



LESSONS IN TORAH OR

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

תּוֹרַה אֹר

פְּרִשְׁת יְתֵרוֹ

דְּבוּר הַמִּתְחִיל

מֹשֶׁה יְדִבֵּר [א]

“Connecting to our Inner Moshe”

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ב"ה Torah Or תורה אור

מֹשֶׁה יְדַבֵּר [א]¹

פֶּרֶשֶׁת יִתְרוֹ דָּף סז, ד - סח, ג

“Connecting to our Inner Moshe”²

In parshas Yisro, the Torah describes how Hashem gave the Torah to the Jewish people. The Sages explain: Hashem first said all the Ten Commandments at one time, but no one could understand this “statement.” Then Hashem repeated the Ten Commandments one at a time. For the first two of the Ten Commandments, Hashem spoke directly to the Jewish people. For the last eight of the Ten Commandments, Hashem said them to the Jewish people through Moshe Rabeinu.

At that time, Hashem gave Moshe the power to speak so loudly that the entire Jewish people heard every single word he said loud and clear.

(א) Chapter 1

“מֹשֶׁה יְדַבֵּר וְהָאֱלֹהִים יַעֲנֵנוּ בְּקוֹל”
- (פֶּרֶשֶׁתְנוּ יט, יט)

“Moshe would speak, and Hashem would ‘answer’ him with [amplifying the volume of his] voice.” (Yisro, 19:19).

¹ (דבור המתחיל “מֹשֶׁה יְדַבֵּר” וביאורו: תורת חיים דבור המתחיל “מֹשֶׁה יְדַבֵּר” [שמות חלק ב רנו, א]. אור התורה [יתרו, שמות כרך ג] דבור המתחיל “הַגָּהוֹת לְדַבּוֹר הַמִּתְחִיל מֹשֶׁה יְדַבֵּר שְׁבוּתָהּ אֹר” [עמוד תתלג], ודבור המתחיל “לְבָאֵר הַדְּבָרִים עַל פֶּסוּק מֹשֶׁה יְדַבֵּר” [עמוד תתנא]. לקוטי תורה שיר השירים “ביאור לדבור המתחיל יונתי” [עמוד יז, ג]. - ציון כבוד קדושת אדמו"ר.

נאמר בחג השבועות תקס"ו בליאזני. לפנינו הנחת המהרי"ל. נוסח אחר - הנחת אדמו"ר האמצעי - נדפס בספר המאמרים תקס"ו חלק ב עמוד תנר, ובאריכות - בתורת חיים הנ"ל. המאמר עם הגהות הצמח צדק - אור התורה יתרו עמוד תתמג. תתלג.

בהמשך להמאמר נאמרו ב' ביאורים - נדפסו לקמן “ביאור על הנ"ל” ו”מֹשֶׁה יְדַבֵּר” הב'. וכן המאמר דבור המתחיל “מִרְאִיהֶם וּמַעֲשֵׂיהֶם”.

² To mention: The sefer “Chassidus Mevueres” for Yomim Tovim was also helpful in the preparation of this translation.

Rashi explains: When Moshe would say over the last eight of the Ten Commandments, Hashem would “answer him” regarding the need to make his voice loud enough for everyone to hear. In other words, according to the simple meaning of the verse, Hashem did not answer back to Moshe’s statements like in a conversation. Rather, Moshe needed Hashem to make his voice very loud and powerful to reach everyone, and Hashem “answered” that need by providing him with the power to project his voice throughout the entire camp of the Jewish people.

In fact, Hashem was the One telling Moshe what to say, and Moshe was just repeating Hashem’s words to the people. So, in fact, Moshe was responding to Hashem’s message to him by saying it over to the Jewish people; while Hashem “answered” his need for voice amplification.

However, according to the following Gemara, the explanation of the verse would be very different:

בְּקוֹלוֹ שֶׁל מֹשֶׁה³ On the word for “בְּקוֹל-with voice” the Gemoro says that Hashem spoke **“בְּקוֹלוֹ שֶׁל מֹשֶׁה-With the same voice level as Moshe,”** (Berachos, 45a).

The Gemara there explains the verse as follows: “Moshe would speak, and Hashem would answer him back in the same tone of voice and volume of loudness as Moshe.”

The Gemara uses this as a proof for the following: When the Torah reader recites a verse in the public Torah reading, the person translating it into Aramaic for the people to understand cannot speak louder than the one who read the verse in the original Hebrew.

This Gemara implies that first Moshe spoke, and then Hashem responded by “translating” it and saying it over again in simpler words to the Jewish people. This is a very puzzling explanation of the verse.

וְלִהְיוֹן, כִּי לֹא פִּירֵשׁ בְּכַתּוּב: מֶה דָּבָר מֹשֶׁה וְמֶה עָנָהוּ ה'.

We need to understand the above explanation on the verse from the Gemara. **For, the verse did not specify what Moshe said and what Hashem answered him.**

³ (בְּרַחוֹת מֶה, א).

According to the Gemara that the verse means that Moshe would speak and Hashem answered back according to the voice of Moshe, it isn't clear what Moshe said that Hashem answered him back.

דְּלֹא קָאִי עַל עֲשֶׂרֶת הַדְּבָרוֹת, דִּהָא:
 "אֲנֹכִי וְלֹא יִהְיֶה לְךָ מִפִּי הַגְּבוּרָה
 שְׁמַעְנִי"⁴.

What is certain is that **it is not referring to the Ten Commandments, since**, as is says in the Gemara (Makos 24a): “the first commandment, which is to believe and know that **“I am Hashem who took you out of Egypt,”** and the second commandment which is **“לא יהיה לך -You must not have any other Deities besides for Me,”** we heard directly from the Almighty Hashem himself.”

So, we know that we didn't hear the first two of the Ten Commandments from Moshe at all, rather, from Hashem directly.

וּכְתִיב (וְאַתְחִנֶּן ה, ה): "אֲנֹכִי עוֹמֵד
 בֵּין ה' וּבֵינֵיכֶם [. .] לְהַגִּיד וְגו'" -

And it is written regarding the last eight of the Ten Commandments: **“I [Moshe] stood between Hashem and you [the Jewish people] ... to tell you the words of Hashem,”** (Devarim, 5:5).

The simple meaning of this verse is that during the last eight of the Ten Commandments, Hashem would tell Moshe what to say, and Moshe would say it over to the Jewish people.

הָרִי שֶׁלֹּא נֶאֱמַר בּוֹהַ הָעֲנִינִן שְׁמֹשֶׁה
 הוּא הַמְדַּבֵּר וְהַקְדוֹשׁ בְּרוּךְ־הוּא
 הָעוֹנֶה.

So, it does not say anywhere in this passage of the Torah describing the Ten Commandments **that Moshe was the one who spoke first and afterwards Hashem repeated his message.**

⁴ (מכות כד, א. ראה מורה נבוכים חלק ב פרק לג. תנא פּרָק כ).

The first two commandments were said directly by Hashem, without Moshe saying anything at all. The last eight of the Ten Commandments, Hashem spoke first to Moshe, telling him what to say. Thus, according to the simple reading of the verses, we don't anywhere in the process of the Giving of the Torah on Mount Sinai that Moshe spoke first and Hashem answered him verbally.

So how can the Gemara (in Brachos) interpret the verse to mean that Hashem answered back to Moshe's words? How can we understand the verse according to this Gemara?

וגם להבין: And we also need to understand:

מהו "ידבר" ומהו "יענו" - לשון עתיד או הווה -

Why does the verse say that Moshe "would speak," and that Hashem "would answer him" i.e., Moshe's words, **which is the language of future-tense or present-tense?**

והיה ליה למימר: "משה דבר והקדוש ברוך הוא ענהו."

It should have said, "Moshe spoke and Hashem answered after him," in past tense?

Since this is something that already happened in the past, at the time of the Giving of the Torah, why is it written in present or future tense?

הענין הוא,

The idea through which we will understand the answers to the above questions **is:**

דאיתא בגמרא⁵, דאמר רב יוסף: "אי לא האי יומא דקא גרים, במה יוסף איכא בשוקא."

It says in the Gemara (Pesachim 68b) that Rav Yosef said, "If not for this day of Shavuot, which caused me to become spiritually great, I would be like any other Yosef in the marketplace."

ולאבין מעלת "האי יומא" דוקא,

We need to understand the special quality of "this day" of

⁵ (אילולי היום הזה שגרים, במה יוסף ישנם בשוק. פסחים סח, ב. וברש"י: "שלמדת תורה ונתרוממתי, הרי אנשים הרבה בשוק ששמן יוסף ומה ביני לבינם.")

שהוא יום מתן-תורה?

Shavuot specifically, which is referring to the day of Matan Torah, (the Giving of the Torah).

ומהו ענין מתן התורה -

And in general, we need to understand: **what is the idea of the accomplishment of Matan Torah?**

והלא "קיים אברהם אבינו עליו-
השלום את כל התורה עד שלא
ניתנה,⁷ ואפילו עירובי תבשילין"⁸,

Is it not clearly stated in the Gemara (Yoma 28b) that: **"Avraham our forefather fulfilled the entire Torah, even before it was given, and this included even the laws of Eruv Tavshilin,"**⁶

מפני שלמד את כל התורה [כולה]
(כו)⁹ עד שלא נתנה,¹⁰

He was able to do this **because he learned the entire Torah before it was given.**

וכמו שכתוב (תולדות כו, ה):
"וישמר משמרת, מצותי, חקותי
ותורתי";

As it is written (Bereishis 26:5, see Rashi), that Hashem said He would reward Avraham **"because he [Avraham] kept My**

⁶ The term "Eiruv Tavshilin": When Yom Tov occurs on Erev Shabbos, one may not prepare for Shabbos on the Yom Tov by cooking for Shabbos, unless he "started" the cooking process before Yom Tov by setting aside challa and cooked food for Shabbos on Erev Yom Tov. This is only a Rabbinical decree, since, Min HaTorah one may cook on Yom Tov whatever he can eat on Yom Tov, even if his intention is to use that food for Shabbos, since he can technically eat it on Yom Tov itself. The Rabbis decreed that one should only cook on Yom Tov for Shabbos in the above manner, to not give the impression that he is lacking respect for Yom Tov by preparing for Shabbos on that day. Even though this is only a Rabbinical decree, nonetheless, Avraham Avinu kept this decree thousands of years before the Rabbi enacted it.

⁷ (יומא כח, ב. ראה קידושין פב, א).

⁸ (יומא שם. בראשית רבה פרשה צה ובכמה מקומות).

⁹ (תורה טז: בדפוס ראשון: התורה כולה).

¹⁰ (בכתב יד 1824 ליתא).

‘safeguards’ (enacted to distance oneself from sin, i.e., the Rabbinical enactments), **My commandments** (that are logically understood), **My decrees** (that are not logically understandable), **and My Torahs** (i.e., both the Written and the Oral Torah).”

We see from this verse, as explained in the Gemara Yoma (quoted in Rashi) that Avraham knew all the laws of the Torah, even the future Rabbinical enactments, and kept all of them, hundreds of years before the Torah was given.

וּבְיָדָי לִימַד גַּם בֶּן לִיצְחָק בְּנוֹ¹¹;
וְיִצְחָק לִימַד לְיַעֲקֹב וּבְנָיו—

He certainly also taught these laws to Yitzchak, his son; and Yitzchak certainly taught it to Yaakov and his children.

ומה חדוש נתחדש בנתינתה?

So, concluding the question, **what novelty was acquired through the Torah being “given”** to the Jewish people at Mount Sinai that they did not have already?

אָךְ הִנֵּה נִדְעָ עֲנִין הַמִּצְוֹת, דְּרַמ"ח
פְּקוּדִין אֵינּוּן רַמ"ח אַבְרִין
דְּמַלְכָּא¹².

Now, to answer this question, we need to explain that **it is known regarding the idea of mitzvos, that, “The 248 mitzvos are the 248 ‘limbs’ of the King”.**

וְלִכְאוּרָה אֵינּוּ מוֹבֵן לְשׁוֹן "אַבְרִין",
וְהֵלֵא "אֵין לוֹ דְּמוּת הַגּוּף וְכוּ"¹³?

The expression “limbs” is seemingly not understood — for we know that “He (Hashem) **does not have any bodily form whatsoever,**” so what is meant by

¹¹ (בראשית רבה פרשה צה, ג.)

¹² (רמ"ח מצות הם רמ"ח אברי המלך. ראה תקוני זהר תקון ל.)

¹³ ("אינו גוף". פיוט "יגדל". על פי פירוש המשניות להרמב"ם סנהדרין פרק חלק, היסוד הג').

calling the mitzvot “limbs” of Hashem, as it were?

אך יובן על פי מה שכתוב בזהר דכל
מעשה המצות הן "לא תקנא רזא
דשמייה"¹⁴, שבמצוה זו ממשיך שם
זה, ובמצוה זו ממשיך שם זה.

The answer to **this** will be understood based on what is written in the Zohar, that all actions of mitzvot are done in order “To establish the revelation of the secret inner dimension of His ‘Name,’ i.e., Sefiros,” — that through a specific mitzvah, he draws down the secret essential Light of Hashem into **this specific Name** (Sefira) of Hashem associated with this mitzvah, and through another mitzvah, he draws down **this** this revelation into a different Name (Sefira) of Hashem.

והענין: **And the idea (explanation) of this is:**

To better understand the following, a preface:

The way Hashem interacts with creations is through the Sefiros of Atzilus. These Sefiros have two aspects, the Keili-Vessel, and the Or-Light. The “Keili” is the specific method of interaction Hashem uses, such as Wisdom, Kindness, Severity etc. The “Light” is the power and Life-force from Hashem that becomes manifest through that method of the Keili. In other words, Hashem’s True Light is Infinite and undefinable. For Hashem to interact with us at our level, He contracts and filters out the “infinite” aspect of the Light so that a “Kav/single ray” of His Light can be limited into specific definable expressions. This Light of the Kav is still too lofty to actually reach us without becoming limited in the Keili of each Sefira, bringing the Light into a limited expression that the worlds can handle and interact with.

For example, when Hashem gives kindness to a person, by giving them a child, for example, there are several aspects involved: 1- There is Hashem

¹⁴ (לתקן סוד שמו. כן הובא בכמה מאמרי חסידות בשם הזהר וצריך עיון מקומו. וראה ד"ה החודש הזה לכם, פרשת שמני מברכים חדש ניסן תשי"ט סעיף ב' ובהנסמן שם.)

as He is Infinite, the source of all blessings, 2- then He limits Himself into a His Kav of a ray of Light that comes into Atzilus, 3- then His Kav of Light comes into the Keili of the Sefira of Chesed-Kindness of Atzilus, 4- then this kindness produced in Chesed of Atzilus descended through Malchus of Atzilus and the Sefiro of Beriah, Yetzira, and Asiya, until it comes down into the physical world as physical baby that is born.

On the one hand, Hashem Himself is personally involved of every detail of the process from the Infinite Light until the maternity ward. So, you can say that a child is just “a gift from Hashem Himself.” But the question is, which of those stages of the process that Hashem used are completely united with Hashem and are therefore essentially holy, and which are merely “messengers” of Hashem, but are not themselves Divine, per se. All the levels described that are in Atzilus or higher are considered not merely messengers of Hashem, but as Hashem extending Himself towards us, as it were, and are therefore essentially holy.

But even in those levels of Atzilus, there is a difference between the Keilim (plural of Keili) of the Sefiros and the Light of the Sefiros. The Light of Hashem directly shows on its absolute connection to Hashem Himself. The Keilim do not have that obvious connection, and only because the Light comes into them do we see their connection to Hashem Himself.

It is this Light that binds the Keilim of the Sefiros with Hashem Himself, so that they are considered an extension of Hashem, as it were, so that it is Hashem Himself who relates to us in way of Wisdom and Kindness etc. through the Keilim of the Sefiros.

This Light is referred to as the “the Seven Names of Hashem that may not be erased.” A name allows you to relate to someone in a certain context, e.g., by calling him doctor so and so you relate to him in terms of medical knowledge, and by calling him Rabbi so and so you relate to him in terms of Torah knowledge. So too, the Names of Hashem allow us to relate to Hashem in certain contexts, in this case, these Seven Names allow us to relate to Hashem in the context of the seven “emotional” Sefiros through which Hashem is more directly involved in interacting with creations than He is when He is expressed in the three “intellectual” Sefiros.

(Actually, there are really Ten Name of Hashem that may not be erased, corresponding to the His Light that comes into the Keilim of all Ten Sefiros. But we usually refer to Seven out of those Ten Names, since the seven Sefiros of Ze’eir Anpin and Malchus are more directly involved with the creations than the higher Sefiros of Chochma, Bina, and Daas, which are a step removed from the creations.)

