



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

מאמר

האזינו [ב]

“Prayer Empowers Torah study”

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Likutay Torah

לקוטי תורה

פְּרֶשֶׁת הָאֲזִינוּ

מֵאֲמָר

הָאֲזִינוּ [ב]¹

דף ע"ג, ד - ע"ד, ב

“Prayer Empowers Torah study”

"הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה. וְתִשְׁמַע
הָאָרֶץ אִמְרֵי־פִי: יַעֲרוֹף כַּמָּטָר לִקְחִי, תִּזֹּל
כַּטֹּל אִמְרָתִי כְשֹׁעִרִם עַל־דָּשָׁא וְכִרְבִּיבִים
עַל־עֵשֶׂב:" (פְּרֶשֶׁתנוּ לֵב, 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.

הִנֵּה בַסִּדְרָה שֶׁלִפְנֵיהָ אָמַר (נֹצְבִים ל, יט):
"הַעֲדוּתִי בָכֶם הַיּוֹם אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ."

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.

¹ (נִאֲמָר בְּשֶׁבֶת פְּרֶשֶׁת הָאֲזִינוּ, שׁוּבָה ח' תִּשְׁרִי 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.”

הִנֵּה שָׁמַיִם וָאָרֶץ הֵם תּוֹרַה-שֶׁבִּכְתָּב
וְתּוֹרַה שֶׁבַּעַל-פֶּה:

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

תּוֹרַה-שֶׁבִּכְתָּב נִקְרָא "שָׁמַיִם", כִּי שָׁמַיִם
נוֹטְרִיקוֹן שָׁם-מַיִם², וְ"הַתּוֹרַה נִמְשָׁלָה
לַמַּיִם"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.

וּכְדֹכֶתִיב (יִשְׁעְיָה נה, א): "הוּא כָּל צֶמָא לְכוּ
לַמַּיִם",

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 בַּמִּשְׁנָה (שְׁמוֹת ב, י): "כִּי מִן הַמַּיִם
מְשִׁיתִיהוּ”-

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.

שֶׁהוּא עַל דֶּרֶךְ מִשְׁלַל כְּמוֹ הַמַּיִם שֶׁאֵין
לָהֶם גּוֹוֶן מִיּוֹחַד בְּעֶצְמוֹתָם,

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

אֲלֹא שֶׁגוֹוֶנָם מִשְׁתַּנָּה וּמִתְהַפֵּךְ לְפִי אוֹפֶן
גּוֹוֶן הַכֵּלִי – אִם אֲדוּם כו’;

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.

² (חִגְיָגָה יב, סוּף עֲמוּד א).

³ (בְּבָא קָמָא יז, א).

כִּן הַתּוֹרָה שֶׁרָשָׁה מִבְּחִינַת חֻכְמָה עֵלְיָאָה,

"חֻכִּים וְלֹא בְּחֻכְמָה יִדְעָא"⁴, שְׁהוּא לִמְעַלָּה מִגֶּדֶר הַהִשָּׁגָה וְהַקְבָּלָה.

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.

וְלִכְךָ כָּל הַתּוֹרָה הִיא רַק סִיפּוּרֵי מַעֲשִׂיּוֹת בְּלִבָּר, שְׁאִין בָּהֶם הִשָּׁגָה כָּלֵל בְּעִמְקוֹת הַסּוּדוֹת הַמְּלוּבָּשִׁים 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.⁵

וְאֶפִּילוּ הַדִּינִים הַנֶּאֱמָרִים בָּהּ כְּמוֹ "וַיֹּאמֶר מֹשֶׁה כִּי" (בֹּא יג, ג וְעוֹד), "וַיֹּאמֶר ה' אֶל מֹשֶׁה כִּי" (בֹּא יב, א וְעוֹד), אֵינָם מְפֹרָשִׁים וּמְבֹאָרִים בְּכָל פְּרִטִּיָּהֶם, עַד שֶׁבָּאוּ חֻכְמֵי הַש"ס וּפִירְשׁוּ אוֹתָהּ.

