

# 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

תורת אור

פרשת יתרו

דברור המתחילה

משה ידבר [א]

“Connecting to our Inner Moshe”

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ב"ה

## Torah Or

## תורה א/or

משה ידבר [א]<sup>1</sup>

פרק ששת יתרו דף סז, ג

“Connecting to our Inner Moshe”<sup>2</sup>

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

“משה ידבר והאללים יעננו בקול”  
– פרשנתנו יט, יט

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

<sup>1</sup> (כבר הופיעו בפרק י “משה ידבר” בפירוש: תורה חיים וboro הפתחיל “משה ידבר” [שםות חלק ב רנ, א]. אוור התורה, שמות בפרק ג “דבר הפתחיל” זהה לדבר הפתחיל משה ידבר שבותה אוור “עמוד תחלה, וboro הפתחיל ללבאר דבריהם על פטוק משה ידבר” [עמוד תחנה]. לקוינו תורה שיר השירים “באיור לדבר הפתחיל יונתי” [עמוד יז, ג]. ציון בבוד קדושת ארומו ר.

נאמר בcheng השבעות תקסו ובליאני. לפניו הנקחת המהרייל. נוסח אחר – הנקחת ארומו ר האמצעי – נדפס בספר המאמרים תקסו ו’ חלק ב עמוד תנד, ובאריות – בתורת חיים הניל. המאמר עם הגדות חצמץ ערך – אוור התורה יתרו עמוד תחמג. תתלה.

בהמשך להמאמר נאמר ב’ ביאורים – נדפסו לקמן “באיור על הניל” ומשה ידבר היב. ובן המאמר דבר הפתחיל “מראיהם ומעשיהם”

<sup>2</sup> 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:

<sup>3</sup> בְּקוֹלֹו שֶׁל מֹשֶׁה :

On the word for “בְּקוֹל” “with voice” the Gemoro says that Hashem spoke “בְּקוֹלֹו 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.

וְלֹהִין, כִּי לֹא פִירַשׁ בְּכֹתֶב: מַה הַפָּר  
מֹשֶׁה וּמַה עֲנָהוּ הֵ.'

**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.**

<sup>3</sup> בְּרָכוֹת מִה, 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 קָאֵי עַל עַשְׂרַת הַרְבָּרוֹת, דָּחָא:  
 "אָנֹכִי וְלֹא יְהִי לְךָ מִפְּנֵי הַגָּבוֹרָה  
 שְׁמַעַנוּ".<sup>4</sup>

What is certain is that **it is not referring to the Ten Commandments, since**, as it says in the Gemara (Makos 24a): “the first commandment, which is to believe and know that **אָנֹכִי - I am Hashem** who took you out of Egypt,” **and** the second commandment which is “**לֹא יְהִי לְךָ - 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.

וְכַתִּיב (וְאַתְּ חָנֵן ה, ה): “אָנֹכִי עוֹמֵד  
 בֵּין ה' וּבְנֵיכֶם [... לְהִגְיֹד וּגּוֹ]” -

**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 נִאָמֵר בָּזָה הַעֲנִין שֶׁמְשָׁה  
 הוּא הַמִּדְבָּר וְהַקְדּוֹשׁ בְּרוּךְ הוּא  
 הַעֲנָה.

**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.**

<sup>4</sup> (מכות כד, א. ראה מורה נבוכים חלק ב פרק לג. תנייא פרק 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?

וְגַם לְהַבִּין:

מהו "יִדְבֶּר" ומהו "יִעַנְנוּ" - לשון  
עתיד או הווה.

והוה ליה למייר: "משה דבר  
והקדוש ברור והוא ענהו".

**And we also need to understand:**

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

**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,

דאיתא בגמרא<sup>5</sup>, אמר רב יוסף: "אי  
לאו הראי יומא דוקא גרים, במא יוסף  
אייא בשוקא".

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

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

ולהבין מעלת "האי יומא" דוקא,

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

<sup>5</sup> (אילולי היום הזה שגורם, כמה יוסף ישנים בשוק. פשחים סח. ב. וברש"י: "שלמְרַתִּי תֹּרֶה  
ונתְרֹמָתִי, הַרִּי אֲנָשִׁים הַרְבָּה בָּשָׁק שְׁמַן יוֹסֵף וְמָה בֵּין לְבִינָם").

