

# 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

ליקוטי תורה

פרשת האזינו

מאמר

האזינו [ב]

“Prayer Empowers Torah study”

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# Likutay Torah

## ליקוטי תורה

### פרקשת הארץ

מאמר

הארץ [ב]<sup>1</sup>

דף ע"ג – ע"ד

“Prayer Empowers Torah study”

הארץינו השמים ואדרבה. ותשמע  
הארץ אמרתי עירוף פמיטר לך כי, תזל  
כשל אמרתי בשערים עלי-דשא וכרביבים  
על-יעשב:” (פרקשתנו לב, א'ב)

The first verse of Parshas Haazinu states, “**The Heavens should listen and I will speak, and the Earth should hear** 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 Rabbeinu is asking Hashem that his teachings should affect growth in the Jewish People, just like rain and dew, which cause plants to grow.

הנה בסדרה שלפניהם אמר (נצחים ל, יט):  
”**העדותי בכם** **היום את השמים ואת הארץ.**”

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

The Heaven and the Earth are witnesses to the conduct of the Jewish People wherever and whenever they are. They can be rewarded for serving Hashem, and, G-d forbid, punished for not keeping the Torah and Mitzvos.

<sup>1</sup> (נאמר בשבט פרשת הארץ, שובה ח' תשרי תקס"ח).

We see that the Heavens and Earth are used to help the Jewish People serve Hashem. Therefore, we need to understand the spiritual significance of “the Heavens and the Earth.”

הנה שמים וארץ הם תורה-שבכח  
ותורה שבעל-פה:

תורה-שבכח נקרא “שמים”, כי שמים  
נוטריקון שם-מים<sup>2</sup>, ותורה נמשלה  
למים<sup>3</sup>.

ובדברתיב (ישעה נה, א): “הוּא בְּלִצְמָא לְכוּ  
לְמַיִם”,

ובכתוב במשה (שמות ב, י): “כִּי מִן הַמִּים  
מִשִּׁתְיָהוּ” –

שזהו על דרך משל במו המים שאין  
לهم גוון מיוחד בעצמותם,

אללא שגונם משתנה ומתהփר לפי אופן  
גוון הכלוי – אם אדום וכו’;

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

**The Written Torah is referred to as “שמים-the Heavens,” since one of the explanations of the word “the Heavens” is that it is a combination of two words, “שם-מים”-there is water,” and the Torah is compared to water.**

**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.”**

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

**The Torah is compared to water that does not have any natural color to itself.**

**Rather, its color changes according to the color of the vessel that it is in; if it is in a red vessel, it will look red, or, if it is in a different color vessel, it will look like the color of the vessel it is in.**

<sup>2</sup>(תנייה יב, סוף עמוד א).  
<sup>3</sup>(בבא קמא יז, א).

כִּי הַתּוֹרָה שְׁرֵשָׁה מִבְּחִינַת חֲכָמָה־  
עַלְּאָה,

"חֲכִים וְלֹא בְּחֲכָמָה יִדְעָא"<sup>4</sup>, שֶׁהוּא  
לְמַעַלָּה מִגְּרוֹר הַהְשָׁגָה וְהַקְּבָלה.

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 realm of what we can grasp and comprehend.

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

וְלֹכֶד כָּל הַתּוֹרָה הִיא רַק סִיפּוּרִי  
מִעֲשִׂיות בָּלְבָד, שֶׁאֵין בָּהֶם הַשָּׁגָה כָּל־  
בְּעַמְקּוֹת הַסּוֹדוֹת הַמְּלּוּכִים בָּהֶם.

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.<sup>5</sup>

וְאַפְּלִי הַדִּינִים הַנְּאֹמְרִים בָּה כְּמוֹ  
וַיֹּאמֶר מֹשֶׁה כֹּו" (בָּא יְגִיעָה וְעַד), "וַיֹּאמֶר  
ה' אֶל מֹשֶׁה כֹּו" (בָּא יְבִרְכָה וְעַד), אַיִּם  
מִפְּרוּשִׁים וּמִבּוֹאָרִים בְּכָל פְּרָטֵיהם, עַד  
שְׁבָאוּ חֲכָמֵי הַשָּׁס וַיִּרְשׁוּ אֹתָה.

And even the laws that are written in the Torah were not clearly explained in full detail until the Sages of the Talmud explained them, like it says, (Shemos 13:3) "And Moshe told the Jewish People," to keep the Mitzvos of eating Matzah and not eating 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.<sup>6</sup>

(תקוני זהר בהקדמה).<sup>4</sup>

<sup>5</sup> The entire Torah is written in the form of stories. Even the Mitzvos are written in a story form, where Hashem tells Moshe to tell the Jewish People about a certain Mitzva. This is because the entire Torah is essentially beyond human comprehension, and our understanding of it is compared to the way a child reads a story and only knows the basic events that happened, without knowing the deeper meaning of the story.

<sup>6</sup> The explanations of the details of the Mitzvos were given over to the Jewish People by Moshe Rabbeinu, 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.

וַתָּרַה שְׁבָעַל-פֶּה נִקְרָא "אָרֶץ" כ'.

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 and ideas that we can understand and follow.

וְהַם הֵם "עֲדִים" לְפָנֵי הַמָּקוֹם בְּרוּךְ הוּא  
עַל יִשְׂרָאֵל, כִּי בָּהֶם נִיכְרָא אָמֵן קִיּוֹם  
וּקְבָּלָי יִשְׂרָאֵל אֶת הַתּוֹרָה וְהַמְּצֹוֹת.