For example, the Name “א-ל” represents the Light of Hashem that comes into the Sefira of Chesed-Kindness, enabling us to relate to Hashem in a way of Kindness, so that it is “Hashem’s Kindness,” i.e., Hashem as manifest in kindness. The Name “אלקים” represents the Light of Hashem that comes into the Keili of Gevura-Severity, so that we can relate to Hashem in way of Gevura.

This is true of all interactions between Hashem and people, that Hashem puts Himself, as it were, into His Light, and with that, into His Keilim of the Sefiros of Atzilus, so He can relate to us on our level, as it were.

However, as the maamar will explain, when we do mitzvos, this process takes place on a deeper level. When a Jew does a mitzvah, they bring down into the Sefiros a deep, hidden, and essential Light of Hashem that is above and beyond all the limitations of the world of Atzilus, and of all worlds and levels.

This deep Light is called “the secret” part of His Name. Since “His Name” refers to the His Light that he expresses in the Keilim of Atzilus, the “secret part of His Name” refers to the secret hidden dimension of this Light, the ultimate essence of this Light that is usually not revealed in the Sefiros.

For example, when a patient goes to a doctor and calls him “doctor Ploni,” that causes Dr. Ploni to turn to him and relate to him with all his medical knowledge and experience. But if the son of Dr. Ploni calls him “tatti/daddi.” Then Dr. Ploni turns to his son with his entire essence, a level far deeper than he is as just “Dr. Ploni.” When we do a mitzvah, it brings from Hashem’s Essence into the Sefiros, on a level far deeper than it was previously bound up with Hashem.

Even though this process is true in general, that all mitzvos connect all the Sefiros to the Essence of Hashem, but, more specifically, each mitzvah has a special connection a different Sefira, and elevates it to the Essence of the Hashem through the fulfillment of that specific mitzvah.

בִּי שְׁמוֹתָיו שֶׁל הַקָּדוֹשׁ בְּרוּךְ-הוּא
הֵם “שִׁבְעָה שְׁמוֹתָיו שְׂאִינָן
נִמְחָקִין”¹⁵.

**For the Names of Hashem are
“Seven names that may not be
erased”** after written, for they are
very holy.

¹⁵ (שבועות לה, סוף עמוד א. רמב"ם הלכות יסודי התורה פרק ו הלכה ב. טור ושלחן
ערוך יורה דעה סימן רעו סעיף ט. שלחן ערוך אדמו"ר הו"ק אורח חיים סימן פה סעיף ג).

וְהֵם הֵם בְּחִינַת הַתַּפְשׁוּת הַחַיּוּת
וְהַשְׁפָּעָה¹⁶ לְהַתְהוּוֹת מִדּוּתָיו יִתְבָּרַךְ
- "לֵךְ ה' הַגְדוֹלָה, וְהַגְבוּרָה,
וְהַתְפָּאֶרֶת וְגו'" (דְּבָרֵי הַיָּמִים א' כט,
(א),

Now, these seven Names are the expression and flow of Life-force from Hashem that brings into existence the seven 'Emotional' Attributes of Hashem, as it were, through which He creates the worlds, which are hinted to in the verse, **"Yours, Hashem, are greatness, might, splendor, triumph, and majesty, yes, all that is in heaven and on earth; to You, Hashem, belong kingship and preeminence above all,"** (Divrei Hayomim I, 29:11),

שְׂאִינָן אֵלָא בְּחִינַת שֵׁם לְבַד, עַל דֶּרֶךְ
מַשָּׁל כְּמוֹ הַשֵּׁם, שְׂאִינָנו אֵלָא לְזוּלָתוֹ
שִׁיקְרָאנוּ בְּשֵׁמוֹ;

which are only like the idea of a name — like the idea of a name for us humans, that it is only needed for someone else so he can call him by his name, and the person himself can exist "by himself" without a name at all.

Just as a name is only used to call to someone other than yourself, Hashem's "Names" are His expression that allow us to relate to Him in finite ways, such as "Hashem who does kindness," or "Hashem who punishes the wicked." This is the idea of the seven Names of Hashem than cannot be erased: Hashem's Light and Life-force that He expresses Himself to us with through the seven Sefiros of Ze'eir Anpin and Malchus, which are referred to as "His attributes."

כִּי הוּא יִתְבָּרַךְ "רַם וְנִשְׂא וְכו'" (יִשְׁעִיָּה
נז, טו). וְכִמּוֹ שְׂכָתוֹב בְּתִקּוּנֵי זוֹהַר¹⁷:
"לֹא מִכָּל אֵלִין מִדּוּת כָּלֵל", וְ"אֲנִת
הוּא חֲכִים וְלֹא בְּחֻכְמָה יִדְעָא".

For Hashem Himself is **"High and lofty etc."**, (Yeshaya, 57:15), and as it is written in the introduction of the Tikunei Zohar, **"He is not comprised of any of these 'Emotional' Attributes at all,"** and that **"You**

¹⁶ (וְהַשְׁפָּעָה בְּכֶתֶב יָד הַנ"ל: וְהַשְׁפָּעָה)

¹⁷ (בְּהַקְדָּמָה, "פֶּתַח אֱלֹהִיו").

have wisdom, but not the type of wisdom that is knowable to creations."

I.e., by Himself, Hashem is beyond being related to in terms of emotional attributes that we have, or in terms of wisdom that we can understand.

כִּי הַחֲכָמָה הַיְדִיעָא הִיא בְּנִבְרָאִים,
שְׁנִקְרָאת בְּשֵׁם חֲכָמָה, שְׁהִיא
הַשְׂכָּלָה לְהַשְׂכִּיל דְּבַר מוֹשְׁכָּל.

For, "wisdom that is knowable" refers to wisdom that **creations** possess — **which we call "wisdom"** since it is the **intellectual power to comprehend things that are understandable** to humans.

אֲבָל אֶצְלוּ יִתְבָּרַךְ לֹא שִׁייר זֶה.

But regarding Hashem Himself, it is not possible to describe Him as possessing this limited type of wisdom relating to things of the physical world.

In other words, without Hashem limiting Himself to come down to the level of the Sefiros, we could not relate to Him even with our highest faculty of wisdom, since His Wisdom is of an altogether different category of wisdom than the comprehension of any creation.

כִּי אֶפִּילוּ בְּחִינַת הַמַּחְשְׁבָה, שְׁהִיא
לְמַטָּה מִחֲכָמָה, נֶאֱמַר עָלֶיהָ (יִשְׁעִיָּה
נָה, ח) : "כִּי לֹא מַחְשְׁבוֹתֵי
מַחְשְׁבוֹתֵיכֶם וְגו'."

For, even Hashem's "thoughts," which are lower than His Wisdom, are beyond our comprehension, and it is said regarding this "For My thoughts are not in the realm of comprehension of your thoughts." (Yeshaya, 55:8).

Since Hashem's "wisdom" and "thoughts" are in a completely differently category than ours, we should not even be able to describe them with the same terms as our wisdom and thoughts. Why are they called "wisdom" and "thoughts"?

אֵלָּא שְׁנִקְרָאת חֲכָמָה וּמַחְשְׁבָה, לְפִי
שְׁהִיא מְקוֹר הַמַּחְשְׁבָה וּמְקוֹר

The only reason why we call them Hashem's "wisdom" and "thoughts" is because they are

הַחֲכָמָה. the source of creating our wisdom and thoughts.

וְכִמוֹ שֶׁכָּתוּב (תְּהִלִּים לו, י): "כִּי עִמָּךְ
מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה אוֹר". As it is written, "For with You (Hashem) is the source of life; from 'Your Light,' we will see light." (Tehillim 36:10)

In the version of this maamar as it appears in Maamarei Admur Hazakein 5566 (vol. 2, p. 456) this is explained:

Everything in the created worlds has a source in the Ten Sefiros of Atzilus, which come into being through Hashem's power of limiting Himself, as it were, known as Tzimtzum. This is what the verse means "For with You is the source of life," meaning, in Your Sefiros is found the source of all living things. The verse continues to say that "from 'Your light' we shall see light," from Hashem's Light and revelation in the Sefiros of Atzilus, referred to as "Your Light," there comes into being a lower level of light that is visible to the creations, "we shall see light." I.e., the Light of Hashem that shines in the Sefiros is the source of the more limited type of revelation in the created worlds, which is known as "הארה דהארה-a lesser light reflected from a greater lighter."

פִּירוּשׁ: "בְּאוֹרְךָ" - בְּשִׁנְיַת הָאוֹר
לְמַטָּה, אֵינִי "נִרְאָה" וּמוֹשֵׁג "אוֹר"
הַחֲכָמָה וְהַמְחִשְׁבָּה כו'.

The meaning of "בְּאוֹרְךָ-From 'Your Light'" is Hashem's Light as it is found in Atzilus, and **when a limited expression of that Light comes down into this world, then "נִרְאָה-we can see" and understand, "אור-a light" and revelation of wisdom and thoughts**, for example, as it exists in the limitations of our world.

וְכֵן בְּחִינַת הַחֶסֶד, כְּמוֹ שֶׁכָּתוּב (יִתְרוֹ
כ, ה. וְאַתָּחֲנִן ה, ט): "וַעֲשֵׂה חֶסֶד
לְאַלְפִים" -

And the same with the Hashem's Emotional Attribute of Chesed-Kindness; as it is written (Shemos 20:5, Devarim 5:9), "And He does kindness for thousands (of generations from the forefathers),"

This can also be read (non-literally) to mean “וַיַּעֲשֶׂה חֶסֶד-He creates tangible kindness לְאֲלָפִים-through a process that involves thousands of levels.”

שֵׁשׁ אֲלָפִים מַדְרָגוֹת, שֶׁהֵם רַבּוּי
הַצְמָצוּמִים וְהַמְשָׁכוֹת עַד שִׁיהִיָּה
הַתְּהוּוֹת חֶסֶד.

meaning, **that there are thousands of levels, which are caused by the multitude of stages of limitation and concealment on His Light, known as Tzimtzum, through which Hashem's Kindness descends from its lofty state of being in Atzilus until it comes down to create kindness as it exists in our world.**

וּכְמוֹ שֶׁכָּתוּב (תְּהִלִּים פט, ג): "עוֹלָם
חֶסֶד יִבְנֶה", שֶׁצִּדְרִיךְ הוּא לְהִיּוֹת נִבְנָה
שִׁיהִיָּה חֶסֶד.

As it is written (Tehillim 89:3), “In order for there to be a world, Kindness must be ‘built’”, showing that Kindness needs to “be built” and created in the tangible level of existence, by taking the abstract spiritual dimension of Kindness of Atzilus and bringing it down into tangible Kindness that creates a tangible world.

וְהַמְשָׁכָה זֶה, לְהִיּוֹת הַתַּפְשָׁטוֹת
הַחַיּוֹת בְּבַחֲיִנַת חֻכְמָה וְחֶסֶד, הוּא
מִ"ו" שְׁמוֹת שְׁאִינָם נִמְחָקִין:

This flow of Life-force from Hashem that comes into the Keilim of Atzilus, such as Chochma-Wisdom and Chesed-Kindness so that through the condensing power of the Keilim this flow of Life can ultimately descend into our world, is derived from “Hashem's Seven Names that may not be erased.”

'הַיְוָה' ה' בְּנִקּוּד פֶּתַח הִיא בְּחֻכְמָה¹⁸;
וְשֵׁם 'אֵל' - בְּחֶסֶד, וּכְמוֹ שֶׁכָּתוּב

For example, the **Name Havaya with the vowels of Patach**, spelled like this: 'הֵ-הַ-וְ' refers to

¹⁸ (פֶּרֶדֶס שֶׁעַר הַנִּקּוּדוֹת פֶּרֶק ה. פְּרִי עֵץ חַיִּים שֶׁעַר ט, שֶׁעַר הָעֲמִידָה פֶּרֶק יט.)

(תהלים נב, ג): "חֶסֶד אֵל כָּל הַיּוֹם".

the Light which shines into Chochmah. And the name of “א-ל” (pronounced “Keil”), shows on the Light and Life-force which **shines into Chesed-Kindness, as it is written (Tehillim 52:3), “The Chesed-Kindness of Hashem as He is referred to as ‘א-ל-Keil’ shines all day.”**

שֶׁהֵם בְּחִינַת שֵׁם בְּלִבָּד.

These sources of Light and Life for Hashem’s Attributes are only the idea of a “name,” i.e. far from the essence itself.

The fact that Hashem “lowers Himself” to deal with us in the Attributes of the Sefiros of Atzilus is a descent from His Essential Self, as explained above. This is like a ‘name’ that is only needed in the context of relating to others.

אֵךְ מִכָּל מְקוֹם, אַחֵר שְׁנִמְשָׁךְ וּבֹא לְיָדֵי גִילּוֹי מַדַּת הַחֶסֶד וְהַחֲכָמָה, הִנֵּה הַהִמְשָׁכָה הַהִיא, הִיא מְלוּבָשֶׁת מִמֶּשׁ בְּמַדַּת הַחֶסֶד וְהַחֲכָמָה עַד שֶׁמִּתְאַחֶדֶת עִמָּהֶם.

But still, even though it is a “descent” from His Essence, after this Light (referred as His 7 Holy Names) comes into expression in His attributes of Chesed and Chochmah, this Light of Hashem becomes fully invested and united with those attributes, so that you can call them “Hashem’s Wisdom” and “Hashem’s Kindness.”

וְזֶהוּ עֲנִין "אִיהוּ וְחִיּוּהִי חֵד, אִיהוּ וְגִרְמוּהִי חֵד"¹⁹, דְּהֵיִינוּ כְּעִנֵּין "הוּא הַמִּדָּע הוּא הַיּוֹדֵעַ כו"²⁰.

And this is the idea of what it says (Tikunei Zohar 3a) “He and His Light are one; He and the Keilim of His Sefiros are one.” Which is also like the idea (Rambam, Yesodei HaTorah 2:10)

¹⁹ תקוני זוהר בהקדמה, ג, א.)

²⁰ רמב"ם "שמונה פרקים" בסופו. הלכות יסודי התורה פרק ב הלכה י. הלכות תשובה פרק ה הלכה ה.)

“He is the power of knowledge, He is the knower, and He is what is being known, all at the same time.”

In other words, Hashem unites with His Wisdom, as mentioned in the Rambam, and with all His Sefiros, as mentioned in the Zohar, in complete unity. This means that the Sefiros of Atzilus, Hashem’s Wisdom and other attributes, are not merely “messengers” or “tools” that Hashem uses to interact with us. Hashem limits Himself, as it were, to relate to us in a way of wisdom and kindness etc. Therefore, in Atzilus it is “Hashem’s Wisdom” and “Hashem’s Kindness” so that meeting Hashem through these attributes is equivalent to meeting Hashem Himself, since He puts Himself into these attributes.

וּכְמוֹ שֶׁכָּתוּב: "לֵךְ ה' הַגְדֹּלָה
וְהַגְבוּרָה", פִּירוּשׁ: שְׁמַתְאֲחָדָת
וְנַעֲשִׂית בְּבְחִינַת "לֵךְ ה'" מִמֶּשׁ.

As the verse states, “Yours Hashem, are greatness, strength etc.” referring to the Hashem’s Attributes in Atzilus. This means that they unite and they literally become “Yours — Hashem.”

וְהִנֵּה, הַמְשַׁכֵּת הַחַיּוּת לַחַיּוּת
הַתַּפְשׁוּטוֹת אֹר אֵין-סוֹף בְּרוּךְ-הוּא,
וְהַתְּלַבְּשׁוֹת בְּמִדַּת הַחֶסֶד וְהַחֲכָמָה,
שֶׁאֵין עֶרֶךְ אֵלָיו, דְּ"אַנֶּת הוּא חֲכִים
וְלֹא בַחֲכָמָה יִדְעָא", "וְלֹא מִכָּל
מִדּוֹת אֵלָיו כָּלֵל" - בְּאַתְעָרוּתָא-
דְּלִתְתָּא תְּלִיא מִלְתָּא, עַל יְדֵי מַעֲשֵׂה
הַמִּצְוֹת:

Now, this process of bringing the inner dimension of His Infinite Light and Life force to come into His attributes, such as Kindness and Wisdom, which, by themselves, are not in the same category of His Infinite Light at all, since “You are Wise, but with wisdom that could be known by the creations,” and “He is not limited to any of these Attributes at all,” – this process of making that connection is dependent on the “Awakening from below,” on the service of the Jewish people, through the actions of the mitzvos.

As explained above, there are two “dimensions” of the Light that Hashem uses to express Himself to us in the Sefiros/Attributes. The “outer dimension” of that Light is expressed all the time in the Sefiros, in terms

of His “regular” interactions with creations. But when a Jew does a mitzvah, this brings the “inner dimension” of that Light into the Sefiros, so that Hashem can interact with the Jewish people on an infinitely deeper level than He interacts with the creations in general.