שַׁחַווֹ אִיּוֹם מִתְּנִינְתּוֹרָה?

- וְמַהוּ עַנֵּין מִתְּנִינְתּוֹרָה

וְהַלְאָ "קִיּוּם אַבְרָהָם אָבִינוּ עַלְיוֹן  
הַשְׁלָום אֶת כָּל הַתּוֹרָה עַד שֶׁלֹּא  
נִתְּנָהָה", וְאַפִּילוּ עִירּוֹבִי תְּבִשְׁילִין<sup>8</sup>,

מִפְנֵי שָׁלֹמֶד אֶת כָּל הַתּוֹרָה [פּוֹלָה]  
(כִּי)<sup>9</sup> עַד שֶׁלֹּא נִתְּנָהָה<sup>10</sup>,

וּבָמוֹ שְׁכַתּוֹב (תּוֹלְדוֹת כו, ה):  
"וַיִּשְׁמֹר מִשְׁמָרָתִי, מִצּוּתִי, חֻקּוֹתִי,  
וַתּוֹרְתִּי";

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

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

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"<sup>6</sup>

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

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

<sup>6</sup> 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.

<sup>7</sup> (יָמַא כָּחַ בָּרָא קִידּוֹשֵׁין פָּבָא).

<sup>8</sup> (יָמַא שָׁם. בְּרָאשִׁית רַבָּה פְּרַשָּׁה צָה וּבְכָמָה מִקּוּמוֹת).

<sup>9</sup> (סְתָוָה כָּה בְּדִפְטוֹס רַאשָׁוֹן: הַתּוֹרָה פּוֹלָה).

<sup>10</sup> (בְּכִתְבֵּב יָד לִיתְאָ). (בְּכִתְבֵּב יָד לִיתְאָ).

‘**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.

ובָּנָה אָיָל לִימֹד גָּם בֶּן לִיעַצָּק בֶּן<sup>11</sup>;  
וְלִיעַצָּק לִימֹד לִיעַקְבָּר וּבֶנְיוֹ –

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

וְמָה חִדּוֹשׁ נִתְחַדֵּשׁ בְּנִתְיַעַתָּה?

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?

אָרֶן הַנָּה נֹרֶע עַנִּין הַמְצֹוֹת, ד”רְמַמְ”ח  
פָּקוֹדִין אַיִלָּן רְמַמְ”ח אַבְרַיִן  
דְּמַלְכָא<sup>12</sup>.

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”.

וְלִכְאֹרֶה אֵינו מַוְּבָּן לְשׁוֹן “אַבְרַיִן”,  
וְהַלֵּא “אֵין לוֹ דְּמָוֹת הַגּוֹף וּכְוּ”!<sup>13</sup>?

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

<sup>11</sup> (בראשית ר'בָה פָּרָשָׁה צה, ג).

<sup>12</sup> (רְמַמְ”ח מְצֹוֹת הָם רְמַמְ”ח אַבְרַי הַמֶּלֶךְ. רָאָה תְּקֹוֹנִי זָהָר תְּקֹוֹן ל.).

<sup>13</sup> (“אֵינו גּוֹף”. פִּוּזֶת “זָגֵל”. עַל פִּירּוֹשׁ הַמְשֻׁנּוֹת לְהַרְמַמְ”ח סְנַהְדְּרַיִן פָּרָק חָלֵק, חִיסּוֹד הַגּוֹף.).

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

אך יובן על פי מה שכתב בזוהר דכל מעשה המצוות הן “לאתקנא ר'א דשמי”<sup>14</sup>, שבמצוות זו ממשיך שם זה, ובמצוות זו ממשיך שם זה.

The answer to this will be understood based on what is written in the Zohar, that all actions of mitzvos 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.

וְהַעֲנָנִים:

And the idea (explanation) of this is:

To better understand the following, a preface:

The way Hashem interacts with creation 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

<sup>14</sup> (לתקן סוד שמו. כן הובא בכמה מאמרי חסידות בשם הוזר וצריך עיון מקומו. וראה דה החודש זהה לכם, פרשנת שמיini מברכים חדש ניסן תש"ט סעיף ב' ובהנסמך 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 descendeds 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’er 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 “לְאֵלָקִים” 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.