These (the Written and Oral Torah, which correspond to the Heaven and Earth) are the “witnesses” before Hashem on the Jewish People, since through [the Written and Oral Torah] it can be recognized whether the Jewish People are fulfilling the Torah and Mitzvos properly.

מְשׁוּם שָׁעַל יְהִי כֵּל מִצְוָה וּמִצְוָה  
מִמְשִׁיכִים גִּילְוִי אָוֶר אַיִן-סּוֹף בְּרוּךְ הוּא  
בְּתּוֹרָה, שִׁיחָה בְּחִינַת הַשְּׁרָאָת אָוֶר  
אַיִן-סּוֹף בְּרוּךְ הוּא בְּחַכְמָה-עִילָּאָה.

This is because each Mitzva draws forth a revelation of Hashem’s Infinite Light into the Torah, meaning that it causes Hashem’s Infinite Light to dwell within His Exalted Wisdom.

כִּי מִצְדָּעָצָמוֹ, הוּא מְרוּמָם וּמְהַנְּשָׁא  
רְבָבוֹת מְרֻגּוֹת לֹאֵין קַץ מִבְּחִינַת  
חַכְמָה. וּכְמֹאֲמָר דְּלִילָת מְחַשְּׁבָה  
תְּפִיסָּא בָּיה.<sup>7</sup>

Since Hashem’s Infinite Light is essentially exalted and removed from the category of Wisdom (even Hashem’s Exalted Wisdom), by infinitely many levels, like it says in the Zohar that “no thought can grasp Hashem at all.”

כִּי אֵם עַל יְהִי הַשְׁגַת הַתּוֹרָה, וּקְיֻם  
הַמְּצֹוֹת מִמְשִׁיכִים גִּילְוִי  
יַתְּפִירָה, לְהִיוֹת שָׂוֶה וּמַתְּלֵבֶשׁ בָּהֶם.

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

<sup>7</sup> (ראה תקוני זוהר שם).

וכמו שכתבו: "וְאֶלְهָ הַמְצׁוֹת אֲשֶׁר יִשְׁׁהָ אַתֶּם הָאָדָם וְתִבְהֶם" <sup>8</sup> – "בָּהֶם" דהיינו, פירושו: שֶׁמְמַשֵּׁיךְ אָוֶר אַיִלְסּוּף מְחִיּוֹת הַחַיִים לְהִיּוֹת שׂוֹרֵה בָּהֶם כֵּן.

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" refers to the Mitzvos, and the energy that Hashem invests in the Mitzvos, meaning that through fulfilling the Mitzvos, one draws down the Infinite Light of Hashem (Who is the Source of All Life), so that it should settle within the Mitzvos.

Similarly, through the Mitzvos, the Light of Hashem is revealed also into the Torah that one studies, causing this Light to dwell within his/her Torah study.

ולכן אמרו ר' ל' <sup>9</sup>: "וְעַשֵּׂיתֶם אֶתְכֶם קְדוּשִׁים יְט., ל' – אֶתְכֶם כְּתִיב – בְּאֶלְוֹעַשָּׂאָנִי כֵּן".

Therefore, our Sages said that the meaning of the verse, "וְעַשֵּׂיתֶם אֶתְכֶם – and you shall fulfill them (the Mitzvos)," is written in such a way that it could be read "וְעַשֵּׂיתֶם אֶתְכֶם – 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 revealing the Light of Hashem in the Mitzvos, we are giving them spiritual life.

וזה ענין "עוסק בתורה לשמה" <sup>10</sup>, ופירוש – לשם התורה עצמה.

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

כִּי עַל יְדֵי זֶה הוּא קֹרֵא וּמְמַשֵּׁיךְ גִּילְעָן אֲוֹר אַיִלְסּוּף בתורה כְּנֶל

since through the combination of fulfilling the Mitzvos and learning the Torah, one calls forth and draws

<sup>8</sup> (חיבור הפסוקים: בחקותי כו, לד. אחרי יה, ה).

<sup>9</sup> (זהר חלק ג בחקותי קיג, א. וראה סנהדרין צט, ב. ויקרא רבבה לה, ז).

<sup>10</sup> (ראה אבות ריש פרק ו).

down a revelation of the Infinite Light of Hashem into the Torah.

וזהו שכתב (ישעיה מג, ז): "כָל הַנִּקְרָא  
בְּשָׁמֵי וְלִכְבּוֹדִי - בָּרָאתִיו, יָצַרְתִּיו, אַף  
עֲשִׂיתִיו" כו' :

"כָל הַנִּקְרָא בְּשָׁמֵי" הַיינוּ כָּלֹות נְשָׂמוֹת  
ישָׂרָאֵל שִׁבְרָאָם לְכָבוֹדָו.