שְׁעַל יְדֵי מִצְוָה שֶׁהִיא בְּחֻמָּה
מְמַשִּׁיךְ אֹרֶךְ אֵינֶסוֹף בְּרוּךְ־הוּא
בְּחֻמָּה; וְעַל יְדֵי מִצְוָה שֶׁבְּחֻסָּד
מְמַשִּׁיךְ אֹרֶךְ אֵינֶסוֹף בְּרוּךְ־הוּא
בְּחֻסָּד.

Meaning, that through a mitzvah which is associated with Chochmah-Wisdom, i.e., Torah study, he draws down the inner dimension of His Infinite Light into Chochmah of Atzilus, and through a mitzvah associated with Chesed-Kindness, e.g. giving Tzedaka, he draws the inner dimension of His Infinite Light into Chesed of Atzilus.

וְהֵן הֵן הַמְשַׁכֵּת <טח, א> שְׁמוֹתָיו
יִתְבָּרֵךְ וְהִתְלַבְּשׁוּתוֹ בְּחֻמָּה וְחֻסָּד -
'הוֹי"ה' בְּנִקּוּד פֶּת"ח - בְּחֻמָּה כו'.

And this is the idea of drawing down the Inner Dimension of Hashem's “Names” and causing them to be invested into Chochmah and Chesed — for example, drawing down the Inner aspect of the Light represented by the Name Havaya spelled with a “Patach” into the Kli of Chochmah, etc.

In other words, the “Names” represent the Light of Hashem that He uses to invest Himself into the Sefiros. When a Jew does a mitzvah, they cause the hidden, inner dimension of that “Name,” that Light, to come down into the Sefiros, so Hashem can relate to us on a deeper level. Each mitzvah reveals the inner dimension of a different “Name” of Hashem, a different Light of Hashem, connected to a particular Sefirah.

וְלָכֵן נִקְרְאוּ הַמְצֻוֹת בְּשֵׁם "אֲבָרִין
דְּמִלְכָּא":

And this is why the mitzvos are referred to as “The limbs of the King”:

דְּכִמוּ שְׁמִלּוּבֵשׁ חַיּוֹת הַנֶּפֶשׁ בְּאֲבָרִין
עַל דֶּרֶךְ מַשָּׁל, עַד שֶׁמִּתְאַחֵדֶת עִמָּהֶם,

For just as the life of the soul is enclothed in the limbs of the body, by way of example, to the point that this life becomes

כָּךְ מְלוּבָשׁ אֹר אֵין־סוֹף בְּרוּךְ־הוּא -
הַמְשַׁכֵּת בְּחִינַת שְׁמוֹתָיו יִתְבָּרֵךְ -
בְּבִחִינַת חֻכְמָה וְחֶסֶד

united with the limbs;

similarly, the Infinite Light of Hashem, meaning, the expression of this Light as found in Hashem's "Names" — shines into and becomes invested into the Keilim of the Sefiros, such as the levels of the Sefiros of Chochmah and Chesed;

שְׁבִמְעֵשֶׂה הַמִּצְוֹת,

and this process is accomplished through the actions of mitzvos;

עַד שֶׁמֵּתְאַחֶדֶת מִמֶּשׁ בְּאוֹר אֵין־סוֹף
בְּרוּךְ־הוּא הַנִּמְשָׁךְ בָּהֶם.

and this Light of Hashem (drawn down through our mitzvos) becomes so fully invested into the Sefiros until it, the Kli of each Sefira, becomes truly united with the Infinite Light of Hashem that is drawn down into it.

Having explained why mitzvos are referred to as "The limbs of the King," the Alter Rebbe now uses this information to explain how Avraham Avinu fulfilled the mitzvos, in contrast to how we do them after Matan Torah. This will answer one of the questions we began with: What did Matan Torah accomplish in "giving" us the Torah if we already had the knowledge of the Torah previously from the forefather?

וּבִזְהָ יוֹבֵן עֲנִין הַמִּצְוֹת שֶׁכָּתוּב
בְּאַבְרָהָם: "וַיִּשְׁמֹר מִשְׁמֶרְתִּי, מִצְוֹתַי
וְגו',"

And with this explanation, we will understand the idea of the mitzvos performed by Avraham, regarding which it is written: "And he [Avraham] kept My 'safeguards,' My commandments, etc."

דְּהֵיינוּ, שֶׁגָּרַם יִרְדֵּית וְהַמְשַׁכֵּת אֹר
אֵין־סוֹף בְּרוּךְ־הוּא וְהִתְלַבְּשׁוּתוֹ
בְּמִדַּת הַחֻכְמָה וְחֶסֶד,

This means that he caused Hashem's Infinite Light (that transcends Atzilus) to descend and flow down to become invested into His attributes of Wisdom and Kindness (in the realm of Atzilus).

The Alter Rebbe will explain how Avraham accomplished this revelation specifically into Kindness and Wisdom. First, he will explain two ways that Avraham embodied the attribute of kindness:

עַל יְדֵי שְׁנַעְשָׂה מֶרַכְבָּה אֵלָיו יִתְבָּרַךְ
בְּמַדַּת הָאַהֲבָה,

This revelation into Kindness was accomplished through: 1- his becoming a “Merkava-vehicle” for the expression of Hashem’s attribute of Love,

"הֵלֹךְ וְנָסוּעַ הַנִּגְבָּה" (לָךְ לָךְ יב, ט),
בְּבַחֲיִנַת רְצוּא־וָשׁוּב.

and he did this by “הֵלֹךְ וְנָסוּעַ”-constantly journeying in prayer to reach higher levels of love of Hashem,” in a manner of “ratzo” running in yearning to become included in the Infinite Truth of Hashem and “shov” returning to reveal Hashem in this world.

In Parshas Lech Lecha (Bereishis 12:9) it describes Avraham’s journeys towards the south of Eretz Yisrael “הֵלֹךְ וְנָסוּעַ הַנִּגְבָּה”-continually travelling southwards.” The idea of “נגב-south” represents kindness or love, since, if you are facing east, then south is on your right, and the right side represents kindness. Thus, travelling towards the “south” represents spiritually travelling to reach higher levels of love of Hashem. This spiritual journey happens during prayer. Avraham Avinu reached such a high level of love of Hashem during prayer, that he became the embodiment of Hashem’s attribute of love in the realm of Atzilus.

כִּי "רוּחַ אֵייתִי רוּחַ וְאַמְשִׁיךְ רוּחַ"²¹.

For, as the Zohar says (vol. 2, 162b), “A spirit of love from man below to Hashem brings and draws down another corresponding spirit of Love from Hashem Above to man.”

וְכִמּוֹ שֶׁכָּתוּב (אִיּוֹב לד, יד): "אִם
יָשִׁים אֵלָיו לִבּוֹ, רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֵאָסֵף

And as the verse says, “If a man gives over his heart to Him [Hashem], then Hashem will cause

²¹ (זֹהַר חֵלֶק ב קטב, ב).

וגו" His 'spirit and soul,' [i.e., His revelation,] to be gathered into [and internalized] in the soul of man." (Iyov, 34:14).

Through Avraham's great love for Hashem, he caused Hashem's attribute of love (in Atzilus) to shine into himself, so that through him, Hashem's love shone in the world.

וגם מחמת שהרבה חסד בעולם -
"ויטע אשׁל וגו'" (וירא כא, לג);

Also, another way he caused Hashem's kindness to be revealed in this world was: 2- because he brought an abundance of kindness into this world by feeding many guests and teaching them about Hashem, as it says (Bereishis 21:33), **"And he set a up a free hotel for guests to eat and sleep etc."**

In addition to his own personal feelings of love for Hashem in prayer, he revealed Hashem's love in this world by acting as His emissary to do acts of loving kindness to all people. Through these two things, Avraham became a "Merkava-vehicle" for the expression of Hashem's attribute of love/kindness of the realm of Atzilus.

Now the Alter Rebbe will explain how Avraham brought down Hashem's Light into His Wisdom of Atzilus, and from there into our world:

ועל ידי שהיה שפל רוח מאד, וכמו
שכתוב (וירא יח, כז): "ואנכי עפר
ואפר",

And through his extreme humility – as it is written that Avraham said (Bereishis 18:27), "And I am merely dust and ashes" – he accomplished that Hashem should "humble Himself" to be revealed in Wisdom of Atzilus.

לכן על ידי זה "כמים הפנים וגו" –
על ידי מדת ענוה המשיך ירידת אור

Therefore, through this humility: "As face reflects to face

²² "לפנים גו". משלי כז, יט. "כמים הללו, הפנים שאתה מראה לתוכן - הן מראות לה". רש"י.

אֵין־סוֹף בְּרוּךְ־הוּא בְּחֻמָּה וְחֶסֶד,

in water, so does one man's heart to another", (Mishli, 27:19) — **through his attribute of humility, he caused Hashem's Infinite Light to "humble itself" to descend and be drawn down into the aspects of Wisdom and Kindness of Atzilus.**

שֶׁהוּא בְּחִינַת יִרְדָּה וְשִׁפְלוּת לְגַבִּי
אוֹר אֵין־סוֹף בְּרוּךְ־הוּא,

Since, this is a great descent and "humility" for Hashem's Infinite Light;

דְּ"אַנְתָּ הוּא חֲכִים וְלֹא בְּחֻמָּה
יִדְיָעָא", "וְלֹא מִכָּל מִדּוֹת אֵלֵין כָּלֵל"
— שֶׁאֵין עֲרוּךְ אֵלָיו.

for "You [Hashem] are wise, but not with wisdom that can be known," to the creations, or to any of the Sefiros of Atzilus, i.e., He is beyond the level of Wisdom of Atzilus, and "He [Hashem] is not in the same category as any of these attributes at all," i.e., He is not in the same category of the emotional attributes Kindness or Severity of Atzilus, — since they are all not in the same category of existence as Him.

וּכְמָאֵמַר רַז"ל²³: "בְּמָקוֹם שֶׁאַתָּה
מוֹצֵא גְדוּלָתוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ־הוּא
שֶׁם אַתָּה מוֹצֵא עֲנוּתָנוֹתוֹ כּו:."

And as in the saying of our sages (Megilla 31a), "Where you find the greatness of Hashem, there you will find His humility etc."

In other words, if the creations, or even the Sefiros, can appreciate Hashem's greatness, His revelation, this shows on Hashem's humility. It shows that He lowers and limits His Infinite Light to the point that it can be grasped and expressed in the realm of Atzilus, and from there also into the created worlds.

Hashem's ability to express Himself in Wisdom of Atzilus, and in Kindness of Atzilus, and then into this world through Avraham's

²³ מגילה לא, א.)

spreading acts of kindness and teaching the world the wisdom of Hashem's Oneness, is a great humility on the part of Hashem.

But since Avraham humbled himself so completely before Hashem, this "motivated" Hashem, as it were, to humble Himself to come down to us in this world in a way of Wisdom and Kindness.

The Alter Rebbe has focused on the spiritual accomplishments of Avraham Avinu's mitzvos, in terms of bringing Hashem's Light into the Higher Worlds. But his mitzvos were not mainly focused on affecting the world in the physical dimension. This will eventually explain what the accomplishment of Matan Torah was, answering the question the Alter Rebbe asked on the subject.

(ב) Chapter 2

**וְיִקְרָא הָהֵנָּה, עֵיקַר הַמְשָׁכוֹת אַבְרָהָם
אָבִינוּ עָלָיו הַשְּׁלוֹם הָיָה בְּעוֹלָמוֹת
עֲלִיוֹנִים.**

However, this revelation of Hashem that Avraham Avinu caused, happened primarily in the Higher Spiritual Worlds, and mainly in Atzilus.

**הַגֵּם שֶׁהַמְשִׁיךְ אֹר אֵין-סוֹף בְּרוּךְ-
הוּא לְמַטָּה גַם כֵּן, לְהִיּוֹת גִּילּוֹי
אֱלֹהוֹת בְּעוֹלָם,**

Even though he also drew down the Infinite Light of Hashem below, so that Hashem's revelation should be experienced by people that live in this world,

**וּכְמוֹ שֶׁכָּתוּב (וַיִּרְא שָׁם): "וַיִּקְרָא שָׁם
בְּשֵׁם ה' אֵל עוֹלָם", וְגַם "הַנֶּפֶשׁ אֲשֶׁר
עָשׂוּ בְּחָרָן" (לךָ לךְ יב, ה), וְנִטַּע
אֱמוּנַת ה' בְּלִבָּם²⁴;**

as it is written, "And he [Avraham] called out there in the name of Hashem, teaching everyone that Hashem is the G-d of the world," (ibid), and it also says, "in Charan, they [Avraham and Sarah] made the people [into believers in Hashem],," (ibid, 12:5), since he planted in their hearts the belief in Hashem;

We see that Avraham did reveal Hashem to people in the physical world. So why are we saying that his main accomplishment was revealing Hashem in the Higher Spiritual Worlds?

²⁴ "שֶׁהַכְּנִיסָן תַּחַת כְּנָפֵי הַשְּׂכִינָה". רש"י.

מִכָּל מָקוֹם, אֵין זֶה עֶרֶךְ לְגַבִּי
הַמְּשֻׁכּוֹת שֶׁהַמֶּשִׁיךְ לְמַעַלָּה
בְּעוֹלָמוֹת עֲלִיוֹנִים, לְהִיּוֹת תּוֹסֶפֶת
גִּילּוֹי אֹר אֵין־סוֹף בְּרוּךְ־הוּא
בְּבַחֲיַת חֲכָמָה וְחֶסֶד עֲלִיּוֹן
דְּאֶצִּילוֹת,

וְשֶׁם הָיָה עֵיקַר עֲבוֹדַת אֲבִרָהּם -

Still, this has no comparison to what he drew down from Hashem's Light, into the Higher Worlds Above, so that there would be an added revelation of the Hashem's Infinite Light into the levels of Chochmah and Chesed of Atzilus Above.

And it was on High that Avraham's primary work was accomplished.

Avraham and Sarah taught people about Hashem, and His Oneness. In fact, he had a following of people who learned from him about this. But unfortunately, this effect did not remain with the children of those people whom he and he his wife taught. The descendants of his students ended up eventually assimilating back into the rest of society that worshipped idols etc. Whereas, his spiritual accomplishment, in drawing down Hashem's Infinite Light into Atzilus had a lasting effect. It was the first stage needed to prepare for the Giving of the Torah to the Jewish people after they would leave Mitzrayim.

Now, we return to the verse with which we started this subject:

"וַיִּשְׁמַר מִשְׁמֶרְתִּי, מִצְוֹתַי וְגו':"

"And he [Avraham] obeyed Me and kept My charge: My commandments, etc.":

"Because he [Avraham] kept My 'safeguards,' My commandments, My decrees, and My Torah teachings."

"מִצְוֹתַי" דּוֹקָא, מִצְוֹת שֶׁהַקְדוֹשׁ
בְּרוּךְ־הוּא עוֹשֶׂה בְּעַצְמוֹ -

When Hashem said "*My commandments*" it refers specifically to the mitzvos that Hashem does Himself.

"הַקְדוֹשׁ בְּרוּךְ־הוּא מִבְּקָר חוֹלִים"²⁵.

For example: "Hashem visits the sick" (Sotah, 14a).

²⁵ סוֹטָה יד, א.)

שְׁעָנִין הַ"חֹלִים" בְּעוֹלָמוֹת עֲלִיוֹנִים
הוא כְּמוֹ שִׁכְתּוֹב (שִׁיר הַשִּׁירִים ב,
ה): "סִמְכוּנִי בְּאִשִּׁשׁוֹת וְגו' כִּי חוֹלֵת
אֶהְבֶּה אֲנִי".

The idea of being “sick” in the Higher Worlds is like it is written, “Revive me with grapes and wine, etc. for I am faint with love,” (Shir Hashirim, 2:5).

This is a verse from Shir HaShirim. Shir HaShirim is written as an analogy describing the love the Jewish people have for Hashem and His love for us. In the analogy, it compares the Jewish people to a woman whose husband has disappeared and she is love sick for him. Because she is so sick with yearning for her husband, she feels faint and needs to be revived with food and drink. Similarly, the Jewish people are love sick for Hashem and ask to be revived with precious teachings of Torah.

שְׂבָחִינִת "חוֹלֵת אֶהְבֶּה" הִיא מִחְמַת
הַהֶסְתֵּר וְהַעֲלָם.

The idea of being “faint with love” is because of the concealment of Hashem’s presence in the time of exile (see Rashi on this verse).

The Jewish people in exile are love sick for Hashem, because Hashem is hidden in the time of exile.

Similarly, in the Higher Worlds, in the spiritual levels of Beriah, Yetzirah, and Asiyah, all the souls and angels are also love sick for Hashem, since they cannot perceive His True Essence, only a limited glimpse of His Light.