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.⁶

⁴ (תְּקוּנֵי זֹהָר בְּהַקְדָּמָה).

⁵ 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.

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.

ותורה שבעל־פה נקרא "אֶרֶץ" 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 and ideas that we can understand and follow.

והם הם "עדים" לפני המקום ברוך־הוא על ישראל, כי בהם ניכר אם קיימו וקבלו ישראל את התורה והמצוות. **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.**

משום שעל ידי כל מצוה ומצוה ממשיכים גילוי אור אין־סוף ברוך־הוא בתורה, שיהיה בחינת השפעת אור אין־סוף ברוך־הוא בחכמה־עילאה. **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.**

כי מצד עצמו, הוא מרום ומתנשא רבבות מדרגות לאין קץ מבחינת חכמה. וכמאמר ד"לית מחשבה תפיסא ביה"⁷. **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."**

כי אם על ידי השגת התורה, וקיום המצוות ממשיכים גילוי אלהותו יתברך, להיות שורה ומתלבש בהם. **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.**

⁷ (ראה תקוני זוהר שם).

וּכְמוֹ שֶׁכָּתוּב: "וְאַלֶּה הַמִּצְוֹת אֲשֶׁר יַעֲשֶׂה אִתְּם הָאָדָם וְחַי בָּהֶם"⁸ - "בָּהֶם" דִּיּוֹקָא, פִּירוּשׁ: שֶׁמִּמָּשִׁיךְ אֹר אֵין-סוֹף מִחַיֵּי-הַחַיִּים לְהִיּוֹת שׁוֹרָה בָּהֶם כו'.

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.

וְלָכֵן אָמְרוּ רַז"ל⁹: "וַעֲשִׂיתֶם אִתְּם" (קְדוּשִׁים יְט, לו) - "אַתֶּם כְּתִיב - כָּאֵלּוּ עֲשֹׂאוּנִי כו'".

Therefore, our Sages said that the meaning of the verse, **"וַעֲשִׂיתֶם אִתְּם and you shall fulfill them** (the Mitzvos)," is written in such a way that it could be read **"וַעֲשִׂיתֶם אִתְּם 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.

וְזֶהוּ עֲנִין "עוֹסֵק בַּתּוֹרָה לְשֻׁמָּה"¹⁰, וּפִירוּשׁ - לְשֵׁם הַתּוֹרָה עֲצֻמָּה.

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

כִּי עַל יְדֵי זֶה הוּא קוֹרֵא וּמִמָּשִׁיךְ גִּילּוֹי אֹר אֵין-סוֹף בַּתּוֹרָה כֵּן"ל.

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

⁸ (חֲבוּר הַפְּסוּקִים: בְּחֻקוֹתֵי כו, לך. אַחֲרֵי יח, ה).

⁹ (זֶהר חֶלֶק ג בְּחֻקוֹתֵי קִיג, א. וְרָאָה סְנֵהֲדָרִין עַט, ב. וִיקְרָא רַבָּה לַה, ז).

¹⁰ (רָאָה אֲבוֹת רִישׁ פָּרָק ו).

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

וְזֶהוּ שֶׁכָּתוּב (ישעיה מג, ז): "כָּל הַנִּקְרָא
בְּשִׁמִּי וּלְכְבוֹדִי - בָּרָאתִיו, יִצְרָתִיו, אֶף
עָשִׂיתִיו" 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."

"כָּל הַנִּקְרָא בְּשִׁמִּי" הֵינּוּ כָּלֵלוֹת נִשְׁמוֹת
יִשְׂרָאֵל שֶׁבָּרָאם לְכְבוֹדוֹ.

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

"וְאֵין כְּבוֹד אֱלֹא תוֹרָה"¹¹, כִּי הַתּוֹרָה
הִיא בְּחִינַת לְבוּשִׁים - וּכְמוֹ שֶׁכָּתוּב
(תהלים קד, ב): "עוֹטָה אֹר כְּשֶׁלֶמָה".
וְהֵינּוּ כְּמֵאמַר רַ"ל, ד' רַבִּי יוֹחָנָן קֳאֲרִי
לְמֵאנִי - מִכְּבוֹדוֹתָ¹².