"וְאֵין כָּבוֹד אֶלָּא תֹּרַה"<sup>11</sup>, כִּי הַתּוֹרָה  
הִיא בְּחִינַת לְבָשִׁים - וּכְמוֹ שָׁבָטָו  
(תְּהִלִּים קה, ב): "עֹזֶתֶה אֹור בְּשָׁלָמָה".  
וְהַיָּינוּ כִּמְאֹמֵר רַ"ל, ד"רַבִּי יוֹחָנָן קָאָרָי  
לִמְאָנִי - מִכְבּוֹדָתָא".<sup>12</sup>

שֶׁהָוָא בָּמוֹ עַל דַּרְךָ מִשְׁלָל - הַמֶּלֶךְ אֵין  
רֹאִים אֹתוֹ כְּשֶׁהָוָא עָרוֹם<sup>13</sup>, זוֹלָתִי  
כְּשֶׁהָוָא מִלּוּבָשׁ בְּלִבְשׁוֹ מְלִכּוֹתָה.

אָרְךָ הַמֶּלֶךְ בְּעַצְמוֹ וּבְכָבוֹדוֹ אֵין דַרְכָו  
לְהַלְבִּישׁ אֶת עַצְמוֹ, זוֹלָתִי שְׁחָעֵבָד  
מִלְבִּישׁ אֹתוֹ 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."

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

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

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 does not usually get himself dressed in the royal garments. Rather, a servant dresses him.<sup>14</sup>

<sup>11</sup> (אֲבוֹת פָּרָק ו, מִשְׁנָה ג).

<sup>12</sup> (שְׁבָת קִינִי, א).

<sup>13</sup> (סְנַהֲרַרְין בָּב, א).

<sup>14</sup> To note: It is only the royal garments, like his robe and his crown, that are put on him by a servant. The King puts on his regular clothing (those articles which directly cover his body, such as his shirt and pants) by 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

כְּמוֹ בֶן מֶלֶךְ מֶלֶכִים הַקָּדוֹשׁ בָּרוּךְ הוּא: כְּמוֹ שֶׁהוּא בָּעֵצֶמוֹתוֹ אֵין אָפָּשָׁר לוֹ לְהִיוֹת מַוְשָׁגֵן וּמַתְגִּלֵּה בְּנָבָרָאים, ד"לִית מַחְשָׁבָה תְּפִיסָּא בְּיָהּ".

כִּי אֵם עַל יְהִי שְׁמַתְלָבֵשׁ בְּתֹרַה, שֶׁהָיָה חֲכָמָתוֹ וּרְצׁוֹנוֹ בָּרוּךְ הוּא. וְהַלְבָשָׁה זוֹ הָוֹא עַל יְהִי יִשְׂרָאֵל דָּוֹקָא כֵּן.

So too, regarding the King of kings, the Holy One Blessed be He: The way He is by 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 the verse, “Everything that is called by My name, I created for My glory;” the Jewish People, who are called by Hashem’s name, were created in order to bring a revelation of Hashem into the Torah, so that His glory would be revealed.

וְזַהוּ "וַדְבָּרַת בָּם" (וְאַתָּחַנְךָ וְזַ): "וַדְבָּרַת הָוֹא מְלָשׂוֹן הַנֶּגֶה וְהַמְּשִׁבָּה, כְּמוֹ יִרְבֶּר עַמִּים כֵּו" (תְּהִלִּים מו, ד).

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

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regular clothing, whereas the rest of the nation are only allowed to see him in his royal clothing.

וְדַבְרָתָךְ "בָּם" הַיְיָנוּ הַמְשִׁכָּת אָזְרָ אַיִן-סָזָף  
בְּתַתּוֹרָה.

וזהו "וְהִי הַדְבָרִים הַאֱלֹהִים אֲשֶׁר אַנְכִי"  
(אַתָּה תִּעְשֶׂה וְאַתָּה תִּשְׁמַח) - "מִי שָׁאַנְכִי" - מִהוּתוֹ  
וְעַצְמוֹתוֹ יִתְבָּרֵךְ - "מַצּוֹּךְ" - לְשׁוֹן  
הַתְּקִשְׁרוֹת וְהַתְּחִכְרוֹת כֵּן.

Thus, the inner meaning of "בָּם" is:

"בָּם-וְדַבְרָתָךְ"-you should draw down"

"בָּם-into them" (into the words of the Torah),"

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

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 a reference to "I, Who I really am"- the essence of Hashem Himself- is not just "commanding us," but also connecting to us. This interpretation is derived the word "מצוך," 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."

וְהַפְּנֵי הַזֶּה שֶׁישׁ בְּנִפְשָׁת לְגַרְוּם הַמְשִׁכָּה  
זֹאת עַל יָדֵי הַתּוֹרָה, הַוָּא עַל יָדֵי הַתְּפִלָּה  
שְׁקָרְבָּה לְתֹרָה.

כִּי "הָאֹמֵר אֵין לִי אֶלָּא תּוֹרָה - אַפְּיָלוֹ<sup>15</sup>,  
תּוֹרָה אֵין לוֹ"

**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.**

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,"**

מפני שעריך להיות תחלה בחינת "ואהבת" בקריאת-שם, למסור נפשו ב"אחד".<sup>16</sup>

ונין מסורת נפש אינו כמו שטוברים העולם שהוא העתקה בחתינות ברען,

אלא הוא כמו שכתוב (תהלים כה, א): "אליך ה' נפשי אשה", שאין רוצה להיות יש ובר נפרד, אלא להיות בחינת ביטול, לשאת נפשו ורוחו אליו יתברך, שהוא מקור חיים, דcoilא קמיה כלל חשיבי";<sup>17</sup>

"לב ה' הגדולה והגבורה והתפארה והנעה וה Hod פירכל בשמיים וארץ לך ויהה קמלה והמתנשא לכל בראש": (דברי הימים א' כט, יא)

שבחינת "גדולה", שהיא בחינת התפשטות חסדו יתברך להתיות

because he needs to first "love Hashem" through reciting the Shema, where he gives himself over to Hashem when he says the word "אֶחָד-Hashem is One."

