the power to produce and grow [vegetation]."

והאדם יאכל, ובכח זה יאמר "ואהבת כו".

This shows that rain gives the ground the ability to actually produce vegetation, which a person can actually eat and derive energy from it, and from that energy derived he can pray and say "and you shall love Hashem with all of your heart etc."

וכך בחינת תורה זו הוא הנקרא "עוז"³⁰ - שניתן כח שיוכל לומר "ואהבת".

So too, this level of [the laws of the Oral] Torah is called "strength", meaning that it gives the person the power to pray and say [and experience in his heart] "and you shall love Hashem".

²⁹ (ישעיה נה, ייא בשינוי הסדר).

³⁰ (שיר השירים רבה ב, ג. זהר חלק ב נח, א. ועוד).

Just like rain saturates the earth and gives it the power to produce nourishing vegetation; so too when a person understands and fully absorbs the knowledge of the Torah laws from the Oral Torah until he knows how to fulfill the halacha right away in any situation, this ‘Torah rain’ gives him the power to produce a love for Hashem through his contemplation in prayer, just like rain empowers the ground to produce vegetation.

Now the Alter Rebbe continues that this works both ways: Not only does this ‘Torah rain’ empower him to love Hashem in prayer, the love of Hashem during prayer empowers his Torah learning to become fully absorbed in him like rain is absorbed in the ground.

וְצִרְיָךְ לְהֵיוֹת עַל יְדֵי הַקְדָּמַת
הַמְסִירַת־נַפֶּשׁ כַּנַּ"ל,

However, for his learning to become like energizing ‘rain’ for him, **he first needs to experience that totally selfless dedication to Hashem** described in the contemplation of Krias Shema, as explained above.

כְּמוֹ הַגֶּשֶׁם שֶׁהוּא עַל יְדֵי רַעְמִים
וְצָבִים³¹ כו'.

This is similar to how rain comes together with thunder [and lightning] produced **by clouds**, so too the Torah that is “energizing rain” for him spiritually comes together with intense feeling for Hashem during prayer, where his contemplation of Hashem hits him like thunder and lightning.

In this maamar it doesn’t complete the explanation of the second level of Torah, that is like dew, and how it corresponds to the Written Torah. It also ends off without going back to show how these two levels are “witnesses” to the Jewish People.

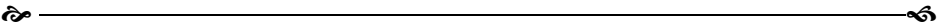
The explanation of these points will be understood based on what the Alter Rebbe explained at the beginning of the maamar:

³¹ ("וְהַשְּׂמִים הַתְקַדְּרוּ עִבִים וְרוּחַ, וַיְהִי גֶשֶׁם גָּדוֹל". מְלָכִים א' יח, מה).

The idea of the Written Torah, called “the Heavens”, is that they are similar to water that has no color, meaning that it is a revelation of Hashem’s Wisdom that is essentially beyond our human understanding and therefore comes down in the form of stories and analogies. This level cannot be fully internalized, and therefore cannot fully enable us to produce love and fear during prayer, just like dew alone cannot enable the ground to produce vegetation since it does not fully saturate the ground. It’s advantage, however, is in that it is a much loftier revelation of Hashem’s essential wisdom than the understandable laws of the Oral Torah.

In these two levels we find that it is the love and commitment to Hashem during prayer that enable these levels of the Torah to be expressed: It enables the Oral Torah to be fully absorbed in the person like energizing rain, and it enables the Written Torah to shine a sublime revelation of Hashem’s essential wisdom into the person’s soul through reading and translating the Written Torah.

Since the effect of the Torah on the person comes through his connection to Hashem in prayer, the Torah becomes “witnesses” as to whether or not he truly connects to Hashem in prayer. If his Oral Torah study is truly absorbed in him until it becomes a part of him, and he feels and appreciates the intense holiness of the Written Torah, this shows that he must have really connected to Hashem in prayer. If not, this is a sign that he needs to take prayer more seriously...



Summary of the Maamar

Q1 What is the spiritual aspect that corresponds to “the Heavens”?

A1 The Written Torah corresponds to the Heavens, since the heavens are made of “water”. Water is essentially colorless and tasteless, so too the spiritual heavens are something that we can’t see and understand. Similarly, the Written Torah is the essential will and wisdom of Hashem that is totally beyond human comprehension, and our understanding of it is only on the most superficial level, like someone who is just reading a story without knowing the deeper meaning behind it.

Q2 What is the spiritual aspect that corresponds to “the Earth”?

A2 The Oral Torah corresponds to the Earth. Just like the earth takes an inedible seed and makes it into an entire plant or tree producing fruit, so too the Oral Torah takes the wisdom of Hashem from the Written Torah that is totally beyond our grasp and makes it into understandable laws and ideas.

Q3 How are these spiritual Heavens and Earth witnesses regarding the Jewish People, telling over whether we performed the Mitzvos properly?