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.'"

שֶׁהוּא כְּמוֹ עַל דֶּרֶךְ מִשָּׁל - הַמֶּלֶךְ אֵין
רוֹאִים אוֹתוֹ כִּשְׁהוּא עָרוֹם¹³, זוֹלָתִי
כִּשְׁהוּא מְלוּבָשׁ בְּלְבוּשׁ מַלְכוּת.

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

אֲךָ הַמֶּלֶךְ בְּעֶצְמוֹ וּבְכְבוֹדוֹ אֵין דֶּרֶכּוֹ
לְהַלְבִּישׁ אֶת עֶצְמוֹ, זוֹלָתִי שֶׁהָעֶבֶד
מְלַבִּישׁ אוֹתוֹ כו'.

However, the king does not usually get himself dressed in the royal garments. Rather, a servant dresses him.¹⁴

¹¹ (אבות פֶּרֶק ו, מִשְׁנָה ג).

¹² (שְׁבֶת קִיג, א).

¹³ (סְנֵהֲרִין 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. 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 כִּן מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ
בְּרוּךְ־הוּא: כְּמוֹ שֶׁהוּא בְּעֶצְמוֹתוֹ אֵי
אֶפְשָׁר לוֹ לִהְיוֹת מוֹשֵׁג וּמִתְגַּלָּה
בַּנִּבְרָאִים, ד' לִית מַחֲשָׁבָה תִּפְיֶסָא בִּיה'.

כִּי אִם עַל יְדֵי שְׂמִתְלַבֵּשׁ בַּתּוֹרָה, שֶׁהִיא
חֻקָּמָתוֹ וּרְצוֹנוֹ בְּרוּךְ־הוּא. וְהַלְבָּשָׁה זֶה
הוּא עַל יְדֵי יִשְׂרָאֵל דּוֹקָא כּו'.

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.

וְזֶהוּ "וְדַבַּרְתָּ בָּם" (וְאַתָּחֲנֹן ו, ז): "וְדַבַּרְתָּ"
הוּא מְלִשּׁוֹן הַנְּהִיגָה וְהַמְשָׁכָה, כְּמוֹ
"יְדַבֵּר עַמִּים כּו'" (תְּהִלִּים מז, ד).

This is also the meaning of “וְדַבַּרְתָּ וְבָם-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 the meaning of the word in the verse, (Tehilim 47:4) “יְדַבֵּר עַמִּים-may He (Hashem) cause the nations to follow our instructions.”

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

"בם" היינו המְשַׁכֵּת אור אין-סוף
בהתורה.

Thus, the inner meaning of "וּדְבַרְתָּ בָּם" is:

"וּדְבַרְתָּ-you should draw down"

"**into** **them** (into 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 שֶׁאֲנֹכִי" - מֵהוּתוֹ
וְעֲצֻמּוֹתוֹ יִתְבָּרֵךְ - "מִצְוָה" - לְשׁוֹן
הַתְקַשְׁרוֹת וְהִתְחַבְּרוֹת כו'.

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 "**מִצְוָה**," 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."

וְהִכָּח הָיָה שֵׁשׁ בְּנֵפֶשׁ לְגֵרוֹם הַמְּשַׁכֵּה
זֶאת עַל יְדֵי הַתּוֹרָה, הוּא עַל יְדֵי הַתְּפִלָּה
שֶׁקֶדְמָה 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 "הָאוֹמֵר 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,**"

¹⁵ (יבמות קט, ב).

מִפְּנֵי שְׁצָרֶיךָ לְהִיּוֹת תַּחֲלָה בַּחֲנִינָה
וְאַהֲבָתָה בְּקִרְיַת-שְׁמֵעַ, לְמַסּוֹר נַפְשׁוֹ
בְּ"אַחַד"¹⁶.