The idea of giving ourselves over to Hashem does not mean (like some people think) that it means to yell out with great passion the word "אחד," intending to thereby show his dedication to Hashem.

Rather, the meaning is like it is written, (Tehilim 25:1) "I lift up my soul to You Hashem." Meaning that one does not want to have any ego or feel himself as something separate from Hashem. Instead, he wants feel that he has no independent importance compared to Hashem, and he wants to turn his whole soul over to Hashem, Who is the Source of All Life, before Whom nothing has any separate importance.

This concept is expressed in the following part of the davening (orig. 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."

The idea of saying that "the greatness" belongs "to You, Hashem," means that

<sup>16</sup> (ראה ב"ח בטור אורח חיים ריש סימן סא. פרי עץ חיים שער בקריאת שם פרק יב).

<sup>17</sup> (זהר חלק א' בקדמה יא, ב).

הַעוֹלָמוֹת, "אֶלָּף אֶלְפִּין כַּי"<sup>18</sup>, הוּא "לֹכֶד" - בְּבִחִינַת בִּיטּוֹל, בַּיְקִמְיהָ יִתְבָּרֵךְ - בְּלֹא כַּי.

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 that Hashem’s Kindness is expressed in creating a “great” number of worlds and levels. This “great” number of worlds and levels belong “to You Hashem,” meaning that they have no independent importance, since everything before Him is like nothing important.

וְאִם תִּתְהַגֵּד לִי "בְּשַׁהוּא" בְּעִיר אֶלְקִינּוֹ<sup>19</sup> (תְּהִלִּים מח, ב), הַיְיָנוּ בְּבִחִינַת צִירוֹפִי אָוֹתִיות מִעְשָׂרָה מִאָמְרוֹת שְׁמַחְיָה עוֹלָמוֹת הַנְּבָרָאִים, שֶׁשְׁמָם יִשְׁבַּת בְּחִינַת גָּדוֹלָה וְהַתְּפִשְׁטוֹת כֹּו.

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 to the created beings.<sup>20</sup> On that level of creation, Hashem’s greatness and

<sup>18</sup> (דָנִיאֵל ז, י: "אֶלָּף אֶלְפִּין יִשְׁמַשׁוֹנָה וּרְבָבוֹ רַבְּכָן קָרְמוֹתִי יִקְוֹמָן").

<sup>19</sup> (זָהָר חֶלְקָן גַּוִּיקְרָא ח, א).

<sup>20</sup> 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:

The Kabalistic work titled Sefer Yetzira compares the letters of speech to the bricks 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 Hashem’s speech that are the “building blocks” of creation, since He is creating them with His words. Just like a city is comprised of houses that are each built of bricks and stones, so too the entire creation is comprised of many letter combinations from the Creative Statements of Hashem.

This is called the “city of our G-d,” the creation from all of the letters that 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 and levels of beings.

**the expression of His creative power is revealed.**

All of the worlds and creatures 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 minute amount of the greatness of Hashem’s creative power, but on their own, they have no importance, whatsoever.

על כן תקנו לנו אנשי בנסת הגדולה  
לפני התפלה “שתיים לפניה כו”, ופסוקי  
- זומרה

**Therefore**, for us to recognize this concept, the Sages of the Great Assembly established that prior to the Amida prayer, we say the two blessings before the Shema and Pesukei Dezimra (Verses of Singing Praise to Hashem), which the word זומרה-Zimra (of Pesukei Dezimra), which means to sing praise to Hashem, is related to the word זמֵר-Zameir, which means to cut down, as in the phrase, (Yeshaya 25:5)

לומר עריים<sup>21</sup>, “רוממות אל בגרונם”  
(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 throats,”** (Tehilim 149:6). The above verse ends by saying that through exalting Hashem with our throat, we make “a double-edged sword in their hand.” So, this process of praising Hashem is like a sword that cuts down our egos.

על ידי שמותבונן איך ש”האופנים כו”,  
ואומרים קדוש, על ידי שמשיגים  
שהוא יתברך מkor החים, מגילוי רוח  
פיו יתברך הם חיים וקויים, ואלו  
יאתָה<sup>22</sup>, ומתחמת זה תתפעל ותתלהב

**Through contemplating** on the fact 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,**

<sup>21</sup> (על פי ישעיה כה, ה: “זמיר עריים יענה”).

<sup>22</sup> (“לב יאָתָה יְרַמֵּיה י. ז).

נְפָשָׁו כָּו.

the whole world is full of His glory,” and that reason for this praise is **that 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.** Therefore, it is fitting for every creature to yearn for Him. **The result of this** awareness is that **one’s soul should get excited and have a flaming** feeling of love for Hashem.

ואף על פי שהנשמות הם גבויים יותר מה מלאכים<sup>23</sup>, מכל מקום ציריכים להתרבוננות מענין אהבה ויראה של המלאכים, מפני שדברים אלה הם הגורמים שתחתחפם גם נפש-השכלה, ומזה תחפיע גם היא כן.

**Even though Jewish souls are higher than angels**, we need to think about the awareness of Hashem that the angels have to get excited about Hashem. Why is this? The answer is that **notwithstanding** the superiority of souls over angels, **we need to reflect 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, which is anyways excited about Hashem on a higher level than the angels.