שָׁכַל בְּחִינֹת מַמְלָא וְסוּבָב כָּל
עֲלָמִין אֵינָן אֶלָּא בְּחִינַת זֵיו, וְרַק
"הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם וְגו'" (תְּהִלִּים
קמח, יג).

For all the levels of Light and Life-force from Hashem which “Permeate” or “Encompass all worlds” explain are only a “ray” from Hashem, and not Hashem Himself, and only “His *splendor* is upon the heaven and earth”, (Tehilim, 148:13), and not He Himself.

The soul comes into the body into two ways: 1- In an internal, permeating manner, such as the ability to see that is contained in the eye, and the ability to hear that is contained in the ears. 2- In an encompassing manner, such as that fact the body is alive in general which is equally true of all body parts. However, the very essence of the soul is beyond the limitations

of the body entirely. This is the part of the soul that remains unchanged when the soul departs from the body.

Similarly, Hashem's Light "permeates" all the worlds in an internal way, according to the nature of each world and creature. It also "encompasses" all worlds equally, by giving them the fact that they exist, which is the same by all creatures. But the very Essence of Hashem is beyond all worlds entirely.

It is for this Essence of Hashem, this absolute truth of Hashem, that the spiritual beings are love sick for.

וְאִי לְזֹאת, תִּכְסֹּף וְתִכְלֶה הַנֶּפֶשׁ
לְדַבֵּק בְּאֵין־סוֹף בְּרוּךְ־הוּא מִמֶּשׁ.

And therefore, because of this concealment on Hashem's Essence, the soul of every living being will truly long and yearn to cleave to the Infinite Hashem.

וְעַל זֶה נֶאֱמַר: "סִמְכוּנִי בְּאַשִׁישׁוֹת,
רְפְדוּנִי בְּתַפּוּחִים", שֶׁהֵם עֵנֶן
הַתְּגִלּוֹת אֹר אֵין־סוֹף בְּרוּךְ־הוּא
מִהֶחֱסֵת וְהָעֵלֶם, שֶׁגִּילּוֹי זֶה הוּא
רְפוּאָה לְ"חֹלֵת אֶהְבֶּה" זוּ.

And regarding this it was said, "Revive me with grapes and wine, strengthen me with the smell of apples," which is a metaphor for the revelation of Hashem's Infinite Light from out of its covering and concealment — since it is this revelation that brings "healing" for this "love sickness."

In other words: Hashem does the mitzvah of "visiting the sick." The "sick" are the souls and angels, and Sefiros etc. that have a tremendous yearning for the Infinite Hashem. This yearning is similar to the yearning of our soul for Hashem, down here in this world, especially in the time of exile, when Hashem is hidden.

How does Hashem "visit the sick" to make them feel better? He shines a deeper dimension of His Infinite Light into the beings of the Higher Worlds, giving them a closer connection to Himself, as it were. Hashem also shines His Light down to us in this world through the Torah that learn. In that sense, He also "visits the sick" of the Jewish people in this world.

This type of "mitzvah" that Hashem does is purely spiritual.

When the verse says that Avraham does "Hashem's Mitzvos" it means he performed the mitzvos spiritually, like how Hashem performs mitzvos, as in this example of "visiting the sick."

Another mitzvah which “Hashem fulfils” and alludes to the same idea as Hashem “visiting the sick”:

וְכֵן אָמְרוּ²⁶: "הַקְדוֹשׁ בְּרוּךְ־הוּא מְנִיחַ תְּפִלִּין":

And the sages also said, “The Holy One Blessed be He puts on tefilin” (Berachos 6a).

כִּי תְּפִלִּין – מְלִשׁוֹן הַתְּקַשְׁרוֹת.²⁷

For tefilin is from the language of “connection.”

שֶׁהוּא הַתְּקַשְׁרוֹת אֹר אֵין־סוֹף בְּרוּךְ־הוּא בְּחֻכְמָה.

This represents the connection of Hashem’s Infinite Light with the level of Chochmah-Wisdom of Atzilus.

וְהֵינּוּ דְאִמְרִינָן²⁸: "תְּפִלִּין דְּמֵאֲרִי עֲלָמָא מַה כְּתִיב בְּהוּ? 'וּמִי כְעֵמָךְ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ גּוֹי"²⁹.

And this is the intention of what they – the Sages – say (ibid): “What is written in the parchments contained in the tefillin of the Master of the Universe? The following verse (Divrei Hayamim I, 17:21): “[Dovid Hamelech praised Hashem and said:] And who is like Your people, Yisrael, one nation in the world.”

In other words, Hashem’s “tefillin,” i.e., connection, is with the Jewish people, which is why they are mentioned in His “tefillin.” Specifically, He connects with the Jewish people as they exist in the level of His Chochmah-Wisdom in Atzilus, which is their purest state of existence (relatively speaking).

כִּי "יִשְׂרָאֵל עָלוּ בְּמַחֲשָׁבָה"³⁰, For, as our Sages say (Bereishis Rabbah): “Yisrael (the Jewish

²⁶ (בְּרֵכוֹת ו, א).

²⁷ (רָאָה סֵפֶר עֲרָכִי הַכִּינּוּיִים לְבַעַל מַחְבֵּר סֵפֶר סֵדֶר הַדּוֹרוֹת מְעַרְכַת תְּפִלִּין: שֵׁם תְּפִלִּין מוֹרָה עַל עֲנִיָן חִיבוֹר וְהַתְאָחָדוּת. עֵינֵן שֵׁם הַטַּעַם וְהַמְקוֹרוֹת).

²⁸ (בְּרֵכוֹת שָׁם).

²⁹ (דְּבָרֵי הַיָּמִים א' יז, כֵּא).

³⁰ (בְּרֵאשִׁית רַבָּה בְּתַחֲלִיתוֹ. תְּקוּנֵי זֶהר תְּקוּן ו בְּסוֹפוֹ).

people) **arose in Hashem's first thoughts** (before any other creations)."

I.e., they arose in His Chochma-Wisdom of Atzilus.

We see another source where the Jewish people are referred to as having a special connection with Hashem's Chochma-Wisdom from the following:

"בְּרֵאשִׁית (בְּרֵאשִׁית א, א) – בְּשֵׁבִיל
יִשְׂרָאֵל³¹ שֶׁנִּקְרָאוּ 'רֵאשִׁית'³².

The first word of the Torah, **“בְּרֵאשִׁית**, usually translated as “In the beginning,” can also be translated as **“for the sake of ‘רֵאשִׁית-the first,’ meaning the Jewish people who are “the first” thing in Hashem’s mind** (see Rashi on this verse).

(Perhaps this is also connected to the translation of Targum Yerushalmi of the word **“בְּרֵאשִׁית-with Chochma-Wisdom,”** showing that the Jewish people who are called **‘רֵאשִׁית-the first’** relate to Chochma-Wisdom which is also called **‘רֵאשִׁית-the first,’** since it is the first of the Sefiros of Atzilus.)

וְהַתְּפִלִּין הֵם הַהִתְקַשְׁרוּת שֶׁל אֹר
אֵין-סוֹף בְּרוּךְ-הוּא בְּבְחִינַת "יִשְׂרָאֵל
שֶׁנִּקְרָאוּ 'רֵאשִׁית', הוּא בְּחִינַת
חֻמָּה.

And the idea of Hashem's **“tefillin” is the connection between the Infinite Light of Hashem with the level of “Ysrael, who are called the ‘first’ thing in Hashem’s ‘mind,’ as it were, which is how they exist in the level of His Chochmah-Wisdom, which is the first of the sefiros of Atzilus.**

In other words, Hashem fulfills the mitzvah of “tefillin” by connecting Himself with the Jewish people as they exist on the level of Chochma-Wisdom of Atzilus.

³¹ (רֵאשִׁית בְּרֵאשִׁית רְבֵה א, ד. וְיִקְרָא רְבֵה לו, ד. רִשׁ"י וְרַמְבַּ"ן בְּרֵאשִׁית א, א).

³² (בְּרֵאשִׁית א, א. תַּחֲנוּמָא הוֹצֵאת בּוֹבֵר בְּרֵאשִׁית ג. רִשׁ"י וְרַמְבַּ"ן עַל הַפְּסוּק).

This is like what happens when we put on tefillin: We connect our mind to Hashem's Chochma of Atzilus, bringing it down into our mind. Similarly, Hashem connects Himself, as it were, with His Wisdom in Atzilus, on a much deeper level than He is usually connected to it, which then comes down to us as well through our tefillin down below.

וְעַל דֶּרֶךְ זֶה שֶׁאֵר הַמִּצְוֹת שֶׁל הַקָּדוֹשׁ
בְּרוּךְ־הוּא,

And similarly with the other
“mitzvos” of Hashem that He
“does”:

הֵן הַמְשָׁכוֹת מֵאוֹר אֵין־סוֹף בְּרוּךְ־
הוּא בְּעוֹלָמוֹת עֲלִיוֹנִים,

They are processes through
which Hashem brings down His
Infinite Light to become invested
into the Spiritual Worlds Above,
mainly into the World of Atzilus
which is “Above” the created
worlds,

וְשֵׁם גִּילּוֹי הַמְשָׁכַת אוֹר אֵין־סוֹף
בְּרוּךְ־הוּא וְהִתְלַבְּשׁוֹתוֹ בְּחֻמָּה
וְחֶסֶד, בְּבְחִינַת "אִיהוּ וְחִיוֵהִי חָדָּה,
אִיהוּ וְנִגְרְמוּהִי חָדָּה".

And that is where His Infinite
Light is drawn down, revealed,
and becomes invested into His
attributes, such as Chochma-
Wisdom and Chesed-Kindness,
so that “Hashem Himself who is
united with His Life-Giving
Light is also similarly united
with His Keilim-Attributes.”

This type of revelation of Hashem, in Atzilus, is called the “mitzvos that Hashem does.” Instead of His usual revelation in Atzilus, through His Mitzvos, He reveals Himself in His Attributes on an infinitely deeper level. It is this type of mitzvos that Avraham Avinu accomplished, since through his mitzvos he caused Hashem to be revealed in Atzilus on deeper level.

אָבֶל "הָאֵי עֲלָמָא - עֲלָמָא דְּפִירוּדָא"³³,

But this world of ours is called,
“The World of perceiving
Separation from Hashem and
each other,”

כְּמוֹ שֶׁכָּתוּב (בְּרֵאשִׁית ב, י): "וּמִשָּׁם

as the verse states, “And from
there, after leaving Gan Eden, that

³³ הָעוֹלָם הַזֶּה הוּא עוֹלָם הַפִּירוּד.

יִפְרֹד וְגו'. " river, **it separated** into four parts etc." (Bereshis, 2:10).

The verse refers to the following: In Gan Eden there was a single river flowing, but after it left Gan Eden it separated into four separate riverheads.

This represents: In Atzilus everything flows together like one river, everything experiences Hashem's Oneness and feels part of Him, and therefore there is no perception of "separation" from Hashem. Since they are all part of Hashem, they are also not truly separate from each other, since they are all equally nothing other than Him. However, as soon as existence leaves Atzilus, it "separates," i.e., it perceives itself to be separate from Hashem, and therefore, also each creature is separate from each other.

That is why our world is called "The World of Separation."

וּבְדֵי לְהִיּוֹת הַמְּשַׁכֵּת אֹר אֵין־סוֹף
בְּרוּךְ־הוּא בְּבְחִינַת "אִיהוּ וְחִיּוּהִי חָד
כִּי" גַם לְמִטָּה בְּעוֹלָם הַפִּירּוּד,

And for Hashem's Infinite Light to descend below into our "World of Separation" and become revealed and invested in a manner of unity, similar to how "Hashem Himself and His Life-Giving Light is united" in Atzilus,

נִתְּנָה הַתּוֹרָה לְיִשְׂרָאֵל,

for this to happen, Hashem gave the Torah to the Jewish people.

שֶׁתִּהְיֶה הַתְּלַבְּשׁוֹת וְהַתְּאָחֲדוֹת אֹר
אֵין־סוֹף בְּרוּךְ־הוּא מִמֶּשׁ בְּבְחִינַת
וְחֶסֶד שְׁלֵמָה,

This was needed so that Hashem's Infinite Light should be invested in and unified with the "tangible" type of wisdom and kindness, meaning, as they exist down below in our physical world,

בְּמַעֲשֵׂה הַמִּצְוֹת וְקִיּוּמָן בְּעֲשִׂיָּה
גִּשְׁמִית.

meaning, in Hashem's Wisdom of the Torah as it becomes "tangible" to our physical brain (so to speak), and in the tangible kindness of helping other people and other mitzvos that we perform in

physical action.³⁴

In other words, when Hashem gave the Torah to the Jewish People, he made it possible for His Infinite Light to be fully invested and united with the Torah we learn and mitzvos we perform just like His Light is united with the His attributes in Atzilus.

וּכְמוֹ שֶׁכָּתוּב (יִתְרוֹ יֵט, כ): "וַיֵּרֶד ה'
עַל הַר סִינַי."

As it is written, “And Hashem descended onto Mount Sinai,” (Shemos, 19:20).

In other words, Hashem caused His Infinite Light to descend into our physical world by investing it into the Torah that we study with our physical brain and into the mitzvos we perform with our body. (So the idea of Hashem descending onto “Mount Sinai” was mainly about Him descending into the Torah and mitzvos that we received on Mount Sinai, not as much about the physical mountain per se.)

וְעַל זֶה אָמְרוּ ד' הָאֵי יוֹמָא הוּא דְקָא
גְּרִים:."

And about this, the sages said (Pesachim 68b) that: “It was this day [of the giving of the Torah] that caused Rav Yosef to become truly elevated,” as will be further explained in the maamar.

The maamar so far explained: There is a change to how the Torah and mitzvos were performed by Avraham and the forefathers before the Giving of the Torah, and how they are performed after: Before the Giving of the Torah, mitzvos only brought down Hashem’s Infinite Light in to the World of Atzilus which then “trickled down” into a greater revelation of Hashem in our world as well. After the Giving of the Torah, our mitzvos actually bring down Hashem’s Infinite Light into our physical world where this Light is invested in and united with every mitzvah just as it is invested in Hashem’s Attributes in Atzilus.

³⁴ Note that the maamar started this paragraph by describing bringing Hashem’s Light into “wisdom” and “kindness” and then shifted to simply discuss “action based mitzvos.” Perhaps this is because the main revelation of His Light in our world is through the two all-encompassing mitzvos of Torah study and charity/acts of kindness, which together bring down His Light into our physical world (see Igeres Hakodesh ch. 5). However, in general, all the mitzvos that perform in action accomplish bringing down Hashem’s Infinite Light into our physical world.

(ג) Chapter 3

וְהֵעֵינִי הוּא,

The idea behind this is as follows:

הִנֵּה כְּתִיב (שְׁמוּאֵל א' ב, ג): "אַל תִּרְבוּ
 תִּדְבְּרוּ גְבוּהָה גְבוּהָה, יֵצֵא עֵתֶק מִפִּיכֶם, כִּי אֵל
 דַּעוֹת הָיִי"ה, (ולא) וְלוֹ נִתְּכֵנוּ עֲלֵלוֹת."

It is written: "Do not say a lot of
 haughty things, letting arrogance
 come out of your mouth, **for**
Hashem is a G-d who knows
 [people's] **minds**, and He counts
 everyone's deeds." (Shmuel I,
 2:3).

This verse is from Chana's song of thanks to Hashem for the birth of her son, who became the prophet Shmuel. It describes that we should be humble before Hashem, since He knows our mind, i.e., our thoughts, and actions.

The simple meaning of the word "דַּעוֹת-minds" in this verse refers to people's minds (see Rashi); and the phrase "אֵל-דַּעוֹת הָיִי"ה" means that Hashem is the G-d who knows all people's minds.

However, Chassidus explains, on a deeper level, the word "דַּעוֹת" can mean "perspectives," and the phrase "אֵל-דַּעוֹת הָיִי"ה" can mean "Hashem is the G-d that has multiple perspectives" to use to interpret and define a situation or set of information.

פִּירוּשׁ: ב' דַּעוֹת³⁵ – This means, that there are two (general) perspectives that Hashem uses to look at the world:

יְחֻדָּא-עֲלָאָה

One is called "**Yichuda Ila'a**-perceiving His **Oneness from Above** to Below,"

וְיְחֻדָּא-תַּתָּאָה³⁶:

And the second is called "**Yichuda Tita'a**-Perceiving His **Oneness from Below** to Above."

יְחֻדָּא-עֲלָאָה – מִלְּמַעְלָה-לְמַטָּה,

The meaning of "**Yichuda Ila'a**-Perceiving His **Oneness from**

³⁵ (ב' דַּעוֹת: רֵאָה תְּקוּנֵי זֶהר תְּקוּן ס"ט בְּתַחֲלִיתוֹ.)