וְעִנֵּין מְסִירַת-נַפֶּשׁ אֵינוֹ כְּמוֹ שְׁסוּבֵרִים
הָעוֹלָם שֶׁהוּא הִצְעָקָה בְּהִתְלַהֲבוֹת
בְּרַעַשׁ,

אֵלָא הוּא כְּמוֹ שֶׁכָּתוּב (תְּהִלִּים כה, א):
"אֵלֶיךָ ה' נַפְשִׁי אֶשָּׂא", שְׁאִינוֹ רוֹצֶה
לְהִיּוֹת יֵשׁ וְדָבָר נִפְרָד, אֵלָא לְהִיּוֹת
בַּחֲנִינָה בִּיטוּל, לְשֵׁאת נַפְשׁוֹ וְרוּחוֹ אֵלָיו
יִתְבָּרֵךְ, שֶׁהוּא מְקוֹר הַחַיִּים, דְּכוּלָּא
קָמִיָּה כְּלָא חֲשִׁיבִי¹⁷;

"לָךְ ה' הַגְּדוּלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּחַ
וְהַהוֹד כִּי-כָל בְּשָׁמַיִם וּבָאָרֶץ לָךְ יְהוָה הַמַּמְלָכָה
וְהַמִּתְנַשֵּׂא לְכָל לְרֹאשׁ:" (דְּבָרֵי הַיָּמִים א' כט, יא)

שְׁבַחֲחִינָה "גְּדוּלָּה", שֶׁהִיא בַּחֲנִינָה
הַתְּפֹשְׁטוֹת חֲסִדוֹ יִתְבָּרֵךְ לְהִיּוֹת

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

¹⁶ (רָאָה ב' ח בְּטוֹר אוֹרַח חַיִּים רִישׁ סִימָן סא. פְּרִי עֵץ חַיִּים שְׁעַר הַקִּרְיַת שְׁמֵעַ פֶּרֶק יב).

¹⁷ (זֶהָר חֶלֶק א בְּהַקְדָּמָה יא, ב).

הַעוֹלָמוֹת, "אֶלֶף אֲלָפִין כו"¹⁸, הוּא "לֶךְ
ה'" - בְּבַחֲיִנַת בִּיטוּל, כִּי קִמְיָה יִתְבָּרֵךְ -
כֹּלָא כו'.

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.

וְ"אֵימָתִי גָדוֹל?" - כִּשְׁהוּא "בְּעִיר
אֶלְקִינוּ"¹⁹ (תהלים מח, ב), הֵינּוּ בְּחִינַת
צִירוּפֵי אוֹתִיּוֹת מַעֲשֶׂה מֵאֲמֻרוֹת
שְׁמִחָה עוֹלָמוֹת הַנִּבְרָאִים, שֶׁשָּׁם יֵשׁ
בְּחִינַת גָּדוֹלָה וְהַתְפָּשֻׁטוֹת כו'.

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.²⁰ On that level of creation, Hashem's greatness and

¹⁸ (דְּנִיָּאל ז, י): "אֶלֶף אֲלָפִין יִשְׁמְשׁוּנָה וְרַבּוֹ רַבְּבִין קִדְמוּהִי יְקוּמוּן".

¹⁹ (זֶהֱרַ חֶלֶק ג וִיקָרָא 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:

The Kabbalistic 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.

ועל כן תקנו לנו אנשי כנסת הגדולה
לפני התפלה "שתים לפניך כו", ופסוקי
זמרה -

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 זמרה-Zimra (of Pesukei Dezimra), which means to sing praise to Hashem, is related to the word זמר-Zameir, which means to cut down, as in the phrase, (Yeshaya 25:5)

לזמר עריצים²¹, "רוםמות 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 שמתבונן איך ש"האופנים כו",
ואומרים קדוש", על ידי שמשגיגים
שהוא יתברך מקור החיים, ומגילוי רוח
פיו יתברך הם חיים וקיימים, ואליו
יאָתָה²², ומחמת 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,**

²¹ (על פי ישעיה כה, ה: "זמר עריצים יענה").