וזהו “וַיְנַתְּתִּי עַשְׂבָּשָׂדָה לְבָהָמָתֶךָ” (עקב יא, ט), היינו נפש-הבהמות, שמזונת מה מלאכים שנקראו “עַשְׂבָּשׂ” כו’.

וזהו “בְּרָאָתִיו, יִצְּרָתִיו, אֶפְעָשִׂתִיו” כו’ – שהם ג’ לבושים – מוחשבה, דברו ומעשה:

**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.**”

Meaning that Hashem will give spiritual awareness **to the animal soul, whose spiritual nourishment comes through the angels called “grass,”** since these angels are

<sup>23</sup> (ראה בראשית רבבה יז, א).

<sup>24</sup> (זהר חלק א בראשית יח, ב).

recreated every day, just like grass gets cut down and regrows on a constant basis.

**מחשֶׁבָה וְשָׁכֵל נִקְרָא בָּרִיאָה, שֶׁהָוָא יֵשׁ  
מִאֵין**

**Thought and intellect of the Torah is called “creation,” since they come from the subconscious, like something that comes from something else that is not similar and seemingly not connected. This is likened to the creation of the world as something-from-nothing. (In this case, nothing refers to something else that is totally not comparable, as if it came out of nowhere).**

**וּבָמוֹ שְׁבָחוֹב (איוב כה, יב): “וְהַחֲכָמָה  
מִאֵין תִּמְצָא.”**

**As it says in the verse, (Iyov 28:12) “And wisdom will be found from a level which is not comparable.”**

**ודברוּ הוּא בְּחִינַת יִצְּרָה, בָּמוֹ הַצְּנָה  
שַׁהְיָא גִּלְוִי הַחֹומֶר בַּלְּבָד וְלֹא חִידּוֹשׁ  
מְעַיקָּרוֹ, וּבָרְךָ הַדָּבָר הוּא גִּלְוִי הָעוֹלָם  
הַשְּׁכָלִי.**

**Speech of Torah study is the aspect of formation, like when someone forms clay into a certain shape, he is just revealing the form that existed in potential within the clay, but he is not making anything essentially new. So too, speech is only revealing the intellect that was already there, but was concealed from other people.**

**עֲשִׂיתָיו הוּא בְּחִינַת מַעֲשָׂה הַמְצֻוֹת:  
בָּמוֹ מֶלֶךְ בָּשָׂר וְדָם, שְׁעִיקָר הַכְּבָרָת  
מֶלֶכְתָּו הוּא עַל יְדֵי הַמַּעֲשָׂה דִּיקָא,  
שִׁישְׁמַעַו לְפִקְדָּתוֹ וְלֹא יִשְׁנוּ אֶת  
תְּפִקְדָּו - וּבָרְךָ מֶלֶכְתָּו יִתְבָּרֵךְ בְּתִיבָּרְךָ  
תְּהִלִּים צָג, א): “ה' מֶלֶךְ גָּאות לְבָשׂ כוֹ”.**

**Action is the aspect of performing the Mitzvos. Just like regarding a human king, the main recognition of his kingship is when people actually do what he says, and they follow his commands without changing anything, so too, 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 יֹאמֶר אֶתְרָם אֵי אָפְשִׁי בְּבָשָׂר חֲזִיר,  
אַלְאָ אָפְשִׁי אָכְלָן מִהָּ אָעַשָּׂה אָבִי  
שְׁבָשָׂמִים גַּוְרָן כֹּו"<sup>25</sup>,

And this is also expressed in the saying of the Sages, (Sifra on Vayikra 20:26) “A person shouldn’t say 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.”

שַׁחַוֹא עַנְנֵין “עַל מַלְכוֹת-שָׁמִים”. הַגָּם  
שַׁחַוֹא בְּלֹתִי שְׁכָל בְּלַל.

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 the ox 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 the yoke), seems to be a very low level, since it is not connected to understanding and feeling. However, this is only from a superficial glance. In truth, this obedience and dedication to Hashem is connected to the highest level of connecting to Hashem, which refers to the connection to Hashem that transcends 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. Rather, 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:

וְנִעְזֵץ סָופֵן בְּתַחְיֵלָתָן כֹּו"<sup>26</sup>.

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).”

<sup>25</sup> (ספרא קדושים כ, כו. הובא בראש"י על הפסוק).

<sup>26</sup> (“בתחילתן”. ספר יצירה פרק א משנה ז).

וְזַהוּ שָׁתְקָנוּ בְתַפְלָת יוֹצֵר: "וַיַּחַד לְבָבֵינוּ כָּוּ" - כִּי ב' לְבָבֹת הֵם פְּנִימִית הַלְּבָב:  
וְחִיצְוֹנִית הַלְּבָב:

This is the idea of what the Sages instituted in the prayers before Krias Shema, called Yotzer Or and Ahavas Olam: **וַיַּחַד לְבָבֵינוּ** “and unify our hearts,” the word for our heart used is **לְבָבֵינוּ**, which is the word “**לְבָב**-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” refer to the inner and outer dimensions of the heart.