³⁶ (יְחֻדָּא עֲלָאָה וְיְחֻדָּא תַּתָּאָה זֶהר חֶלֶק א יב, א. יח, ב.)

Above” is looking from Above to Below.

שָׁכַל מִה שְׁלִמְטָה-מְטָה הוּא יוֹתֵר
בָּלָא וּבָאִין; וְכָל מִה שְׁהוּא לְמַעְלָה
יוֹתֵר, יוֹתֵר נֶחֱשֵׁב לִישׁ.

From that perspective, **whatever is spiritually lower is considered more insignificant and worthless; and whatever is spiritually higher is considered more important and valuable.**

וּכְמוֹ שֶׁכָּתוּב (מִשְׁלֵי ח, כא):
”לְהִנְחִיל אוֹהְבֵי יִשׁ.”

As it is written: “[Hashem says about those who love the Torah:] **I will give an inheritance to those that love Me, they are important to me.**” (Mishlei 8:21)

The simple meaning of the verse, as explained by Rashi, is that Hashem has an abundance of substantial reward to give as an inheritance to those who love the Torah.

Chassidus explains the verse as follows: Those who love the Torah and Hashem are substantial, they are important, and therefore Hashem gives them a great inheritance.

We see from here that, from Hashem’s perspective, whoever is “closer” to Hashem is more important.

In this discussion, the meaning of “closer to Hashem” and “higher and lower,” is as follows: Hashem’s Light shines most strongly in Atzilus, less strongly in Beriah, less in Yetzira, less in Asiya, and even less in our physical world. The closer a level or creature is to Atzilus is called “higher” relative to something “further” from Atzilus, or “closer to Hashem,” in the sense that it feels closer to Hashem.

(Obviously, Hashem Himself is not any closer or farther from anything, since He is everywhere equally. The idea of “higher and lower” and “closer and farther” are only relative to Hashem’s Light that shines from Atzilus down to our world.)

וְיִחוּדָא-תִּתָּאָה - מִמְטָה-לְמַעְלָה,

The meaning of **“Yichuda Tita’a-Perceiving His Oneness from Below”** is looking **from Below to Above.**

הִיא בְּחִינַת יִשׁ מֵאֵין.

This corresponds to the idea of how we perceive reality, that we

are “**something substantially real**” that is created **from “Nothing we can grasp or define,”** and therefore does not seem as real to us.

One of the ideas of how Hashem creates us, is that the Creator and the creation are of completely different categories of existence. Therefore, it is impossible for a creation to directly perceive the Creator, since His True Existence is not a type of existence that our senses or mind have the capacity to grasp.

Therefore, from the perspective of the creations, including us human beings, the Divine Power of Hashem that creates us is called “אֵין-nothingness,” meaning, nothing that we can grasp, it is ethereal and intangible.

Similarly, the spiritual worlds of Atzilus, Beriah, Yetzira, and Asiya, are called “אֵין-nothingness” in the sense that they are intangible to us, there are “nothing we can directly grasp,” even though we understand (somewhat) that they must exist.

In that sense, we look at ourselves as “שֵׁי-something substantial,” i.e., tangible, relative to the spiritual realities that we refer to as “אֵין-nothingness.”

In other words:

From the Above to Below perspective, whatever is closer to His Light, closer to Atzilus, is more substantially real since it is closer to the True Existence. Whatever is farther from the Light is less substantial, less real.

From the Below to Above perspective, whatever is in our physical world is substantial, it is tangibly real, and the loftier spiritual dimensions of existence are intangible, and not as real to us. In that vein, the more abstract the spiritual level is, the less “real” it seems to us down below.

שָׁכַל מֵה שְׁלִמְטָה-מְטָה נֶחֱשֵׁב יוֹתֵר לֵישׁ,

In that perspective, **whatever is spiritually lower is considered more substantial** (i.e., real),

וְנִרְאָה לְעֵינַי בָּשָׂר דְּבָר בְּפָנַי עֲצֻמוּ וּמִוִּרְגָשׁ;

And what is visible to our physical eyes is only something that seems to have its own, concrete, **tangible existence**.

Spiritual existence, is only perceived in the context of its connection with its spiritual source, like an idea that only exists in the context of a mind. However, physical existence is just the opposite. It is specifically perceived as though it was self-sufficient entity, as though it had no spiritual source at, as though it always was around. Our eyes only perceive physical entities that are so far removed from Hashem's Light, that we do not see in them any direct connection to their Source.

וַיֵּדָע שֶׁהוּא לְמַעַל מֵעַלָּה, הוּא עֲנִין
שֶׁאֵינוֹ נִרְאָה וְלֹא מוֹרָגֵשׁ וּמוֹשָׁג.

And, by contrast, whatever is spiritually higher is something that we cannot see, or perceive, or grasp, and with each level of abstraction, it becomes less graspable and understandable to our human brain.

The maamar explained two perspectives on reality, one from Above to Below, and one from Below to Above. Hashem Himself can see things from both perspectives simultaneously, since He created both perspectives. In fact, He is not any more “Above” or “Below” relative to anything, since He is equally everywhere, and the only idea “Above” and “Below” is relative to His Light (as mentioned previously).

The maamar continues to explain the phrase “א-ל דעות הו”ה” – Hashem is the ‘א-ל-G-d’ that has multiple perspectives,” focusing on the Name ‘א-ל-G-d’ in the verse:

וּבְשֵׁם זֶה שֶׁל “אֵל” כּוֹלֵל ב’ הַדְּעוֹת.

Now, this name of Hashem mentioned in the verse “א-ל דעות הו”ה” – Hashem is the ‘א-ל-G-d’ that has multiple perspectives,” refers to Hashem’s Essence, who is beyond all levels, and therefore, He can combine both perspectives in Himself.³⁷

³⁷ In Toras Chaim on this maamar, the Mittler Rebbe explains that the name “א-ל-G-d” mentioned here refers to Hashem’s Essence that is beyond all specific levels, and therefore contains them all. The Tzemach Tzedek, in Or HaTorah on this maamar explains that this name refers to the first of the 13 Attributes of mercy, ה' א-ל רחום וחנון וגו', counting א-ל as the first of the 13. As he explains in the maamar אֵל לְדוּדֵי in Likutei Torah Parshas

שְׁכֵשֶׁם שְׁמִלְמַעְלָה-לְמַטָּה כָּל מָה
שְׁלִמְטָה הוּא כְּלֹא, וְאִינוּ תוֹפֵס
מְקוֹם, כִּי הוּא מִמַּטָּה-לְמַעְלָה גַם
כֵּן,

For to Hashem, just as when looking “from Above to Below,” whatever is spiritually lower is like nothing, i.e., less real and important, and less noticeable, in the same way Hashem can make it possible for people who see things “from Below to Above” to also see things that way.

In other words, because Hashem can appreciate both perspectives, He is able to share the “Above to Below” perspective with people who naturally have the “Below to Above” perspective.

If Hashem only had the “Above to Below” perspective, then we would have no chance to ever figure out how Hashem sees things from Above to Below, since there would be no “common language,” as it were, for Hashem to share His perspective with us.

But since Hashem also has the “Below to Above” perspective, and He can explain things to us in that “language,” He can explain to us the “Above to Below” perspective on our level of understanding, until we can relate to it even in our physical world.

Hashem can give us the insight into His “Above to Below” perspective, until we can begin to think the same way and look at things in our life that way as well, similar to how Hashem looks at them, as it were.

מִפְּנֵי כִי (שְׁמוּאֵל שָׁם): "וְלוֹ נִתְכַּנּוּ
עֲלִילוֹת:"

This is because, as the verse concludes, “וְלוֹ נִתְכַּנּוּ עֲלִילוֹת”-**For Him, our actions are measured,”** (Shmuel, *ibid*):

"וְלֹא" כְּתִיב - בְּאֵלֶּה,

The word “וְלוֹ-to Him” as it is written is spelled “וְלֹא” with an

Re’ei (Elul), this name “א-ל” is not only the first of the 13 Attributes, but it includes all of them together, since it represents the general revelation of Hashem’s Infinite Light. Perhaps we can reconcile the Mittler Rebbe’s explanation with that of the Tzemach Tzedek: the Name “א-ל” represents Hashem’s Essence that is beyond all levels and contains all levels, as it is manifest through His Infinite Light, as expressed in the first of the 13 Attributes of Mercy, which contains all the other Attributes, since it is the source of all the attributes.

'א instead of a 'ו, which would mean “and not,” instead of “for Him.”

וְהִקְרִי "וְלוֹ" בְּנִי"ו³⁹:

However, when it is read, it is pronounced “וְלוֹ” with a 'ו instead of an 'א, thus meaning “for Him,” instead of “and not.”³⁸

The maamar will give the mystical meaning of the two version of this word:

"וְלֹא" בְּאֵלֶּף הֵם מִצְוֹת לֹא תַעֲשֶׂה;

The word “וְלֹא” with an 'א, meaning “and not” represents the Mitzvos of things that we are “not” allowed to do, known as Mitzvos Lo Saaseh,

"וְלוֹ" בְּנִי"ו הֵם מִצְוֹת עֲשֵׂה.

The word “וְלוֹ” with a 'ו, meaning “for Him,” represents the Mitzvos of things that we do “for Him,” known as Mitzvos Asei.

The Alter Rebbe established that the word וְלוֹ/וְלֹא refers to all the mitzvos. This leads in to the next word of the verse “נִתְכַּנְּנוּ-measured,” since it through the mitzvos that we perform that we bring Hashem’s perspective into our perspective, created a “measured” and equal balance between the two perspectives:⁴⁰

³⁸ Seemingly the distinction between the two version of the word is only in terms of content meaning, since according to how we read וְלֹא and וְלוֹ there is no difference in pronunciation (as far the translator could discern).

³⁹ (רֵאשֶׁה זֶהר חֶלֶק ג אֲדָרָא זֻטָּא רַב, סוֹף עֲמֹד ב).

⁴⁰ In Toras Chayim, the Mittler Rebbe adds: The two types of Mitzvos, Mitzvos Asei and Mitzvos Lo Saaseh correspond (in a certain sense) to the two perspectives of from Above to Below and from Below to Above. Mitzvos Lo Saaseh are more connected with Yichuda Ila’a, from Above to Below, and Mitzvos Asei are more connected with Yichuda Tita’a, from Below to Above. Therefore, by having the combination of both types of mitzvos, this also helps in the process of merging Hashem’s Above to Below perspective into our Below to Above perspective.

"נִתְכַּנּוּ" - לְהִיּוֹת שְׁוִים יְחֻדָּא-עֲלָא
וְיְחֻדָּא-תַּתָּא,

The next word in the verse, **"נִתְכַּנּוּ-measured,"** which on a simple level (see Rashi) means that Hashem measures all our mitzvos and aveiros, **can also mean that Hashem creates a way for the two perspectives of "Perceiving His Oneness from Above to Below" and "Perceiving His Oneness from Below to Above" to be equally measured and balanced,** i.e. corresponding in their measured content,

לְהִיּוֹת לְמַטָּה כְּמוֹ לְמַעַלָּה מִמֶּשׁ,

that the way we see things from our perspective below should exactly the same as Hashem sees them from His perspective Above (as it were),

שֶׁלֹּא יִהְיֶה הַיֵּשׁ תּוֹפֵס מְקוֹם כָּלָל.

meaning, **that anything that prides itself in being something separate from Hashem should be considered completely insignificant.**

From Hashem's perspective whatever is farther from His Light, and feels itself existing separately from Him, is less real and less important. Ego is the furthest thing from the Light of Hashem, and therefore of absolutely no real value at all.

Through our mitzvos, we create a window to allow Hashem's perspective to enter our reality. This allows us to see that the true value of anything is in the context of how it is connected to Hashem, and how it helps us connect to Hashem.

This is the opposite of the egotistical perspective that: "I am important on my own, nothing to do with Hashem, and things in this world are important because they, not Hashem, make me happy," G-d forbid to think this way.

Through mitzvos we let ourselves begin to understand that whatever is further from ego and closer to Hashem is more important and more real. This process of balancing out our perspective with Hashem's

How do Torah and mitzvos accomplish this merging of Hashem's perspective into our reality?

בִּי עַל הַתּוֹרָה וּמִצְוֹת נֶאֱמַר (בְּרֵאשִׁית
א, כו): "נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ
כְּדְמוּתֵנוּ":

For about Torah and mitzvos it was said, "[Hashem said to the angels:] Let us [discuss how I Myself will] create man 'בְּצַלְמֵנוּ-in My image,' and 'כְּדְמוּתֵנוּ-in My form.'" (Bereshis, 1:26)

"בְּצַלְמֵנוּ" בְּחִינַת הַתּוֹרָה, "כְּדְמוּתֵנוּ"
בְּחִינַת הַמִּצְוֹת.

The phrase **'בְּצַלְמֵנוּ-in My image,'** represents the idea of Torah, and **'כְּדְמוּתֵנוּ-in My form'** represents the idea of mitzvos.

שֶׁהֵן הֵן בְּחִינַת "אָדָם" שֶׁ"עַל דְּמוּת
הַכֶּסֶּא כו"⁴¹,

and the Torah and Mitzvos are also referred to as "The image of the appearance of a 'Man' who sits on the image of the 'Throne.'" (Yechezkal 1:26)

Obviously, Hashem Himself doesn't have any image or form whatsoever, G-d forbid.

What the verse means by saying that Hashem makes man in His "image and form" is that He makes man corresponding to the Torah and mitzvos, which are the "image and form" that Hashem's Will and Wisdom takes on.

Hashem's Essential Will is Infinite and indivisible, but for Hashem's Will to actually be fulfilled, it needs to descend into a system of definable instructions that we can actually understand and accomplish in the physical world.

Similarly, Hashem's Infinite Wisdom descends to take on the form of Wisdom-Chochma in Atzilus, and then the form of the Torah as it descends into our physical world as it is understood with the human mind.

This "image and form" that Hashem's Will and Wisdom take on to become accessible to us through the Torah and Mitzvos are also referred to as "the 'Man' on the 'image of the Throne.'"

In other words, Hashem descends to interact with us as our King by giving

⁴¹ (עַל פִּי יְחִזְקָאל א, כו: "עַל דְּמוּת הַכֶּסֶּא דְּמוּת בְּמַרְאֵה אָדָם").

us the Torah and Mitzvos, like a king descends to interact with the people of his country and judge when he sits on his throne.

Thus, the idea of making ‘man,’ i.e., Jewish people, in Hashem’s “image and form” means in the image and form of the Torah and Mitzvos, which is the form that Hashem’s Will and Wisdom takes on to be accessible to us.

שֶׁהֵן הֵן פְּנִימִיּוֹת רְצוֹנוֹ וְחֻקָּמָתוֹ
יִתְבָּרֵךְ בְּלִי שׁוּם הֶסְתֵּר פָּנִים,

Since these Torah and Mitzvos are the Inner Will and Wisdom of Hashem, in which Hashem does not “hide His Face” (i.e., His revealed presence),

וְאֵין הַיֵּשׁ מַעֲלִים וּמַסְתִּיר עַל אֹר
אֵין־סוֹף בְּרוּךְ־הוּא הַשׁוֹרֵה בְּתוֹכָם,

therefore, the feeling of being separate from Hashem, which conceals Hashem’s Light in this world in general, does not affect the Torah and Mitzvos, and **does not cover over and conceal the Infinite Light of Hashem that is invested and infused into them** from shining forth from them into the world.

וּבָהֶם וְעַל יָדָם מִמְּשִׁיךְ אֹר אֵין־סוֹף
בְּרוּךְ־הוּא לְהִיּוֹת לְמַטָּה כְּמוֹ
לְמַעְלָה,

Because of this, Hashem’s Infinite Light comes down into them, and through them into this world below, just as it shines Above (in Atzilus),

בְּבַחֲיִנַת "אֵין עוֹד מַלְבָּדוֹ" (וְאַתְחַנֵּן ד',
לה).

thereby revealing in our world the feeling and perspective that “Nothing exists separately from Hashem” (Devarim 4:35), which is the perspective of “Above to Below,” as explained previously.

In other words, the Torah and Mitzvos serve as a “bridge” to connect to us to Hashem and His perspective, because they contain two ideas:

On the one hand, they are Hashem’s Will and Wisdom, and therefore completed united with Hashem. They are completely aligned with the “Above to Below” perspective that Hashem is the absolute Real Existence,

and whatever is closer to Him is more real, and whatever is further from Him is less real.

On the other hand, they have a “form” that corresponds to something that people can relate to. Meaning they are comprehensible ideas and practical instructions that a human being can learn and apply in the physical world.