²² ("לך יאָתָה" ירמיה י, ז).

נִפְשׁוֹ כו'.

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 גבוהים יותר מהמלאכים²³, מכל מקום צריכים להתבוננות מענין אהבה ויראה של המלאכים, מפני שדברים אלה הם הגורמים שתתחכם גם נפש השכלית, ומה שתפעל גם היא כו'.

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 "ונתתי עשב בשדה לבהמתך" (עקב יא, טו), היינו נפש הבהמית, שמזונה מהמלאכים שנקרא "עשב"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.”

וזהו "בראתיו, יצרתיו, אף עשיתיו" כו' - שהם ג' לבושים - מחשבה, דבור ומעשה:

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

²³ (ראה בראשית רבה יז, א).

²⁴ (זהר חלק א בראשית יח, ב).

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

מחשבה ושכל נקרא בריאה, שהוא יש מאין.

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).

ובכמו שכתוב (איוב כח, יב): "והחכמה מאין תמצא."

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

ודבור הוא בחינת יצירה, כמו הצורה שהיא גילוי החומר בלבד ולא חידוש מעיקרו, וכך הדבור הוא גילוי העולם השכלי.

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.

עשיתיו הוא בחינת מעשה המצות: כמו מלך בשר ודם, שעיקר הכרת מלכותו הוא על ידי המעשה דייקא, שישמעו לפקודתו ולא ישנו את תפקידו - וכך מלכותו יתברך כתיב (תהלים צג, א): "ה' מלך גאות לבש כו".

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.”

ו"אל יאמר אדם אי אפשי בבשר חזיר,
אלא אפשי אבל מה אעשה אבי
שבשמים גזר כו"²⁵,

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."**

שהוא ענין "עול מלכות שמים". הגם
שהוא בלתי שכל כלל.

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:

ו"נעוץ סופן בתחילתן כו"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 (ספרא קדושים כ, כו. הובא ברש"י על הפסוק).

²⁶ ("בתחילתן". ספר יצירה פרק א משנה ז).

וְהוּא שֶׁתִּקְנוּ בְּתַפְלַת יוֹצֵר: "וַיַּחַד לִבֵּינוּ
כּו" - כִּי ב' לִבּוֹת 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**: **"and unify our hearts (לִבֵּינוּ)"**, the word for our heart used is **לִבֵּינוּ**, which is the word **"heart-לב,"** spelled with the letter **ב** twice, to give the meaning of two **"hearts,"** meaning two levels of our heart, **since these two "hearts" refer to the inner and outer dimensions of the heart.**

פְּנִימִית הַלֵּב הוּא בְּחִינַת רְעוּתָא
דְּלִיבָא, בְּחִפְיָה וְתִשׁוּקָה אֲמִיתִית
לְדַבְּקָה בּוֹ יִתְבָּרַךְ, כִּי "בָּרָא כְרָעָא דְאָבוּהּ
כּו"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 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" - שֶׁלָּנוּ מִמֶּשׁ.

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 צָרִיךְ לְהִתְבּוֹנֵנוֹת כָּלֵל, כִּי מֵאֲלִיו
תִּתְלַהֵט.

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.**

²⁷ ("דאבוהה". בן - רגל אביו. עץ חיים שער פרקי הצלם פרק א. יונת אלם ריש פרק ב. וראה יבמות ג, א תוספות דבור המתחיל "מקמי").

וְאַמֶּנֶם חִיצוֹנִית הַלֵּב - שֶׁהוּא מַחֲמֵת
נַפְשֵׁי הַבְּהֵמִית שֶׁמְסַתֶּרֶת, וְהוּא מֵה
שֶׁכָּתוּב (עֵקֶב י, טז) "וּמַלְתֶּם אֶת עֲרֶלְת
לְבַבְכֶּם", שֶׁהוּא בְּחִינַת הַהִסְתָּרָה
שֶׁמְסַתֶּרֶת אוֹר קְדוּשַׁת ה'.