פְּנִימִית הַלְּבָב הָוֶה בְּחִינַת רְעוּתָאָ  
דְּלִיבָא, בְּחִפְיצָה וּתְשׁוּקָה אֲמִתִית  
לְדָבָקָה בּוֹ וַיַּתְבֹּרֶךְ כִּי” בָּרָא כָּרְעָא דָאָבוֹה  
כו”<sup>27</sup>.

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 the 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 – שָׁלֹנוּ מִפְשָׁ.

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

וְאֵין עַזְרֵךְ לְהַתְבּוֹנָנוּת בְּלָל, כִּי מַאֲלֵינוּ  
תַּחְלָתָ.

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 inherently and automatically.

(”דָאָבוֹה“. בָּן – רָגֵל אָבִיו. עַצְמַיִם שָׁעַר פְּרָקִי הַצְלָם פְּרָק א. יוֹנַת אַלְמָן רִישׁ פְּרָק ב. וּרְאָה יְבָמָות ג, א  
תוֹסֶפֶת דָבָר הַמְתַחֵל ”מִקְמִי“).

וְאִמְנָם חִיצוֹנִית הַלְּבָב – שֶׁהוּא מִחְמָת  
נַפְשַׁ-הַבָּהִמִּית שְׁמִסְתְּרָת, וְהוּא מִה  
שְׁפָחוֹב (עַקְבִּי, טז) וּמְלַתָּם אֶת עַרְלָת  
לְבָבָם", שֶׁהוּא בְּחִינַת הַהַסְתָּרָה  
שְׁמִסְתְּרָת אֹור קָדוֹשָׁתָה!

- **ועליה כתיב** (שם): "וּמְלַתָּם כו'"  
שְׁצָרֵר לְהַעֲבִיר עַרְלָה זוֹ הַמְפַסְקָת,

עַל יָדֵי הַחֲבּוֹנוֹת בְּכָל הַמִּבְאָר בְּעִנֵּן  
פְּסֻוקִידְזִימָרָה – "וְהַאֲוֹפְנִים וְחַיוֹת קְקַשׁ  
בְּרַעַשׁ גָּדוֹל מִתְנַשְּׁאִים לְעַמְתַּת הַשְׁרָפִים, לְעַמְתַּת  
מִשְׁבְּחִים וְאוֹמְרִים: בָּרוּךְ בָּבּוֹד יְיָ מִמְּקוֹמוֹ: כו'".

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.

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

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 has its spiritual source in 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, which comes from the “outer dimension” of the heart, since it is not the essential love that the Divine soul naturally has. Rather, it is a created love that is the result of contemplation to arouse the animal soul (whose love of Hashem is not inherent or natural). Thus, we are able to influence the animal soul to also love Hashem and to stop concealing Hashem’s Light.

וְלֹעֲתִיד־לְבָא כְּתִיב (נאכרים ל, ו): "וּמָל ה' אֱלֹקֶיךָ אָתָּה לְבָבֶךָ וְאָתָּה לְבַבְּרוּאָךְ לְאַהֲבָה אֶת ה' אֱלֹהֶיךָ בְּכָל לְבָבֶךָ וּבְכָל נְפָשָׁךְ לְמַעַן חַיְךְ כּו'".

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, such as 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, called “the inner dimension” of the heart.

וְעַל יָדֵינוּ זֶה יְהִי "וַיְחִיד לְבָבֵינוּ כּו'".

**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 “זֶה-וְיִחַד לְבָבֵינוּ”**—and unify our hearts (”,**לְבָבֵינוּ**”), meaning that we can experience both the outer dimension and the inner dimension of the heart’s love for Hashem.

זֶה הוּא 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**.

וּבְעַשְׂרַת יְמֵי תְּשׁוּבָה כְּתִיב (תְּהִלִּים קָל, א): “מַפְעַמְקִים קְרָאתִיךָ הָנוּ יְהָה” – מַעֲמָקָא – דְּלִיבָּא, פְּנִימִית-הַלֵּב,

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

בְּקַשׁוּ פָנֵיכְךָ כּו', אָתָּה פָנֵיךְ ה' אַבְקַשׁ

and like we say in Tehillim (27:8) during Shacharis and Mincha of Elul

תהלים כז, ח) and Tishrei, “[Hashem says:] **seek my פָּנִים-countenance**, [and man responds:] **פָּנִים-Your countenance Hashem I seek,**” the word **פָּנִים**-countenance is connected to the word **פָּנִים**-inwardness, implying that the person is seeking the innermost aspect and connection to Hashem.

- שֶׁגַם לְמַעַלָּה יֵשׁ פְּנִימִוֹת וְחַיצְוִנִּוֹת  
סּוֹבֵב וּמִמֶּלֶא:

מִמֶּלֶא הוּא בְּחִינַת חִיצְוִנִּוֹת, “דָבָלָא  
קִמְמִיה בְּלֹא חִשְׁבָן.”

Since also Above in Divinity there is an “inner” and “outer” aspect, which is how Hashem’s revelation “**סּוֹבֵב-encompasses**” all worlds and how His revelation “**מִמֶּלֶא-permeates**” all worlds.

The level of “**מִמֶּלֶא-permeates**” is the “outer” aspect, since it reflects the way in which Hashem creates and guides all the worlds directly. So, on that level we only see how “**everything is ‘like’ nothing before Him.**” But it is only ‘like’ nothing, and not “actual” nothingness, since at this level, the worlds still have some existence, just incomparably lower than the existence of Divinity.