Because of this, when a person learns Torah and fulfills Mitzvos, he is not only learning about Hashem and showing his obedience to His commands, but he is also entering into Hashem’s reality and perspective, and bringing that perspective into his version of reality.

To bring Hashem’s Light and His perspective into us when we learn Torah and fulfill mitzvos, we cannot allow our ego to create a barrier that blocks that out. The Alter Rebbe will bring a source from the Chumash and the Gemara for this concept:

“וְלֹא תַחַלְלֻ אֶת שֵׁם קְדֹשִׁי וְנִקְדַּשְׁתִּי
בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדְּשְׁכֶם.
- (אֲמֹר כֹּב, לֵב) -

The verse says: “**And you should not ‘תַּחַלְלוּ-desecrate’ My holy Name**, and I will be sanctified in the midst of the Children of Yisroel, I am Hashem Who makes you holy.” (Vayikra 22:32)

The simple meaning of ‘תַּחַלְלוּ’ is to ‘desecrate,’ but it could also be translated as “make an empty space,” from the word ‘חָלַל-a hollow space,’ thus, the word ‘תַּחַלְלוּ’ would mean:

שְׁלֹא לַעֲשׂוֹת חָלָל⁴² כִּי, “**And you should not make yourself into a place devoid of My holy Name (through your ego).**”

This fits with the continuation of the verse: “וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל- Because Hashem wants His holiness to permeate inside of every Jew.”

A person’s ego creates a “vacuum” empty of Hashem’s holiness, by blocking out Hashem’s Light and perspective from entering. The verse is telling us that we cannot allow our ego to block out Hashem’s holiness from permeating us.

Now the source from the Gemara is brought:

⁴² (שַׁבָּת לֵג, א).

וְלֹא לְהִיטֹת "דּוֹחֵק רֵגְלֵי הַשְּׁכִינָה"⁴³, And, we cannot allow ourselves to be someone that “pushes away the ‘feet’ of the Shechina (Divine Presence),” as mentioned in the Gemara (Brachos 43b).

The Gemara says: “A person should not walk with a fully upright posture, rather, he should walk slightly bowed,

as it was taught: One who walks with a fully upright posture in an arrogant manner, even four cubits (6ft), it is as if he is pushing away the ‘feet’ of the Shechina, as it written (Yeshaya 6:3): ‘The entire world is full of His glory.’”

One who walks in an arrogant way shows a lack of regard for the glory and honor of Hashem that is surrounding him, and thereby chases Hashem from that place, as it were.

Obviously, a person does not actually chase away Hashem, but with his ego he chases away Hashem’s revelation from permeating himself.

רק "וְאֲשִׁים דְּבָרֵי בְּפִיךָ" (יִשְׁעֶיךָ נָא, טז) - דְּבָרֵי מִמֶּשׁ. Rather, we should learn Torah in such a way that we will feel how, “it is I [Hashem] that puts My words in your mouth” (Yeshaya, 51:16), to feel that these words of Torah that we say are actually Hashem’s words, and we are just Hashem’s messengers, like a prophet who gives over Hashem’s message.

Hashem tells Yeshaya the prophet: “And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to establish the earth, and to say to Zion [that] you are My people.”

There are two ways to explain this verse:

Targum Yonasan explains that the “words” that Hashem put in Yeshayas’s mouth refer to words of prophecy, the message that Hashem will protect

⁴³ (בְּרִכּוֹת מַג, ב): וְאֵל יִהְיֶה בְּקוֹמָה זְקוּפָה: דְּאָמַר מֶר הַמְּהֵלֶךְ בְּקוֹמָה זְקוּפָה אֶפִּילוּ אַרְבַּע אַמּוֹת, בְּאִילוּ דּוֹחֵק רֵגְלֵי שְׁכִינָה, דְּכֵתִיב: “מִלֵּא כָּל הָאָרֶץ בְּבוֹדוֹ”.

the Jewish people in exile, who are compared to the stars of heaven and the dust of the earth.

In Yalkut Shimoni (and Abarbanel, Metzudos) it explains that the “words” that Hashem is putting in his mouth are the words of Torah, since it is the merit of the Torah study of the Jewish people that the heavens and earth exist, and in their merit the Jewish people will return to be planted firmly on their land.

Seemingly, the Alter Rebbe is combining the two explanations of “the words that Hashem places in our mouth,” to mean that whenever a Jew learns Torah, he should feel like Hashem is giving him a prophetic message, it is Hashem speaking directly to him, not an old message that he is just learning about or repeating.

וְהֵנָּה, הַמִּצְוֹת הֵן לְבוּשֵׁין וּמְקִיפִין,

Now, mitzvos are the spiritual “clothing” that encompass a person,

וְהַתּוֹרָה הִיא מְזוּן וּפְנִימִיּוּת;

and Torah is the spiritual “food” of a connection to Hashem that becomes absorbed inside the person’s mind and heart,

שֶׁבָּהֶם מְמַשִּׁיךְ אֹר אֵין-סוֹף בְּרוּךְ-
הוּא לְהִיּוֹת שׁוֹרָה עַל נַפְשׁוֹ בְּבַחֲנִית
מְקִיף,

meaning, that through these Mitzvos Hashem brings down His Infinite Light to rest upon the person’s soul in an encompassing manner, beyond the limitations what his mind and heart can grasp,

וְגַם לְהִיּוֹת הַנֶּפֶשׁ תּוֹכָה רְצוֹף
אַהֲבָה⁴⁴ בְּבַחֲנִית פְּנִימִית.

and in addition, through Torah study, Hashem brings down His Light into the person’s soul in a revealed conscious manner, so that inside his mind and heart he should be permeated with a love for Hashem.

וְעַל זֶה נֶאֱמַר (וְאַתְחַנֵּן ד, כד): “כִּי
הוּי” אֱלֹהֶיךָ אִשׁ אוֹכֵלָה הוּא:”

Regarding this it was said, “For אֱלֹהֶיךָ-Havaya (Hashem), הוּי”

⁴⁴ (תּוֹכָה רְצוֹף אַהֲבָה: עַל פִּי שִׁיר הַשִּׁירִים ג, י).

your G-d is a consuming fire,”
(Devarim, 4:24).

פירוש "הו"ה" - בחינת תורה,

The meaning of Hashem's Name 'Havaya-הו"ה' in this verse also refers specifically to how Hashem is found in the Torah,

ו"אלהיך" פירוש - בחינת מצות,

and the meaning of Hashem's Name 'your G-d-אלהיך' in this verse also refers specifically to how Hashem is found in the Mitzvos,

The Name 'Havaya-הו"ה' represents how Hashem is above nature and beyond time and space. This is expressed more strongly in the Torah. The Torah is Hashem's Wisdom that precedes the creation of the world, and can exist even without any world at all. It can be studied equally by all Jewish people in all times and places equally, and isn't affected by the situation of the person learning the Torah.

The Name 'your G-d-אלהיך' represents how Hashem comes down into our world according to the nature and limitations of each person, 'your,' personal, G-d. This is expressed more strongly in the Mitzvos. Since, in a certain sense, commandments only exist in the context of a Commander, Hashem, and people who receive that command, us. A commandment implies a relationship with someone that you are commanding, and does not exist when a person is by himself. Specifically, the obligation of the mitzvos depends on the nature and situation of everyone separately. A man has certain mitzvos, a woman has different mitzvos, a Kohen, Levi, and Yisroel have different mitzvos, some mitzvos are only in Eretz Yisroel, some only when there is Bais Hamikdash etc. In that sense, Mitzvos are more strongly connected with the Name 'your -personal- G-d-אלהיך.'

הן הם כמו האש על דרך משל,

And these Torah and Mitzvos are compared to a consuming fire, by way of analogy:

שאם נותנים אש תוך הכלי
וסביבותיו, הרי ממילא שולט האש
מעבר אל עבר וסורף ומכלה לגמרי;

If a fire is placed inside a vessel and surrounding it from the outside, then certainly the fire will be able to burn up all the contents of the vessel through

and through, completely
burning and destroying
everything.

כך התורה והמצוות,

The same is true with Torah and Mitzvos:

על ידי שהם בבחינת פנימיות
ובבחינת מקיפין,

Since they affect the person from the inside and from the outside,

הרי יש בהן כח לבלות ולשרוף
לגמרי את חומריות נפש הבהמית
וגסותה,

they have the power to completely destroy and burn up the materiality of the animal soul and its coarseness,

שהיא המסתרת ומעלמת על אור ה'
אין-סוף ברוך-הוא,

which is what covers and conceals the Infinite Light of Hashem,

להיות נראה ליש ודבר בפני עצמו,

and it causes the person to look at himself and the world around him as being an independent existence that is separate from Hashem.

שלכן היא צריכה למירוק בגיהנם.

And that is why it – the animal soul of many people – **needs to be cleansed in Gehinom** (purgatory), to remove that barrier of ego of the animal soul that blocks out the Light of Hashem from fully shining into the Neshama.

אבל 'תלמיד-חכם - אין אור של
גיהנם שולט בו',⁴⁵

However, as the Gemara says (Chagiga 27a): **“The fire of Gehinom does not have power over a Talmid Chacham** (one who studies Torah seriously) to burn him,”

⁴⁵ חגיגה כז, א.)

כִּי הַתּוֹרָה וְהַמִּצְוֹת הֵם הַמְמַרְקָת
מִבֵּית וּמִבְחוּץ, "וְנִגְלָה כְּבוֹד ה'"
(יִשְׁעִיָּה מ, ה) לְמֹטָה כְּמוֹ לְמַעְלָה.

for the Torah and Mitzvos have
already cleaned him from
outside and inside, and the glory
of Hashem is revealed in him
down below just as it is revealed
Above.

Because Torah and mitzvos are like “fire” that consumes the coarseness of the animal soul and reveal Hashem’s light, the Talmid Chacham does need to suffer the cleansing fire of Gehinom to become transparent to Hashem’s Light.

וְזֶהוּ שֶׁכְּתוּב (יִתְרוֹ יט, יח): "וְהָרִי סִינַי
עָשָׂן כְּלוֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו ה'
בָּאֵשׁ",

And this is the meaning of what
is written, “And Har Sinai was
full of smoke, for Hashem had
descended upon it with fire,”
(Shemos 19:18)

וַיְדַבֵּר ה' אֵלֵינוּ מִתּוֹךְ הָאֵשׁ
וְגו' (וַאֲתַחֲנֶנּוּ ד, יב). :

and in another verse: “And
Hashem spoke to you out of the
midst of the fire.” (Va’eschanan,
4:12).

The reason that the Hashem’s revelation at the Giving of the Torah was compared to a “fire”: The idea of Torah and Mitzvos is to “burn away” all barriers of ego and perception of being separate from Hashem, allowing us to become transparent to His Light to shine within us.

(ד) Chapter 4

וְהֵנָּה, כֹּחַ זֶה לְהַמְשִׁיכָה זוֹ גִּיתָן
לְיִשְׂרָאֵל,

Now, this power – for bringing
down this Light of Hashem into
our world – was given to the
Jewish people,

שֶׁהֵם הֵם הַמְּמַשִּׁיכִים תּוֹרָתוֹ
וּמִצְוֹתָיו

Since they are the ones who
bring down His Torah and
Mitzvos with the Light contained
in them remaining intact,

עַל יְדֵי עֶסֶק תּוֹרָתָם וְעַבְדָּתָם
בְּבַחֲיִנִית "וְלֹא תִחַלְלוּ וְגו'".

through their involvement in
Torah and their service of
Hashem with humility, “without
letting their ego create an empty

space void of Hashem's Light."

מִה שְׁאִין בֵּן (עוֹבְדֵי כּוֹכָבִים וּמַזְלוֹת)
[אַמּוֹת הָעוֹלָם]⁴⁶,

This is not the case regarding the other nations of the world:

אֲפִילוּ אִם מְקַיִּימֵי תּוֹרָה וּמִצְוֹת אֵין
מְשִׁיבֵי כָּלֹם.

Even if they would fulfill Torah and Mitzvos, they would not bring down any Light of Hashem.

In other words, because a non-Jewish person will always have some ego and feeling of being separate from Hashem. Therefore, he can never be fully transparent to Hashem's Light to allow it to shine through him into this world through Mitzvos, even if he would do them. (And, in fact, he does have to fulfill the 7 Mitzvos for all humanity (Sheva Mitzvos Bnei Noach). Yet, despite his fulfillment of the 7 "Mitzvos" he doesn't reveal Hashem's Light into this world in the same way that the Mitzvah of a Jewish person does.)

וְהִיא בְּחִינַת "מִתְּנָה טוֹבָה",

This is the idea of the Torah being described as a "good gift" from Hashem,

וּכְמֵאמַר רַ' לִ: שְׁלֹשׁ מִתְּנוֹת טוֹבוֹת
נִתְּנָן הַקָּדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל, וְכוּלָּן לֹא
נִתְּנָן אֶלָּא עַל יְדֵי יְסוּרִין, אֵלּוּ הֵן: תּוֹרָה
וְאֶרֶץ יִשְׂרָאֵל וְהָעוֹלָם הַבָּא. תּוֹרָה מִנִּין –
שְׁנֵאמַר: "אֲשֶׁרִי הַגֵּבֶר אֲשֶׁר תִּסְרְנוּ יָהּ
וּמִתּוֹרַתְךָ תִּלְמְדוּ." כו!⁴⁷.

as our Sages say (Brachos 5a): "There are three 'good gifts' that Hashem gave to the Jewish people, and all of them can only be acquired through suffering: The Torah, Eretz Yisroel, and the World to Come. How do you know that Torah is only acquired through suffering? It says (Tehillim 94:12): Fortunate is the man that You afflict, Hashem, and You teach him from Your Torah."

In other words, this gift is so "good" and valuable that you cannot get it without hard work, which is the painfully hard work of destroying our ego.

The Mittler Rebbe adds in Toras Chayim: It is called a "gift" because it doesn't change at all on its way down here, it is the same essence and

⁴⁶ (אַמּוֹת הָעוֹלָם).

⁴⁷ ("נִתְּנָן הַקָּדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל . . אֵלּוּ הֵן: תּוֹרָה . . בְּרִכּוֹת ה, א).

nature as in its original source in Hashem, like one who gives a gift straight from his hand into your hand.

וְזֶמֶן מִתְּנָה זֶה הָיָא בְּחֶג הַשְּׁבוּעוֹת -
זֶמֶן מִתֵּן-תּוֹרָה,

Now, the time for this gift is on the Holiday of Shavuos — the time of the Giving of the Torah.

גְּלוּי בְּחִינַת כְּתֶר-תּוֹרָה, שְׁהִיא
לְמַעַל מִבְּחִינַת הַתּוֹרָה.

Because on that day, the level called “The Crown of the Torah,” which is higher than the Torah itself, is revealed (as will be explained soon).

וְזֶהוּ "אֵי לָאוּ הָאֵי יוֹמָא דְקָא גָּרִים,
כְּמָה יוֹסֵף אֵיכָא בְּשׁוּקָא":

And this is the meaning of: “If not for this day of receiving the Torah which caused me to become spiritually great, how many people named יוֹסֵף-Yosef just like I am named would there be in the market, leaving as nothing special?”:

The simple meaning of this Gemara is that Rav Yosef was referring to his own name, Yosef, and was saying that many people are named Yosef, but he is special because of the Torah he learned.

The Alter Rebbe will interpret it on a deeper level:

He wasn't referring to his own name, Yosef, but rather to the concept of 'יִסְף-increasing,' referring to wisdom. Wisdom is called “increase” because it is the only thing that can always increase over time (even after a person passes away), unlike everything else a person has in this world that eventually gets weaker or lost.

Based on this interpretation, Rav Yosef was saying:

Without receiving the Torah on Shavuos, there would be many types of wisdom that would all be pretty much the same, since none of them possess the Light of Hashem shining openly in them. There would be nothing special about Rav Yosef being a genius in his religious studies compared to someone else who is a genius in his philosophy.

The only reason why Rav Yosef, a Torah genius, is exalted above a genius of any other philosophy, is because Hashem put His Light into the Torah down here, so that by learning Torah we become united with His Light and

with Hashem Himself at the deepest possible level, besides for any intellectual achievement.

כַּמָּה בְּחִינֹת "יוֹסֵף":

This can also mean: If not for the day of Shavuot, **how many levels of 'יוֹסֵף-increasing,'** i.e., of wisdom, **would there would be** in the world,

The term 'יוֹסֵף-increasing' refers to wisdom and knowledge, as we see in the verse that these two phrases are connected:

"יוֹסֵף דַּעַת יוֹסֵף מִכָּאוֹב" (קֹהֶלֶת א, יח);

as it says: "he who 'יוֹסֵף-increases' knowledge, increases pain."