A3 Because through our Mitzva performance we reveal the Infinite Light of Hashem into the Torah. When we perform Mitzvos, we draw down the Infinite Light of Hashem into the objects used for the Mitzvos (and ourselves), thereby giving them (and ourselves) true spiritual life. In addition, this Infinite Light is then drawn down and connected to the Torah we study. Therefore, the Written and Oral Torah testify about our Mitzva performance, since their connection to the Infinite Light of Hashem (which is essentially beyond any wisdom, even that of the Torah) is dependent on us performing the Mitzvos.

Q4 Where do we receive the power to draw down Hashem’s Infinite Light into the Torah?

A4 Through our connection to Hashem which is revealed during prayer. This is accomplished in the contemplation of Hashem’s

greatness in Pesukei Dezimra and the Blessings on the Shema, and in the the Shema itself.

Q5 If our Divine souls are higher than the angels, why do we need to contemplate on the greatness of Hashem of how the angels praise Him (as described in the Blessings on the Shema)?

A5 Even though our Divine souls are higher than the angels, our animal souls are not, and they need to receive love and fear for Hashem through the contemplation that the angels use in their service of Hashem.

Q6 How far down are we supposed to reveal this Infinite Light of Hashem into the Torah, is it enough to draw it down into the intellect and understanding of the Torah?

A6 No, we need to also bring it down into the speech and action of the Torah. The speech of the Torah is to say the words of Torah with respect for Hashem, and the action of the Torah is to fulfill the Mitzvos with “Kabalas Ol”, accepting the “yoke” of responsibility that we must do what Hashem wants even if we don’t understand, like an ox that needs to follow its owners command regardless of its understanding. We thereby bring down this Infinite Light of Hashem all the way down into our physical life, on all three levels of thought, speech, and action.

Q7 What is the meaning of the prayer (in the Blessings on the Shema): “unify our hearts to love Your Name”?

A7 The idea is that every Jew has two levels of their heart, an inner and outer level of love for Hashem. The inner level is the deep subconscious love for Hashem hidden deep in our heart at all times, and the outer love is the conscious love of Hashem created from our contemplation of His greatness. “Unifying” our hearts means to connect our revealed conscious love with the deep subconscious love for Hashem so that we are fully conscious of the incredibly deep connection we have with Hashem that is beyond all logic and understanding. By connecting to Hashem in prayer on this deeper level of love, we reveal the innermost depth of Hashem into the Torah we learn and say, and into the Mitzvos that we do.

Q8 So is prayer a preparation for Torah study, enabling us to reveal Hashem in the Torah, or is learning Torah a preparation for prayer, giving us the strength to contemplate on Hashem's greatness during prayer?

A8 There are two types of learning: One type of learning, learning the Halachos (Laws) as explained in the Oral Torah, gives a person the spiritual strength for the next day's contemplation of Hashem in prayer. However, the love of Hashem experienced during prayer enables the person to truly reveal Hashem in the Torah he learns after prayer, which is then fully internalized in the person. This is like rain that saturates the ground and enables it to grow comes together with thunder and lightning, so too, the Torah learning where Hashem is fully revealed that becomes internalized in the person comes after prayer that is like "thunder and lightning", meaning intense and powerful.

Lessons in the Service of Hashem from the Maamar

- 1- The Torah is essentially Hashem's wisdom that is beyond human grasp. If there are parts or levels of the Torah that we don't understand, it's only because of our limitations, not because of the Torah. The real miracle is that we can understand anything of the infinite wisdom of Hashem, that He brought down infinite wisdom to fit into a human intellect, which is a much greater miracle than fitting an elephant into the eye of a needle.
- 2- When we fulfill Mitzvos, we aren't just fulfilling orders of a King, we are actually connecting the objects we are using for the Mitzva and ourselves with True Source of Life, we are giving real life and receiving real life.
- 3- Through fulfilling Mitzvos, we are connecting not only our limited beings to the infinite greatness of Hashem, we are also bringing the Torah itself to leave the limitation of only being Hashem's wisdom to connect to the infinite truth of Hashem Who is beyond any wisdom. This is then reflected in the Torah we learn, that it should be more expressing more than just Hashem's wisdom, it should express Hashem's Essence.
- 4- Learning Halacha (or Mishna or Gemara) during the course of the day gives us spiritual nourishment to be able to contemplate on Hashem during prayer and come to love Him. But only through the feeling for Hashem in prayer can we really see Hashem in the Torah we learn so that we can fully internalize it.
- 5- By revealing our deep love for Hashem in prayer, this reveals our essential connection to Hashem. That essential connection is then expressed in how we learn and understand Torah, how we say Torah, and how we fulfill the Mitzvos. Through deep feeling for Hashem in prayer we connect the deepest aspect of Hashem into our thought, speech, and action, and thereby into our entire physical life.

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