וּבְאַתְּשָׁרוֹתָא-דְלַתְּתָא נְתַעֲרֵר פְּנִימִוֹת  
אֶלְהוֹתוֹ - 'סּוֹבֵב כָּל עַלְמֵי' כ'.

However, through the “awakening from [us Jewish People] **below** [in this world]” in arousing the innermost aspect of our hearts for Hashem, this arouses the “inner” aspect of Hashem’s revelation, how it is “**סּוֹבֵב-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 arousal then reveals the innermost aspect of Divinity (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, all living things can sense 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):

אֶל תַּט בָּאָק עֲבָדֶךָ (תהלים כו, ט): **הַנִּינָּו**  
**כִּי יִשׁ עֲבָד לְמַטָּה** – **כִּי לִ בְּנֵי יִשְׂרָאֵל**  
**עֲבָדִים**" (בקר כה, נה).

**“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].”****

וְאֶבְרָהָם אֹהָבִי" (ישעיה מא, ח) – **לְמַעַלָּה**  
**מִבְּחִינַת עֲבָד, בֶּן לִפְנֵי 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 the love for Hashem of Avraham Avinu is higher than the level of being just a “servant” of 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 עַלְיוֹן הַשָּׁלוֹם: שֶׁלֶא  
**יִהְיֶה מִבְּחִינַת עֲבָד שְׁלָמָתָה, אֶלָּא מִעֲבָד**  
**שְׁלָמָעָלה.**

**This is what King David meant in Tehillim, (ibid.) “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).

ובכן "מֹשֶׁה עֲבָדִי" (יהושע א, ב), **דָוִד עֲבָדִי**  
**שְׁמֹאֵל ב', ג, יח).**

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

וְזֹה שְׁכַתּוֹב "בָּאָק עֲבָדֶךָ" שֶׁהוּא בָּמוֹ

**And this is the implication of the verse, “Do not cast away **בָּאָק**-with**

שְׁבַתּוֹב "אַף עֲשִׂיתִיו" כו' - בְּחִינַת  
מַעֲשָׂה בְּלִי טָעַם, בַּעֲבָד שְׁמִשָּׁתְ לִפְנֵי  
אֲדֹנוֹ וְעַשָּׂה רָצֹנוֹ, אַף שָׁאַיְן לוֹ טָעַם  
לְכָל דָּבָר כו'.

anger, your servant.” The term “בְּאַף,” which can mean “with anger,” can also mean, “with ‘also,’ as in the verse, “אַף-also I [Hashem] have עֲשִׂיתִיו-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 each thing he does.

We find that the verse connects the word “אַף,” which can mean either ‘anger’ or ‘also,’ with the word “עֲשִׂיתִיו”-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 feeling behind what he is doing. Likewise, it 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 is not who identifies himself as. This is what King David is requesting from Hashem: “Do not cast me down to the lower level of service that involves dry action, without love and feeling.”

וְעַל יְדֵי יְחִוֹד ב' לְכָבֹות בְּקָרְיאַת-שְׁמָע,  
יְהִי אֶחָר כֶּרֶת הַמְשֻׁכָּה עַל יְדֵי הַתּוֹרָה  
- כָּל הַנְּקָרָא בְשָׁמֵי לְכָבֹוד בְּרָאַתִּיו יְצַרְתִּיו  
אַף עֲשִׂיתִיו כו'”.

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 one 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.”

וּלְפִיכְךָ נִקְרָאים “עָדִים” - “הַעֲדֹתִי בְּכֶם  
כו'”, עַד שָׁאָמַר: “הָאָזִינוּ הַשָּׁמִים וְאֶרְבָּה  
וְתַשְׁמַע הָאָרֶץ אָמְרִי-פִּי: כו', יִעֲרֹף בְּמִטְרָה  
לְקָחִי, תַּזְלִל כְּפָל אָמְרִתִּי 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.

**כִּי יִשְׁבַּב' בְּחִינּוֹת בְּתֹרַה:**

הָאֶחָד "תַּלְמֹוד שְׁמַבֵּיא לִיְדֵי מַעַשָּׂה"<sup>28</sup>,  
שַׁהְוָא לַלְמֹוד פְּדִי לִיְצַע הַדִּין אָם יוֹצֵר  
לְמַעַשָּׂה כֵּן, וּבְהַרְרוֹר לֹא סְגִיא עַד שְׁיַדְךָ  
יוֹחַק בְּלוֹת לְבָוּ כֵּן.

וְעַל זֶה הָוָא שְׁבַתּוֹב "יַעֲרֹף בְּמֶטֶר כֵּן",

כְּמוֹ שְׁכַתּוֹב<sup>29</sup>: "כִּי כְּאָשֶׁר יָרַד הַנֶּשֶׁם  
כֵּן", וּ"עֲשָׂה אֶת אָשֶׁר חִפְצָתִי כֵּן וְשָׁמָה  
לֹא יִשּׁוּב", "כִּי אִם הַרְוחָ אֶת הָאָרֶץ  
וְהַוְּלִידָה וְהַעֲמִיךָ".

**This is because there are two levels of the Torah:**

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 only 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.

**Regarding this level, it is written, “Let my teachings flow like rain,” comparing this level of Torah study to ‘rain.’**

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

<sup>28</sup> (קדושים מ, ב).

<sup>29</sup> (ישעה נה, ידיא בשינוי הסדר).

return to heaven until it saturates the ground and gives it the power to produce and grow [vegetation]..."