וְכַמָּה מִיָּנִי חֲכָמוֹת זָרוֹת, דְּכָתִיב בָּהֶם: "חֲכָמִים הֵם לְהָרַע, וְלֹהֲטִיב לֹא יֵדְעוּ"⁴⁸,

And there are many types of wisdom that are foreign to the wisdom of the Torah, regarding them it was written (Yirmiya 4:22): "They are wise to do evil, but they do not know to do good."

כִּי "מִשָּׁם יִפָּרֵד" (בְּרֵאשִׁית ב, י),

Because, these types of wisdom come from a place of perceiving themselves as being separate from Hashem, which is the opposite of the Torah, which comes from Atzilus, where Hashem's Oneness is fully revealed.

אָבֵל "הָאִי יוֹמָא" הוּא גְלוּי חֲכָמָתוֹ וְרִצּוֹנוֹ יִתְבָּרֵךְ הַמְּלוּבֶשֶׁת בְּתוֹרָה,

But "this day" of Shavuot, is when Hashem's Wisdom and Will becomes revealed as it is invested in the Torah that we receive,

שָׁבָה הִתְלַבְּשׁוֹת אוֹר אֵין-סוֹף בְּרוּךְ-הוּא, וְגִלּוּי לְמִטָּה בָּמוֹ לְמַעְלָה.

since, in it, the Torah, Hashem's Infinite Light becomes invested and revealed down here in this

⁴⁸ (יְרֵמְיָה ד, כב, וְשָׁם: הַמָּה).

world as it is revealed Above in Atzilus.

כִּי "הַיּוֹמָא" הוּא "מִמָּחֶרֶת הַשָּׁבֶת
[הַשְּׁבִיעִית]" (אָמור כג, טז) -

For “this day” of Shavuos is referred to as “the day after the seventh ‘שָׁבֶת-week,’” (Vayikra, 23:16),

We start to count the Omer on the day after the first day of Pesach. We count seven weeks, 49 days, and on the day after the seventh week, the 50th day, we celebrate the Holiday of Shavuos. The term ‘שָׁבֶת’ used in the verse to describe each set of seven days can also mean ‘Shabbos,’ the day of rest, the 7th day of creation. Thus, besides for the simple meaning of this verse, that Shavuos is the day after the 7th week of counting, it can also mean that Shavuos is “after,” or “higher than” Shabbos.

This means that Shabbos, the 7th day, is connected to the order of creation, since, in a certain sense it is the final day of creation. Whereas Shavuos reveals Hashem on a level beyond any connection to creation.

In addition, being “higher than Shabbos” can also mean higher than the spiritual levels of Histalshelus connected to the number 7, as will be explained:

אַחֵר יְמֵי הַסְפִּירָה "שְׁבַעַת שְׁבוּעוֹת"
(רָאָה טז, ט)

It is after counting Sefiras HaOmer “for seven weeks,”

שֶׁהֵם מְבַחֲנִית "ז' שְׁמוֹת שְׁאִינוֹן
נִמְחָקִין",

which are connected to the spiritual levels of Hashem's Seven Names that may not be erased,

שֶׁהֵם בְּסֹדֶר הַשְּׁתַּלְשֻׁלוֹת.

which are part of the order of the descent of spiritual levels known as *Seder Hishtalshelus*.

In the biur in Torah Or after the maamar, it explains: These “Seven Names” refer to the Sefiros of Atzilus, Hashem’s Attribute of Atzilus, and Hashem’s Light which is invested in them. Specifically, they refer to the 7 Sefiros of Chesed thru Malchus, Hashem’s Attributes of connected to “emotion” and “action,” as it were.

However, on Shavuos, Hashem gives us the ability to connect to Him beyond Hishtalshelus, beyond the Sefiros that are usually directly involved

in creation, and connect to the deeper truth of Hashem that goes beyond how He is involved with worlds, to His true Inner Essence. This is what He gives us in the Torah on Shavuos.

שָׁכַר צָרִיךְ לִהְיוֹת - תַּחֲלָה הַהִמְשָׁכָה
מֵעַט מֵעַט,

For that is the way it is supposed to be: First, through Sefiras HaOmer, we bring down Hashem's Light every day from the levels of Atzilus connected to Hishtalshelus a little bit at a time,

עַד שֶׁבַחג הַשְּׁבוּעוֹת בָּא הַגְּלוֹי
מִלְמַעְלָה מִסֵּדֶר הַהִשְׁתַּלְשְׁלוֹת,

until, on Shavuos, Hashem gives us a revelation from higher than Seder Hishtalshelus,

שְׁמַעְלָה וּמִטָּה שְׁוִין שָׁם - רוּחָנוֹת
כְּמוֹ גִּשְׁמִיּוֹת,

from a deep truth of Hashem where Above and Below are equal — spirituality like physicality,

And, as explained previously, that to Hashem's Essence, both perspectives of "Above to Below" and "Below to Above" are equal, because He is equally everywhere.

כְּמוֹ שֶׁכָּתוּב (תְּהִלִּים קיג,ו):
"הִמְשַׁפִּילִי לָאֲוֹת בְּשָׁמַיִם וּבָאָרֶץ
וְגו'" כְּמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אֲחֵר.⁴⁹

as it is written, "He who lowers Himself to look at the heavens and earth etc." (Tehilim, 113: 6), as it was explained elsewhere.

In other words, Hashem considers looking into the heavens the exact same type of descend as looking at the earth, since they are both equally far removed from Him.

Because to Hashem Himself heaven and earth are exactly the same, He has the power to bring His Light into the physical world through the Torah, since to His Essence there is no difference between Atzilus and physicality.

וְהוּא עֵנִין כֶּתֶר תּוֹרָה.

And this is the idea of "The Crown of the Torah,"

⁴⁹ לקוטי תורה שיר השירים לו, ב.)

A “Crown” connotes a level above the head, meaning beyond even the Wisdom of Atzilus,

וְלָכֵן בָּא לְיָדֵי גְלוּי לְמִטָּה כְּמוֹ
לְמַעְלָה. **and this is why it can be revealed
below as it is above.**

Because this “Crown” of the Torah represents the Essence of Hashem who is above the Wisdom of the Torah, the Wisdom of Atzilus, and has the unlimited power to bring down His Infinite Light from Atzilus into our physical world.

The Alter Rebbe now returns to answer the question with which he began the maamer:

וְהִנֵּה, עַל הַמְשַׁכַּת הַתּוֹרָה בְּבַחֲיָנָה זוֹ
כְּתִיב "מֹשֶׁה יִדְבֹּר":
**Now, regarding bringing down
the Torah in this manner, it is
written: “Moshe will speak”:**

"מֹשֶׁה" - בְּחִינַת בְּטוּל, "וְהָאִישׁ מֹשֶׁה
עָנָו מְאֹד מְכַל הָאָדָם אֲשֶׁר עַל פְּנֵי
הָאָדָמָה" (בְּהַעֲלוֹתְךָ יִב, ג); "וְנַחֲנוּ
מָה" (בְּשַׁלַּח טז, ז).

"Moshe" is the idea of *bitul*-
submission to Hashem — "Now
Moshe was a very humble man,
more so than any other man on
earth, (Behaaloscha, 12:3), "And
what are we", (Beshalach, 16:7).

"יִדְבֹּר" - מְלִשׁוֹן הַמְשַׁכָּה וְהַנְהִיגָה,
כְּמוֹ (תְּהִלִּים מז, ד): "יִדְבֹּר ⁵⁰עַמִּים".

"יִדְבֹּר-Will speak" — is also an
expression of bringing things
from one place to another and
leading people, as the verse says,
"He causes peoples to יִדְבֹּר-
follow our lead,"

דְּהִינּוּ, שְׂמִמְשִׁיךְ אֹר אֵין-סוּף
בְּרוּךְ-הוּא לְמִטָּה עַל יְדֵי בְחִינַת
בְּטוּל.

which means that he
(Moshe/humility) brings down
Hashem's Infinite Light below,
through the idea of *bitul*-
submission.

In other words: "מֹשֶׁה יִדְבֹּר-through humility/bitul, we bring down Hashem's Light."

כִּי "הַחֲכָמָה יֵאֵינן תִּמְצָא" (איוב כח, **For, as it says (Iyov 28:12) “true**

⁵⁰(יְנַהֵג - מְצִידֵת צִיּוֹן).

יב) - מְבַחֲיֵנֶת אֵין. **Wisdom**, as it is infused with Hashem's Light, **can be found from 'אֵין-nothingness,'** meaning from a sense of feeling like nothing before Hashem.

ו"בְּמָקוֹם שֶׁאַתָּה מוֹצֵא גְדוּלָתוֹ שָׁם אַתָּה מוֹצֵא עֲנוּתָנוֹתוֹ"⁵¹, וְהֵינּוּ עַל יְדֵי בְּחִינַת עֲנוּה. **and**, as it says in the Gemara (Megilla 31a) **"Where you think you are are finding the greatness of Hashem, you are actually finding His humility,"** meaning, that it is through our humility that we bring down Hashem's 'humility,' which is the only way we have any access to Him in the first place.

וְהִנֵּה מֹשֶׁה הוּא הַמְּמַשִּׁיךְ מִלְּמַעְלָה-לְמַטָּה, **Now, Moshe is the one who brings down Hashem's Light from Above to Below,**

כִּי "מֹשֶׁה" - "שׁוֹשְׁבִינָא דְּמַלְכָּא"⁵², **because Moshe is referred as "the escort of the King,"** Hashem, to come to greet us Jewish people down below,

וְ"אִישׁ הָאֱלֹהִים"⁵³ - "בַּעֲלָה דְּמַטְרוּנִיתָא"⁵⁴. **Futhermore, Moshe is referred to as "אִישׁ הָאֱלֹהִים-the man of G-d,"** which can also be interpreted to mean **"the 'אִישׁ-master' of Hashem's Name Elokim,"** which is Malchus of Atzilus, also referred to as 'the Queen,' and Moshe is **'the master' over the level called 'the Queen.'**

⁵¹ (מְגִלָּה לָא, א).

⁵² (זֹהַר חֵלֶק ג כ, א בְּרַעֲיָא מְהִימָנָא. נג, ב. ערה, ב בְּרַעֲיָא מְהִימָנָא).

⁵³ (בְּרַכָּה לג, א. תְּהִלִּים צ, א).

⁵⁴ (רִאָּה זֹהַר חֵלֶק א רלו, ב).

Moshe is connected to Hashem on a level beyond Malchus of Atzilus (also called ‘the Queen’), beyond the Name Elokim, beyond how Hashem is involved with worlds. He is like the “master” over that level in the sense that he is not limited by the concealment created by Malchus of Atzilus, that concealment does not rule over him. In fact, he “rules” over the concealment created by Malchus, since he overrides this concealment by revealing Hashem’s Infinite Light down into our world through the Torah and Mitzvos.

דְּהֵיִינוּ, שֶׁהוּא מִמְּשִׁיךְ בְּחִינַת יְחֻדָּא-
עֲלֵאָה,

which means, that he ‘rules over’ the concealment created by Malchus of Atzilus, by bringing down into our world Hashem’s perspective of “Perceiving His Oneness from Above to Below,”

שְׁכַל מַה שְּׁלִמְטָה מִטָּה הוּא כְּאֵין,
וְ"אֵין עוֹד מְלַבְּדוֹ וְגו'" (וְאַתְחַנֵּן ד, לה).

which is that whatever is spiritually lower is considered less real and important, since “nothing exists separate from Him,” and the more “separate” something claims to be from Hashem, the less it exists.

Now, the continuation of the verse:

וְ"הָאֱלֹהִים" הוּא בְּחִינַת יְחֻדָּא-
תַּתָּא,

“And Elokim (Hashem) answered him corresponding to Moshe’s voice,” this Name of Hashem represents the perspective “Perceiving His Oneness from Below to Above,”

As was just explained, that Elokim corresponds to Malchus of Atzilus, the level of how Hashem is directly invested in actual creation. At that level, Hashem creates a concealment on His Oneness, and allows people to think that they have their own independent existence separate from Hashem.

שֶׁהוּא בְּחִינַת כְּסֵא־הַכְּבוֹד,

This level is also referred to as “the Throne of Glory,”

Just as when someone is sitting down, he lowers his head, when a king sits on his throne, he lowers himself to interact with the people who he allows

into his chamber. This level of Malchus is how Hashem “lowers Himself” as it were to deal with the creations on their level and perspective.

שְׁהוּא מְקוֹר לִנְפֹשׁ-הַבְּהֵמָה - “פָּנֵי
אֲרִיָּה”, “פָּנֵי שׁוֹר כו” (יְחִזְקָאֵל א, י).

which is also the source of the animal soul, as it derives from the angels of Beriah created by Malchus of Atzilus, whose four faces (see Yechezkel, 1:10), including that of “**the face of a lion**” and “**the face of an ox**” are the spiritual source of the souls of all animals, including the animal soul in the person.

מֶה שָׂאִין בֶּן מֹשֶׁה - בְּחִינַת “מֶה”,
הֵינּוּ בְּחִינַת אָדָם שֶׁעַל הַכֶּסֶּא כו’ -
אָדָם בְּגִימָטְרִיא מִ”ה”⁵⁵.

Moshe, on the other hand is the idea of “מה-bitul/absolutely no ego,” which is the level ‘the image of a ‘אָדָם-Man’ that sits above the ‘throne,’” since the word ‘אָדָם-Man’ has the same numerical value (45) as “מה-bitul/absolutely no ego.”

In other words: If the “Throne” represents Malchus-Elokim-Below to Above perspective based on feeling separate from Hashem; then sitting “above the Throne” would mean higher than Malchus-Elokim, and connected to the higher perspective of Above to Below, feeling that only Hashem is real, and the farther anything is from Hashem, the less real it is, which is the idea of true *bitul*-humility/having no ego.

וְהוּא בְּחִינַת הַצְמָצוּם לְהִיּוֹת יֵשׁ
מֵאִין,

And it is this level of Elokim (Malchus) is that creates a concealment on His Light, which allows created beings that feel separate from Hashem, even though they come from a place in their source in Hashem where they are “nothing” separate at all,

⁵⁵ (פְּרִדָּס שֶׁעַר עֲרֵכֵי הַכִּיּוּנוּיִים עֲרַךְ אָדָם. עַץ חַיִּים שֶׁעַר יִפְרָק ג).

כִּי "אֱלֹהִים" - לְשׁוֹן שְׂרָרָה⁵⁶, כִּי "אֵין מֶלֶךְ בְּלֹא עָם"⁵⁷ - מֶלֶשׁוֹן עוֹמָמוֹת.

For the name "Elokim" is connected to the expression which means "control," for "There is no king without a 'עָם-nation,'" and the word 'עָם-nation' comes from the language of "עוֹמָמוֹת-coals that are dimmed down and cold on the outside but hot on the inside,"

A nation must feel a degree of separation from the king for them to accept him, their connection to the king needed to be dimmed down enough to let them feel a little bit of their own existence before they can choose to accept their king.

Similarly, for Hashem to be King over us, He must hide Himself enough that we have free choice, which means that we are able to feel ourselves as existing separately from Him.

This level of Elokim is connected to the lower level of "Perceiving His Oneness from Below to Above."

Now that we established how the Name Elokim is Yichuda Tita'a from Below to Above, we can explain the meaning that "Moshe would speak and bring down Hashem's Infinite Light, and Elokim would answer him corresponding to Moshe's voice:"

"וְהָאֱלֹהִים יַעֲנֵנוּ:"

The verse continues: "And Elokim would respond to him (Moshe),"

הִנֵּה לְשׁוֹן עֲנִיָּה בְּלִשׁוֹן הַקּוֹדֶשׁ, הוּא בְּמֵאֲמַר רַ"ל גְּבִי הַלֵּל⁵⁸:

Now, the word "עֲנִיָּה-responding" in the Holy Language of the Torah can be understood based on what our Sages said (Sukkah 38a) regarding reciting Halel:

⁵⁶ (רש"י יהושע כד, יט. רש"י סנהדרין ב, ב. נו, א"ב).

⁵⁷ (בחי' וישוב לח, ל. שם ריש פרשת בלק. ועוד. - נסמן לעיל ה, א. נג, ד).

⁵⁸ (סוכה לח, א במשנה).

"עונה אחריהם מה שהם אומרים",

"He 'responds' and repeats back after them what they say."

שמה שהשומע אומר מה שאומר
המדבר - נקרא 'עונה'.

For when the listener repeats back what was said by the person talking it is called "עונה-responding."

וזהו "והאלהים יענו",

And this is the meaning of "And Elokim will respond and repeat back what was said":

שבחינת יחודא-תתא יענה
להמשכה זו של משה שהמשיך
מבחינת יחודא-עלאה להיות
מלמטה-למעלה כמו מלמעלה-
למטה.