וְעָלֶיהָ כָּתִיב (שֵׁם): "וּמַלְתֶּם כּוֹ" -
שֶׁצָּרִיךְ לְהַעֲבִיר עָרְלָה זוֹ הַמַּפְסָקָת,

עַל יְדֵי הַהִתְבּוֹנְנוֹת בְּכָל הַמְּבוֹאֵר בְּעֵנִין
פְּסוּקֵי דְזִמְרָה - "וְהָאֻפָּנִים וְחֵיּוֹת הַקֹּדֶשׁ
בִּרְעֵשׁ גָּדוֹל מִתְנַשְּׂאִים לַעֲמַת הַשָּׁרָפִים, לַעֲמַתָּם
מִשְׁבָּחִים וְאוֹמְרִים: בָּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ: כּוֹ".

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 Pesukei 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.

וְלַעֲתִיד־לָבֹא כְּתִיב (נִצְבִּים ל, ו): "וּמִלְּה' אֶלְקֶיךָ אֶת לִבְּךָ וְאֶת לֵב זָרְעֶךָ לְאַהֲבָה אֶת ה' אֱלֹהֶיךָ בְּכָל לִבְּךָ 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, 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 יְדֵי זֶה יִהְיֶה "וְיִחַד לְבָבֵינוּ 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 "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.

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.

וּבַעֲשֻׁרֵת יָמֵי תְּשׁוּבָה כְּתִיב (תְּהִלִּים קל, א): "מִמְעַמְקֵי קְרֹאֲתֶיךָ הוֹי"ה" - מִעוֹמְקֵי דְלִיבָא, פְּנוּמִית־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,

"בִּקְשׁוּ פָּנַי כו', אֶת פְּנֵיךָ ה' אֲבֹקֶשׁ"

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

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

שָׁגם לְמַעַלָּה יֵשׁ פְּנִימִיּוּת וְחִיצוֹנִיּוּת -
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 חִיצוֹנִיּוּת, “דְּכוּלָּא
קָמִיָּה כְּלָא חָשִׁיב”.

The level of “מְמַלֵּא-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.

וּבִאֲתָעֲרוּתָא-דְּלִתָּתָא נִתְעוֹרֵר פְּנִימִיּוּת
אֱלֹהוֹתוֹ - ‘סוֹבֵב כָּל עֲלָמִין’ כּו’.

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 “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 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):

"אַל תַּט בָּאֶף עֲבָדְךָ" (תהלים כז, ט): הִינֵנוּ כִּי יֵשׁ עָבֵד 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]."

וְ"אַבְרָהָם אֹהֵבִי" (ישעיה מא, ח) – לְמַעַל מִבְּחִינַת עָבֵד, כִּבְּיָן 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 עָלִי-הַשְּׁלוֹם: שְׁלֹא יִהְיֶה מִבְּחִינַת עָבֵד שְׁלֵמָה, אֶלָּא מֵעָבֵד שְׁלֵמָה.

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).

וְכֵן "מֹשֶׁה עֲבָדִי" (יהושע א, ב), "דָּוִד עֲבָדִי" (שמואל 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.

וְזֶהוּ שֶׁכָּתוּב "בָּאֶף עֲבָדְךָ" שֶׁהוּא כְּמוֹ

And this is the implication of the verse, "Do not cast away בָּאֶף-with

שְׁכָתוֹב "אֵף עָשִׂיתִיו" כו' - בְּחִינַת
מַעֲשֵׂה בְּלִי טַעַם, כְּעֶבֶד שֶׁמְשַׁרֵּת לִפְנֵי
אֲדוֹנוֹ וְעוֹשֶׂה רְצוֹנוֹ, אֵף שֶׁאֵין לוֹ טַעַם
לְכָל דְּבָר כו'.