וְהַאֲדָם יַאֲכֵל, וּבְכָחָזֶה יֹאמֶר "וְאַהֲבָתָ  
כָּךְ".

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

ובך בבחינת תורה זו הוא הנקרא "עו"ז"<sup>30</sup>  
- שניתן בבחישוכל לו מר "וְאַהֲבָתָ  
כָּךְ".

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."

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, to the extent that 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 enables the ground to produce vegetation.

Now, the Alter Rebbe continues to explain that this works both ways: Not only does this 'Torah rain' empower him to love Hashem in prayer, but the love of Hashem during prayer empowers him to fully internalize and absorb the message and ideas of his Torah learning, similar to how rain is absorbed into the ground.

וציריך להיות על ידי הקדמת המסרה  
נפש כפ"ל

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

במו הגשם שהוא על ידי רעמים

This is similar to how rain comes with thunder [and lightning]

<sup>30</sup>(שיר השירים רביה ב, ג. זהר חלק ב נח, א. ועוד).

יעבִים<sup>31</sup> כו' :

produced by clouds, so too, the Torah that is a spiritually “energizing rain” comes together with intense feelings for Hashem during prayer, where one’s contemplation of Hashem hits him like thunder and lightning.

This maamer does not complete the explanation of the second level of Torah, which is likened to dew, and it does not explain 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 explains at the beginning of the maamar:

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: The Oral Torah can be fully absorbed in the person, like energizing rain, and the Written Torah can 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 a “witness” as to whether or not one 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 indicates that he must have really connected to Hashem in prayer. If not, this is a sign that he needs to take prayer more seriously....



<sup>31</sup> (וְהַשְׁמִים הַתְּקִדְרוּ עַבִּים וּרוּחַ, וַיְהִי גַּשֵּׁם גָּדוֹל). מְלָכִים א' יח, מה).

## Summary of the Maamar

Q1. What is the spiritual aspect corresponding to “the Heavens?”

A1. The Written Torah corresponds to the Heavens, since the heavens are made of “water.” Water is essentially colorless and tasteless. Likewise, the spiritual heavens are something that we cannot see or understand. Similarly, the Written Torah is the essential will and wisdom of Hashem, which is totally beyond human comprehension. Whatever understanding of it that we have 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 corresponding 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 that produces 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 the spiritual Heavens and Earth (Written and Oral Torah) witnesses regarding the Jewish People, telling over whether we performed the Mitzvos properly?

A3. 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 our performance of the Mitzvos.

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

A4. Through the connection to Hashem that is revealed during prayer. This is accomplished by way of the contemplation of Hashem’s greatness during Pesukei Dezimra and the Blessings on the Shema, and in the Shema itself.

Q5. If our Divine souls are higher than the angels, why do we need to contemplate how the angels praise Him (as described in the Blessings on the Shema) in order to perceive His Greatness?

A5. Even though our Divine souls are higher than the angels, our animal souls are not, and it is the animal soul that needs 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," an acceptance of the "yoke" (ie. Responsibility) that we must do what Hashem wants, even if we do not understand, like an ox that needs to follow its owners command despite its lack of understanding. Thus, we bring this Infinite Light of Hashem all the way down into our physical lives, into all three soul garments (thought, speech, and action).

Q7. What is the meaning of the prayer (in the Blessings on the Shema) where we ask Hashem to "unify our hearts to love Your Name?"

A7. 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 within our hearts at all times. The outer love is the conscious love of Hashem created from our contemplation of His greatness. "Unifying" our hearts means connecting our revealed, conscious love, with the deep, subconscious love for Hashem, so that we are fully conscious of the incredibly deep connection that we have with Hashem, (which 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 that we learn and say, and into the Mitzvos that we do.

Q8. In that case, 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 Hashem's greatness during prayer?

A8. There are two types of learning: One type of learning, the learning of 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 that he learns after prayer, which is then fully internalized. This is likened to how the rain that saturates the ground and enables it to grow comes together with thunder and lightning. So too, the Torah learning in which Hashem is fully revealed and becomes internalized in the person, follows a prayer that is like "thunder and lightning," meaning full of intense and powerful love for Hashem.

### 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 is only because of our own limitations, and not because of the Torah. The real miracle is that we can even understand any amount of the infinite wisdom of Hashem, which is only due to the fact that He brought down His Infinite Wisdom to fit into a human intellect. That is a much greater miracle than fitting an elephant into the eye of a needle.
- 2- When we fulfill Mitzvos, we are not just fulfilling the orders of a King. We are actually connecting the objects we are using for the Mitzva, as well as connecting ourselves, with the 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, but we are also bringing the Torah itself out of its limitation. Now, what limitation could the Torah possibly have? The limitation of being confined only to the spiritual realms and only being Hashem's wisdom. By our fulfillment of Mitzvos, we connect to the infinite truth of Hashem, Who is beyond any wisdom. This truth is then reflected in the Torah that we learn, so that in addition to expressing 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 think about 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 that we learn, so that we can fully internalize it.
- 5- By revealing our deep love for Hashem in prayer, our essential connection to Hashem becomes revealed. This essential connection is then expressed in how we learn and understand Torah, how we say the words of Torah, and how we fulfill the Mitzvos. Through deep feeling for Hashem in prayer, we connect the deepest aspect of Hashem to our thought, speech, and action, and thereby, into our entire physical life.

## Likutay Torah English translation project:

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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