That the level of "Perceiving His Oneness from Below to Above" should repeat back and copy the higher perspective of "Perceiving His Oneness from Above to Below" that Moshe brings down into our world, so that our perspective from Below to Above should be just like Hashem's perspective from Above to Below.

Now the Alter Rebbe will go back to answer the question we asked at the beginning of the maamar, as to why this story of Moshe speaking and Hashem responding is written in the present tense as opposed to the past tense:

וענין "ידבר" ו"יענו" - לשון הווה:

And this is the idea of saying "Moshe would speak" and "Elokim would repeat back" in the present-tense.

הנה, "אתפשטותא דמשה בכל
דרא"⁵⁹,

For, as the Zohar says (Tikunei Zohar 112a): "the extension of Moshe exists in every generation," in every person in the generation,

⁵⁹ (התפשטות של משה בכל דור. תקוני זהר תקון סט קיב, א. קיד, א. וראה זהר חלק ג רטז, ב. רעג, א. תקוני זהר תקון ע תלח, ב).

היא בבחינת הבטול שיש בכל אדם
 "לפום מאי דמשער בלביה"⁶⁰, בקיום
 התורה והמצוות בבחינת "בטל
 רצונך"⁶¹.

this is the idea of the *bitul*-
 submission that each person
 has, according to the measure of
 this *bitul* in his heart, in how he
 fulfills the Torah and Mitzvos
 without ego, by putting aside our
 own personal desires to just
 want to do Hashem's Will.

So, the reason that this verse is written in present-tense, is because this is
 a story that is currently happening, every day. Every day we push
 ourselves to awaken our *bitul* to Hashem so that we can bring down His
 Light and perspective into our reality through learning Torah and doing
 mitzvos; and every day we hope that our animal soul will be able copy and
 repeat back that message that it heard from the Divine soul.

וזהו שאמרו רז"ל⁶²: "כל הקורא
 ושונה, הקדוש ברוך הוא קורא
 ושונה כנגדו",

And regarding a person who
 learns Torah with *bitul* to Hashem,
 our sages said (Yalkut Shimoni
 Ch. 1,035), "When a person
 reads Chumash and learns
 Mishna and Gemara, the Holy
 One Blessed Be He reads and
 learns opposite him."

לא הכל שוים בבחינה אחת,

However, not everyone is equal,
 in this matter, regarding how
 strongly they bring down Hashem
 to "read and learn opposite him" in
 a revealed manner,

אלא "כל חד לפום שיעורא דיליה"⁶³,
 בבחינת הבטול לאור אינסוף ברוך-
 הוא,

Rather, each person according
 to the measure of his heart, of
 how much *bitul* he has to
 Hashem's Infinite Light,

⁶⁰ (לפי מה שמשער בליבו).

⁶¹ (אבות פרק ב משנה ד).

⁶² (ראה תנא דבי אליהו רבה ריש פרק יח. ילקוט שמעוני איכה רמז תתרלה).

⁶³ כל אחד לפי מה שמשער בלבו.

בְּחִינַת "אֵין עוֹד מִלְבָּדוֹ", וְ"אֵינִי ה' לֹא שְׁנִיתִי".

and how much feels that "there is no existence separate from Hashem," and that "there is no change" in Hashem's Oneness caused by the creation of the world, since He is still the only True Existence,

וּכְמוֹ שֶׁהָיָה אוֹר אֵין־סוֹף בְּרוֹךְ־הוּא מִמֵּלֵא כָּל חֻלָּל⁶⁴ זֶה דְּעוֹלָם־הָזֶה קוֹדֵם שֶׁנִּבְרָא עוֹלָם־הָזֶה, כִּי הוּא מִמֶּשׁ לְאַחֵר שֶׁנִּבְרָא.

and that just as Hashem's Infinite Light filled the entire space of the void of this world before this world was created; that is literally how He is now, after the world was created.

וְהוּא בְּחִינַת מֹשֶׁה - "וְנַחֲנוּ מָה", וְ"שְׂכִינָה מְדַבֶּרֶת מִתּוֹךְ גְּרוֹנוֹ שֶׁל מֹשֶׁה"⁶⁵.

And this is the idea of Moshe, complete *bitul*, and, like Moshe said: "we are considered like nothing before Hashem," and like our Sages say: "The shechinah speaks from the throat of Moshe."

Meaning, Moshe brought down Hashem's Light and presence on the greatest level possible, because had the greatest *bitul* to Hashem.

וְכֵן בְּכָל דּוֹר וָדוֹר,

And similarly, in every generation, there are great Tzadikim who reveal Hashem in their Torah study on a high level due to their great *bitul* to Him.

כְּמוֹ שֶׁאָמַר הַמַּגִּיד לָהּ בֵּית יוֹסֵף⁶⁶:
"אֵינִי הַמִּשְׁנָה הַמְּדַבֶּרֶת בְּפִיךְ."

as the angel, referred to as the "Magid" told the Beis Yosef that when he learned mishnah, the Mishnah itself said, "I am the

⁶⁴ רָאָה עֵץ חַיִּים שֶׁעַר דְּרוֹשׁ עֲגוּלִים וְיוֹשֵׁר עֲנָף ב).

⁶⁵ רָאָה זֶה־ר חֻלָּק ג' לֵב, א' בְּרַעֲיָא מְהִימָנָא. ז, א. רִסַּד סוֹף עֲמוּד א. שְׁמוֹת רַבָּה פְּרָשָׁה ג טו. וְיִקְרָא רַבָּה פֶּרֶק ב ו. מְכִילְתָּא יְתִרֹי יח. יט. וְעוֹד).

⁶⁶ מַגִּיד מִיִּשְׁרָיִם לְהַבִּית יוֹסֵף רִישׁ פְּרָשַׁת וְיִקְרָא, וְעוֹד).

Mishnah who is speaking through your mouth.”

וְלָכֵן נִקְרָא הַתַּלְמִיד־חָכָם בְּשֵׁם
"מֹשֶׁה",

And this is why a Talmid Chacham is called “Moshe,”

כְּדֵאֵיתָא בְּגִמְרָא: "מֹשֶׁה, שְׁפִיר
קָאֵמַרְתָּ" ⁶⁷,

as it is brought in the Gemara (see Shabbos 101b) that one Amora would tell another: “Moshe, you’ve said well.”

כִּי הַתַּלְמִיד־חָכָם הוּא הַמְּקַבֵּל
מִבְּחִינַת חֻכְמָה-עֲלֵאָה - כַּח־מִ"ה" ⁶⁸,

For the term “Talmid Chacham-wise student” can also mean one who is a “student” who receives from Hashem’s Chochma-Wisdom Above, and from that level of “חֻכְמָה-Wisdom” he receives (something spelled with the same letters in a different order) “כַּח-מִה-the power for bitul,” which makes him like Moshe, the idea of *bitul*.

וְ"אָבָא יוֹסֵד בְּרֵתָא" ⁶⁹,

and, as it says in the Zohar (III 248a): “The level of Chochma-Wisdom, referred to as ‘a father’ establishes the level of Malchus, which is referred to as ‘a daughter,’” since it receives from the higher level of Chochma like how a daughter receives important things from her father,

כְּמוֹ שֶׁכָּתוּב (מִשְׁלֵי ג, יט): "ה'
בְּחֻכְמָה יוֹסֵד אֶרֶץ",

as it is written (Mishlei 3:19): “Hashem establishes the ‘Earth-Malchus’ with Wisdom-Chochma,”

⁶⁷ (מֹשֶׁה טוֹב אָמַרְתָּ. שָׁבַת קָא, ב.).

⁶⁸ (הָאֵב יוֹסֵד חֵבַת. זֶהֱר חֵלֶק ג רַעֲיָא מְהִימָנָא כח, א. לד, א. וְעוֹד).

⁶⁹ (זֶהֱר חֵלֶק ג רמח, א. רנו, ב. רנח, א. תְּקוּנֵי זֶהֱר תְּקוּן כא).

הוא "דבר ה' זו הלכה" ⁷⁰ שֶׁבְּפִי
תְּלִמִּיד־חֲכָמִים.

And this idea of Malchus that is dependant on Chochma is **"the word of Hashem, which is Halacha"** (see Shabbos 135b), **that is in the mouth of a Talmid Chacham**, depending on how much *bitul* he has from Chochma.

וְזֶהוּ "בְּקוּלוֹ שֶׁל מֹשֶׁה":

And this is the meaning of the Gemara's explanation of the last word of the verse: "Hashem answered him **corresponding to the voice of Moshe**":

כִּי קוֹל הוּא בְּחִינַת הַמְּשָׁכָה
מֵהָעֵלֶם אֶל הַגִּלּוּי,

For, voice is the idea of drawing out from what is **concealed** in one's thoughts **to being revealed** to other people in speech,

כְּמוֹ מֵהַבֶּל הַלֵּב אֶל הַגֶּרוֹן עַל דֶּרֶךְ
מָשָׁל,

This is similar, by way of analogy, to the physical process of speech, which involves air that is hidden in the lungs and heart and comes out of the person through his neck and mouth,

בְּנוֹדֵעַ מָה שֶׁכָּתוּב עַל פֶּסוּק (מִשְׁלֵי ד,
ה) "קִנְה חֲכָמָה."

as is known what is explained elsewhere on the verse (Mishlei 4:5): "acquire Wisdom,"

Since the word "קנה" can also refer to the windpipe, the trachea, that can be used to acquire wisdom by speaking out words of wisdom, because saying the words of wisdom verbally can help to acquire it intellectually as well. Also see Torah Or Mikeitz, the first maamar.

In other words, the idea of "קול-voice" is how much something is revealed tangibly, like how an abstract thought becomes tangible through speech.

בְּלוֹמַר, כְּפִי עֶרְךָ הַמְּשַׁכֵּת בְּחִינַת
הַבְּטוּל לְאוֹר אֵין־סוֹף בְּרוּךְ־הוּא,

Meaning, that according to how "loud," how pronounced is a person's *bitul*, his aspect of

⁷⁰ (עֲמוּס ח, יב. שְׁבַת קֹלֵה, ב.).

Moshe, how much “voice” his own inner ‘Moshe’ has, **to Hashem’s Infinite Light,**

בְּכָה מִמֶּשׁ "הָאֱלֹהִים יַעֲנֵנוּ" לְהִיּוֹת
 "קוֹרֵא וְשׁוֹנֶה בְּנִגְדּוֹ":

exactly corresponding to how loud is **that** “voice of bitul” **will be how strongly** “Hashem will respond back to him,” by **“reading and learning Torah opposite him”** down here in this world in a revealed way, that he can actually feel and be affected by it.

Based on the above, there are two, connected, explanations to the phrase “הָאֱלֹהִים יַעֲנֵנוּ-Elokim will respond to him (Moshe’s voice)”:

1-Elokim refers to our animal soul which is created from Malchus of Atzilus, specifically, from the aspect of concealment created by Malchus. It perceives Hashem “from Below to Above,” considering the physical world, and ego, to be “real,” and Hashem’s Existence and involvement to be “abstract.”

Our animal soul “responds” to the “voice” of our “inner Moshe,” our *bitul* to Hashem (derived from our G-dly soul), by coming to recognize Hashem’s perspective and learning to align our way of thinking correspondingly. One way that this is expressed is in our humility in learning Torah with the goal of simply being a channel for Hashem’s message to reach ourselves and our surroundings, not to make ourselves smarter and more self-important.

2-Elokim refers to Hashem. Hashem “responds” to the “voice” of our “inner Moshe” of *bitul* by descending into our reality and “learning Torah together with us down here.” In other words, Hashem makes His presence felt to us when we learn Torah, so that, to some extent, we should actually experience how Hashem Himself is putting His words of Torah into our mouth, similar to how He puts His words into the mouth a prophet giving over His message.

(However, there is a difference: In the case of a prophet, Hashem initiates the process by putting the message into the mouth of the prophet. Whereas, when a person learns Torah, he initiates the process by saying the words of Torah, which “causes” Hashem to say those words together with him

(and He puts His Divine Words into the person's physical words as he is speaking.))

Depending on our level of *bitul* will be how strongly we perceive this truth, and feel how Hashem is saying the words of Torah together with us down here in this world.

Brief Summary of the Maamar

Now we can answer the four questions that the Alter Rebbe asked at the beginning of the maamar:

Q1- According to the Gemara's interpretation of the verse, that Moshe spoke and Hashem responded to him, what did Moshe say that Hashem responded to?

A1- According to this interpretation, the verse is not discussing what happened at the time of the Giving of the Torah, but about the process of Torah study that happens afterwards.

At the actual time of the Giving of the Torah, Hashem initiated the process by saying the Aseres HaDibros (Ten Commandments/Statements) and Moshe only repeated after Hashem the last eight of them.

But afterwards, whenever a Jew learns Torah, Hashem repeats after him those words of Torah. Depending on how much this Jewish person is like Moshe, that he has *bitul*, he will perceive how Hashem is "repeating after him" as he learns Torah.

Q2- Why does the verse use the present or future tense "Moshe would speak and Hashem would respond to his voice," instead of the past tense by saying "Moshe spoke, and Hashem responded to his voice"?

A2- This process is not only something that happened in the past, it is a process that is happening now, today, with every Jew who learns Torah.

It is also connected to the future tense ("Hashem will respond to Moshe's voice"), since in the future era, after Moshiach comes, it will be fully revealed how Hashem puts His Divine Words of Torah into the words of Torah that we say, and then we fully experience His presence down here as He learns Torah together with us.

Q3- What is the specialty of the "day of the Giving of the Torah," we know that the Giving of the Torah is special, but why is the "day itself" special besides for the fact that Hashem gave us the Torah on that day?

A3- During the counting of the 49 days of Sefiras HaOmer, we bring down Hashem's Light from the 7 Sefiros of Atzilus connected to "Seder Hishtalshelus."

On the 50th day Hashem reveals His Essential Truth that is above and beyond Atzilus and Seder Hishtalshelus, which is the level referred to as the "Crown of the Torah."

This intense revelation of Hashem's Essential Truth is so powerful and exalted, that it has can connect the highest spiritual levels of Torah knowledge with the lowest physical levels of our human lives. It is this revelation that makes it possible to experience the Giving of the Torah on a new level every year.

Q4- What is the accomplishment of the Giving of the Torah to the Jewish people on Mount Sinai, didn't they already learn Torah from the time of Avraham our forefather, who taught the entire Torah to his descendants?

A4- The Torah study and mitzvos of our forefathers before the Giving of the Torah only brought down Hashem's Infinite Light into Atzilus, which then "trickles down" into our world.

But when Hashem gave the Torah to the Jewish people at Mount Sinai, He "descended" into this world through the Torah and Mitzvos.

That is, He brought down His Infinite Light into the Torah and Mitzvos as they exist in the physical world. This means that every time a Jew learns Torah or does a Mitzvah, he or she is actually bringing down Hashem's Infinite Light into our physical body and world, just as it is revealed in Atzilus and even more so. This makes our physical life and our world a holy place that is intimately bound up with the Essence of Hashem Himself.

Lessons in the Service of Hashem from the Maamar:

1-When we learn Torah and fulfill mitzvos out of humble and sincere devotion to Hashem, this accomplishes two things in us: First, it makes us holy, it connects our physical life to Hashem.

Second, it allows us to see Hashem's perspective. It gives us the ability to look at our lives and the world how Hashem sees the truth of those things.

We begin to realize that the only thing that is really important is Hashem and His plan for everything. We are important because Hashem made us important, and He gave us a special mission. All the physical things in our life, our family, our health, and our career, are important because they are part of Hashem's plan and desire to have a "dwelling" with us down here.

But ego, wanting status and to have things just to show off to other people, or to make myself feel important because of what I have or can do, is silly and not important at all.

We begin to think that the only things that can be important and real are things that have a connection to Hashem, but anything that wants to deny its connection to Hashem, whether openly or more subtly (like my ego), is silly and fake.

2-When we learn Torah, what is happening is so much more than what meets the eye. It looks to our eyes like we are just reading and studying Hashem's Torah that is far removed from the Author, until it came down all the way to my physical location in the form of a physical book.

In reality, every time we learn Torah, we are directly engaging the Author himself, He is sitting (as it were) right across from us repeating our words, and putting His own Divine Words into our physical words. That is why we can only learn Torah in a clean place, with clean hands, fully dressed, after reciting the Blessings on the Torah.

Because we are not learning about Hashem's Wisdom and Will from afar. We are engaging Hashem face to face, bringing Him down here into our physical location so that He can directly teach us His wisdom straight from His holy mouth, as it were.

It takes some imagination to realize this, since we do not see this with our eyes, and usually we are not aware of it with our human mind. But our Neshama sees and feels this happening. And the more we tap into the *bitul* in our Neshama, our "inner Moshe," the more that we can slowly begin to feel this on a more conscious level, and experience Hashem's closeness when we learn Torah.