בַּיְמֹתָיו שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא  
הַמְּשֻׁבָּעָה שְׁמוֹתָיו שָׁאַנְןָן  
נְמַקְיָן<sup>15</sup>.

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

<sup>15</sup> (שְׁבוּעָה לָהּ, סָוִף עַמּוֹד. רַמְבָ"ם הַלְכֹות יִסְוִידֵי הַתּוֹרָה פְּרָקָן וְהַלְכָה בָּ. טוֹר וְשַׁלְחָן עֲרוֹךְ דָּעָה סִימָן רְעוֹשׁ סְעִיף ט. שַׁלְחָן עֲרוֹךְ אַרְמוֹר הַזָּקָן אָוֹרָח חַיִם סִימָן פָּה סְעִיף גָּ). אַרְנוֹן יְוָרָה דָּעָה סִימָן רְעוֹשׁ סְעִיף ט. שַׁלְחָן עֲרוֹךְ אַרְמוֹר הַזָּקָן אָוֹרָח חַיִם סִימָן פָּה סְעִיף גָּ).

וְהַשְׁפָעָה<sup>16</sup> לְהַתְּהוּתִים יִתְּבָרֵךְ  
- "לְךָ הִתְּגָדֵלָה, וְהַגְּבוּרָה,  
וְהַתְּפָאָרָת וּגּוֹ" (דְּבָרֵי הַיּוֹם א' כט,  
יא),

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),

שָׁאַיִן אֶלָּא בְּחִינַת שֵׁם לְכָךְ, עַל דָּרָר  
מַשְׁלֵךְ בְּמוֹשֵׁם, שָׁאַיִן אֶלָּא לְזֹוְלָתוֹ  
שִׁיקְרָאָנוּ בְּשָׁמוֹ;

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 infinite ways, such as “Hashem who does kindness,” or “Hashem who punishes the wicked.” This is the idea of the seven Names of Hashem that cannot be erased: Hashem’s Light and Life-force that He expresses Himself to us with through the seven Sefiros of Ze’er Anpin and Malchus, which are referred to as “His attributes.”

בַּיְהָוָא יִתְּבָרֵךְ "רָם וּנְשָׁא וּכְוֹ" (ישעיה  
נו, טו). וְכִמּוֹ שְׁבָתוֹב בְּתַקְוִנִּי זֹהָר:<sup>17</sup>  
"לֹא מַכְלֵל אָלֵין מִדּוֹת בָּלְלָה", ו"אַנְתָּךְ  
הוּא חַפְיכִים וְלֹא בְּחַכְמָה יַדְעָא".

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**

<sup>16</sup> (הַשְׁפָעָה בְּכַתְבֵּךְ הַעַלְלָה: וְהַשְׁפָעָה)

<sup>17</sup> (בְּהַקְרָמָה, "פָתָח אֲלֵיכָו").

**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 הַיּוֹדֵעַ הִיא בַּנְּבָרָאִים,  
שְׁנִקְרָאת בְּשֵׁם חֲכָמָה, שֶׁהִיא  
הַשְׁכֵּלָה לְהַשְׁכִּיל דָּבָר מַשְׁכִּיל.

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 אֲצָלָו יַתְּבִּרְךָ לֹא שִׁירֵךְ.

**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 then the comprehension of any creation.

כִּי אֲפִילוּ בְּחִנַּת הַמְּחַשְּׁבָה, שֶׁהִיא  
לִמְתָּה מְחַכְמָה, נָאֹמֵר עַלְיהָ (ישעיה  
נה, ח) : “כִּי לֹא מְחַשְּׁבָותִי  
מְחַשְּׁבּוֹתֶיכֶם וּגֹו.”

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**”?

אֲלֹא שְׁנִקְרָאת חֲכָמָה וּמְחַשְּׁבָה, לְפִי  
שֶׁהִיא מָקוֹר הַמְּחַשְּׁבָה וּמָקוֹר

**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.

ובמו שְׁבָתוֹב (תְּהִלִּים לו, י): "כִּי עַמְּךָ  
מִקּוֹר חַיִּים, בָּאָרוֹךְ נְרָאָה אֹרֶךְ".

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 "הַאֲרָה דְהַאֲרָה-a lesser light reflected from a greater lighter."