anger, your servant.” The term
“בָּאֵף,” which can mean “with anger,”
can also mean, “with ‘also,’” **as in the
verse, “אֵף-also I [Hashem] have
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 “אֵף,” which can mean either ‘anger’ or
‘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 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 יְחוד ב' לְבָבוֹת בְּקִרְיַת-שְׁמַע,
יִהְיֶה אַחֵר כֵּךְ הַהִמְשָׁכָה עַל יְדֵי הַתּוֹרָה
- "כָּל הַנִּקְרָא בְּשֵׁמִי לְכָבוֹדִי בְּרִאֲתִיו יִצְרֵתִיו
אֵף עָשִׂיתִיו 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.”**

וּלְפִיכֵךְ נִקְרָאִים "עֵדִים" - "הַעֲדוּתִי בָכֶם
כו'," עַד שֶׁאָמַר: "הָאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְּרָה.
וְתִשְׁמַע הָאָרֶץ אִמְרֵי-י: כו', יַעֲרוֹף כַּמָּטָר
לִקְחִי, תֹּזֶל כִּסֵּל אִמְרֵתִי 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 יֵשׁ ב' בְּחִינוֹת בַּתּוֹרָה:

This is because there are two levels of the Torah:

הָאֶחָד "תְּלִמּוּד שֶׁמְבִיא לַיָּדִי מַעֲשֶׂה"²⁸,
שֶׁהוּא לְלִמּוּד בְּדֵי לִידַע הַדִּין אִם יוֹצֵר
לְמַעֲשֶׂה כּו', וּבְהִרְהוּר לֹא סָגִי עַד שֶׁיֵּדַע
וַיּוֹחֶק בְּלִיחַ לְבּו כּו'.

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.

וְעַל זֶה הוּא שֶׁכָּתוּב "יַעֲרוֹף כַּמָּטָר כּו",

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

כִּמוֹ שֶׁכָּתוּב²⁹: "כִּי כַּאֲשֶׁר יֵרֵד הַגֶּשֶׁם
כּו", וְ"עֲשֵׂה אֶת אֲשֶׁר חָפְצְתִּי כּו' וְשָׁמָּה
לֹא יָשׁוּב", "כִּי אִם הִרְוָה אֶת הָאָרֶץ
וְהוֹלִידָה וְהִצְמִיחָה".

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

²⁸ (קְדוּשִׁין מ, ב).

²⁹ (יִשְׁעִיָּה נה, יֵיִא בְּשִׁנּוּי הַסֵּדֶר).

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

וְהָאֲדָמָה יֹאכַל, וּבִכְחַז זֶה יֵאמַר "וְאָהֲבֶתָ כו'".

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."**

וְכֵן בְּחִינַת תּוֹרָה זוֹ הוּא הַנִּקְרָא "עוֹז"³⁰ – שְׁנִיתָן כַּח שְׂיוּכָל לֵימַר "וְאָהֲבֶתָ".

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 full internalize and absorb the message and ideas of his Torah learning, similar to how rain is absorbed into the ground.

וְצָרִיךְ לְהִיּוֹת עַל יְדֵי הַקִּדְמַת הַמְסִירָת – נֶפֶשׁ כְּנ"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.

כְּמוֹ הַגֶּשֶׁם שֶׁהוּא עַל יְדֵי רָעָמִים

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

³⁰ (שִׁיר הַשִּׁירִים רָבָה ב, ג. זֶהר חֶלֶק ב נח, א. וְעוֹד).

וְעַבִּים³¹ 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....



³¹ ("וְהַשְׁמַיִם הַתְּקַדְּרוּ עִבִּים וְרוּחַ, וַיְהִי גֶשֶׁם 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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לכ"ק אדמו"ר נשיא דורנו

שרצונו הק' שכל אחד ואחת ילמדו תורה אור ולקוטי
תורה שעיי"ז מזרזים הגאולה האמיתית והשלימה

לזכות כל ילדי החסידים שיתנו חסידישע נחת לכ"ק
אדמו"ר ולהוריהם שיחיו

ולזכות יוסף יצחק בן ביילא איטא ולאה בת חנה דבורה
רייזל וכל יוצאי חלציהם שיחיו, שיזכו ללמוד חסידות
וליליך בדרכי החסידות, ויפוצו מעיינות אור החסידות

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