פִּירּוֹשׁ: "בָּאָרוֹךְ" - כְּשֶׁנִּמְשֶׁךְ הַאֲרוֹךְ  
לִמְעָה, אָזִי "נְרָאָה" וּמוֹשָׁגֶן "אֹרֶךְ".  
הַחֲכָמָה וְהַמְּחַשְּׁבָה כֵּן.

The meaning of "בָּאָרוֹךְ" - 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 "נְרָאָה-we can see" and understand, "אֹרֶךְ-a light" and revelation of wisdom and thoughts, for example, as it exists in the limitations of our world.

ובן בְּחִינַת הַחֶסֶד, כְּמוֹ שְׁבָתוֹב (יְהִרְאָה  
ב, ה. וְאַתְּחַנֵּן ה, ט): "וְעַשֵּׂה 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 “**וְעֶשֶׂה חֶסֶד**”-He creates tangible kindness **ל-אלָפִים**-through a process that involves thousands of levels.”

שִׁישׁ אֲלָפִים מִדְרוֹגֹת, שֶׁהָם רַבִּי  
הַצְמָצָוִים וְהַמְשֻׁכּוֹת עַד שִׁיחִיה  
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.

וכמו שכתבו (תהלים פט, ג): “**עֹלָם חֶסֶד יִבָּנֶה**”, שצורך הוא להיות נבנה **שִׁיחִיה 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.

וְהַמְשָׁבֵחַ זוּ, לְהַיּוֹת הַתְּפִשְׁטוֹת הַחַיּוֹת בְּבִחִינַת חַכְמָה וְחֶסֶד, הוּא מ"ז שְׁמוֹת שָׁאִים נִמְחָקִין”:

This flow of Life-force from Hashem that comes into the Keilim of Atzilus, such as **Chochma-Wisdom and Chessed-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.”**

<sup>18</sup> ‘הַוִּיה’ בְּנִקּוֹד פָּתָח הִיא בְּחַכְמָה, **שם אֶל** - בְּחֶסֶד, וכמו שכתבו

For example, the Name Havaya with the vowels of Patach, spelled like this: **י-ה-ו-ה** ' refers to

(פרק שער הנוקודות פרק ה. פרי עץ חיים שער ט, שער העמידה פרק יט).

(תהלים נב, ג): "חֶסֶד אֵל בְּלַיּוֹם".

the Light which shines into Chochmah. And the name of “-אֵל” (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 ‘אֵל-Keil’ shines all day.”

שְׁהָם בְּחִינַת שֵׁם בַּלְבָד.

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 מְכַל מָקוֹם, אַחֲרֶ שְׁנָמְשָׁךְ וּבָא  
לִזְיוֹן גַּעֲלוֹן מִדְתַּת הַחֶסֶד וְהַחֶכְמָה,  
הַנֶּה הַהַמְשָׁכָה הַהִיא, הִיא מְלוּכָּת  
מִמְשָׁךְ בְּמִדְתַּת הַחֶסֶד וְהַחֶכְמָה עַד  
שְׁמַתְאָחָדָת עַמָּהֶם.

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.”

זֶהוּ עַנֵּן “אֵהוּ וְחַיּוּהִ חֶדֶד, אֵהוּ  
וְגַרְמָהִי חֶדֶד”<sup>19</sup>, דַהֲיָנוּ בְעַנֵּן “הַוָּא  
הַמְּקֹעֵד הַוָּא הַיּוֹדֵעַ כָּיוֹ”<sup>20</sup>.

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)

<sup>19</sup> תקוני זהר בהקדמה, ג, א).

<sup>20</sup> רמב"ם “שְׁמוּנָה פְּרִקִּים” בסופו. הַלְכָות יִסּוּדִ הַתּוֹרָה פְּרָקָ בְּ הַלְכָה יִ. הַלְכָות תְּשׁוּבָה  
פְּרָקָ הַהַלְכָה הַ).

**“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.

וכמו שפטות: “לך ה' הגדולה  
והגבורה”, פיריש: שמתאתחדת  
ונעשית בבחינת “לך ה” ממש.

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.”**

והנה, המשכת החיות להיות  
התפשטות אור אין-סופ בורור-הו,  
וחתלבשותו במרקח החסד והחכמה,  
שאין ערך אליו, ד”אנת הוא חכמים  
ולא בחכמיה זדיע”, ולאו מכל  
מדות אלין כלל” – באחרותך  
דلتתא תלייא מילתא, על ידי מעשה  
המצות:

**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 מְצֻוָּה שַׁהְיָא בְּחִכְמָה  
מִמְשִׁיק אָוֶר אַזְ-סּוֹף בְּרוּךְ-הָוּא  
בְּחִכְמָה; וְעַל יְדֵי מְצֻוָּה שְׁבִחָסֶד  
מִמְשִׁיק אָוֶר אַזְ-סּוֹף בְּרוּךְ-הָוּא  
בְּחִסֶּד.

**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.

וְהַנּוּ הַמְשֻׁבְתָּה שְׁמוֹתָיו יְתִבְרֵר וְהַתְּלִבְשׁוּתָו בְּחִכְמָה וּבְחִסֶּד -  
הַיְיָה בְּנֵקֹוד פָּתָח - בְּחִכְמָה כֹּו.

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.

וְלֹכֶן נִקְרָאוּ הַמְצֻוֹת בְּשֵׁם “אָבָרִין  
דְּמָלָכָא”:

דְּכָמוֹ שְׁמַלּוּבֵשׁ חַיּוֹת הַנֶּפֶשׁ בְּאָבָרִין  
עַל דָּרֶךְ מְשֻׁלָּל, עַד שְׁמַתְאַחַדָּת עַמָּהֶם,

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

**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**

כִּרְמַלְוֶבֶשׁ אָוֶר אַיִן-סּוֹף בָּרוּךְ-הָוָא  
 הַמְשִׁכָת בְּחִינַת שְׁמוֹתָיו יִתְפָּרֵךְ -  
 בְּבְחִינַת חֲכָמָה וְחֶסֶד

שְׁבַמְעָשָׂה הַמְצֹוֹת,  
 עַד שְׁמַתְאַחֲרַת מִפְשָׁת בָּאָוֶר אַיִן-סּוֹף  
 בָּרוּךְ-הָוָא הַנִּמְשָׁךְ בָּהֶם.

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**;

and this process is accomplished through the actions of mitzvos;

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?*

ובזה יובן עניין המצוות שפתוח בראברם: "וַיִּשְׁמֹר מִשְׁמָרָתִי, מִצְוֹתִי  
 וְגוּ",

דְּהַיָּנוּ, שָׁגַרְמָיְרִידָת וְהַמְשִׁכָת אָוֶר  
 אַיִן-סּוֹף בָּרוּךְ-הָוָא וְהַתְלִבְשָׁוֹתָו  
 בְּמִדַת חֲכָמָה וְחֶסֶד,

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."

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:

על ידי שנעשה מركבה אליו יתברך  
במדת האהבה,

"הלוּךְ וּנְסֹעַ הַנֶּגֶב" (לְךָ לְךָ יְבָ, ט),  
בבchinah רצוא-שוב.

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

הלוּךְ וּנְסֹעַ “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 “הלוּךְ וּנְסֹעַ הַנֶּגֶב”-continually travelling southwards.” The idea of “nugav-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.

כ"י "רוח איתי רוח ואמשיך רוח" <sup>21</sup>.

**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.”

ובמו שבחותב (איוב לד, יד) : “אם ישים אליו לבו, רוחו ונשנתו אליו יאסף

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

"**גּוֹ** 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.

- **וְגַם מִחְמַת שְׁהָרְבָה חִסְדָּר בְּעוֹלָם יִוָּתַע אֲשֶׁל גּוֹ** (וַיַּרְא כָּא, 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 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:

**וְעַל יְדֵי שְׁחִיה שְׁפֵל רُוח מָאֵד, וּכְמוֹ שְׁבַתּוֹב (וַיַּרְא יְחִי, כו): "וְאַנְבֵּי עַפְרָן אֶפְרָאִים"**

**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.

- **לְבִן עַל יְדֵי זה "בְּמִים הַפְנִים גּוֹ"** <sup>22</sup>

**Therefore, through this humility: “As face reflects to face**

<sup>22</sup> **לְפָנִים גּוֹ**. מִשְׁלֵי כו, יט. “**בְּמִים הַלְלוּ, הַפְנִים שְׁאַתָּה מְרַאַת לְתוֹךְ – הֵן מְרַאוֹת לְךָ**” (יש). ↴

אין-סוף בָּרוּךְ-הוּא בְּחִכָּמָה 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.

שַׁהוּא בְּחִינַת יְרִידָה וְשִׁפְלוֹת לְגַבֵּי  
אוֹר אַיִן-סֻפָּה בָּרוּךְ-הוּא,

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

דְּאַנְתָּה הוּא חֲכִים וְלֹא בְּחִכָּמָה  
יְדִיעָא", וְלֹא מִכֶּל מִדּוֹת אֵלֵין בְּלִל"  
שָׁאַיִן עַרְוֹן אָלֵין.

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.

ובמאמָר רַבִּי לֵי: "בַּמְקוּם שְׁאַתָּה  
מוֹצָא גְּדוּלָתוֹ שֶׁל הָקָדוֹשׁ בָּרוּךְ-הוּא  
שֶׁם אַתָּה מוֹצָא עַנוֹתָתוֹ כֹּו".<sup>23</sup>

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

<sup>23</sup> 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

**אך** הנה, עיקר המשכחות אברם  
אבינו עליו השלום היה בעולמות  
עליזים.

ה גם שהמשיך אור אין-סוף ברור  
הוא למטה גם כן, להיות גליוי  
אללהות בעולם,

ובמו שבחוב (וירא שם): "וירא שם  
בשם ה' אל עולם", וגם "הנפש אשר  
עשׂו בחרן" (לך לך יב, ה), וכן  
אמונת ה' בלבם";<sup>24</sup>

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

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,

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?

<sup>24</sup> ("שהכונין תחת בונתי נשכינה". ר"ש"י).

מִכֶּל מָקוֹם, אֵין זֶה עֲרֵךְ לְגַבֵּי  
הַמְשֻׁכּוֹת שֶׁהַמְשִׁיר לְמַעַלָּה  
בְּעוֹלָמוֹת עַלְיוֹנִים, לְהִיּוֹת תוֹסֶף  
גִּילּוּיוֹ אָוֶר אַיִן-סּוֹף בָּרוּךְ-הָוּא  
בְּבָחִינָת חָכָמָה וְחִסְדָּר עַלְיוֹן,  
דָּאצִילוֹת,

וְשֶׁם הָיָה עֵינָךְ עֲבוֹדָת אֶבְרָהָם -

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 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:

"וַיִּשְׁמֹר מִשְׁמְרָתִי, מִצְוֹתִי וְגוֹן:"

"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."

"מִצְוֹתִי" דָּוקָא, מִצְוֹת שֶׁהַקָּדוֹשׁ בָּרוּךְ-הָוּא עֹשֶׂה בְּעַצְמוֹ -

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

"הַקָּדוֹשׁ בָּרוּךְ-הָוּא מַבָּקֵר חֹלִים"<sup>25</sup>

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

שְׁעָנֵין הַחֹלִים בְּעוֹלָמוֹת עֲלֵיוֹנִים  
הוּא בָּמוֹ שְׁפַתּוֹב (שִׁיר הַשִּׁירִים ב',  
ח): "סְמִכּוֹנִי בָּאֲשִׁישָׁת וְנוּ בַּי חֹלֶת  
אֶחָבָה אָנִי".

**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.

שְׁבִחִינַת חֹלֶת אֶחָבָה הִיא מִקְחָמָת  
הַהֲסִטָּר 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.

שָׁפֵל בְּחִינּוֹת מִמְלָא וּסְבוּבׁ כָּל  
עַלְמָיִן אֵין אֶלְאָ בְּחִינַת זַיִן וּרְקָק  
הַזּוֹדָו עַל אָרֶץ וְשָׁמָיִם וְנוּ" (תְּהִלִּים  
קְמָח, 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.

וְאֵי לֹאָתָה, תְּבַסֵּף וְתִכְלֶה הַנֶּפֶשׁ  
לְדִבְקָה בְּאַיִן-סֻוףּ בְּרוּךְ הוּא מַמְשָׁ.

וְעַל זֶה נִאָמֶר: "סְמִכּוֹנִי בְּאֲשִׁישׁוֹת,  
רְפָדוּנִי בְּתִפְחוֹתִים", שֶׁהָם עֲנֵנִים  
הַתְּגִלּוֹת אָוֶר אַיִן-סֻוףּ בְּרוּךְ הוּא  
מִהְהָסְתָר וְהַעַלְמָ, שְׁגִילּוֹי זֶה הוּא  
רְפֹואָה לְ"חֹלוֹת אַהֲבָה" זֶה.

**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**.

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 fulfills” and alludes to the same idea as Hashem “visiting the sick”:

וּבָנָן אָמְרוּ<sup>26</sup>: “הַקָּדוֹשׁ בָּרוּךְ הוּא מְנִיחַ  
תְּפִלִּין”:

כִּי תְּפִלִּין – מֶלֶשׁוֹן הַתְּקִשְׁרוֹת.

שֶׁהָוָא הַתְּקִשְׁרוֹת אָוֶר אַיִן-סָוִף  
בָּרוּךְ הוּא בְּחִכָּמָה.

וְהִנֵּנוּ דָּמָרִין<sup>28</sup>: “תְּפִלִּין דָּמָרִי  
עַלְמָא מַה בְּתִיב בָּהוּ? וּמַי בְּעַמְקָם  
יִשְׂרָאֵל גַּוי אֶחָד בָּאָרֶץ וּגְוֹי”<sup>29</sup>:

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

For tefilin is from the language of “connection.”

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

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 Chochma-Wisdom in Atzilus, which is their purest state of existence (relatively speaking).

כִּי יִשְׂרָאֵל עַלְוָה בְּמַחְשָׁבָה<sup>30</sup>,

For, as our Sages say (Bereishis Rabbah): “Yisrael (the Jewish

<sup>26</sup> (ברכות ו, א).

<sup>27</sup> ראה ספר ערכיו הבינוניים לבעל מחבר ספר סדר הדורות מערצת תפילין: שם תפילין מורה על ענין חיבור והתחedorות. עיין שם הטעם והמקורות).

<sup>28</sup> (ברכות ט, ט).

<sup>29</sup> (דברי הימים א, יז, כא).

<sup>30</sup> (בראשית רבה בתקילה. תקוני זהר תקון ובסופו).

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:

"בראשית (בראשית א, א) – בשביל  
ישראל<sup>31</sup> שנקרו ראיית".<sup>32</sup>

The first word of the Torah, "בראשית," usually translated as "In the beginning," can also be translated as "**for the sake of** 'רִאשִׁית'-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 "ברא-בראשית" –with Chochma-Wisdom," showing that the Jewish people who are called 'בראשית-the first' relate to Chochma-Wisdom which is also called 'בראשית-the first,' since it is the first of the Sefiros of Atzilus.)

וְהַפְלִין הֵם הַהֲתִקְשֹׁרוֹת שֶׁל אָזְרָן  
אַיִן-סּוֹף בָּרוּךְ הוּא בְּבִחִינָת "יִשְׂרָאֵל  
שְׁנַקְרָאוּ רָאשִׁית", הַוָּא בְּבִחִינָת  
חִכּוּמָה.

**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.

<sup>31</sup> רָאָה בְּרָאשִׁית רַבָּה א, ד. וַיַּקְרָא רַבָּה לו, ד. רְשִׁי וּרְמַמְבָּן בְּרָאשִׁית א, א).

<sup>32</sup> (בראשית א, א. תְּנַחּוּמָה הַזְּצָאת בּוֹפֶר בְּרָאשִׁית ג. רְשִׁי וּרְמַמְבָּן עַל הַפְּסָוק).

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 דָּرְכָּה זוּ הַשְּׁאָר הַמְצֻוֹת שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא,

הַן הַמְשֻׁכּוֹת מֵאוֹר אֵין-סֻוףׁ בָּרוּךְ הוּא בְּעוֹלָמוֹת עֲלֵינוּם,

וְשֶׁם גִּילּוּי הַמְשֻׁכּת אָוֶר אֵין-סֻוףׁ בָּרוּךְ הוּא וְהַתְּלִבְשׁוֹתוּ בְּחִכְמָה וּחֶסֶד, בְּבִחַנְתָּא "אֵהוּ וְחַיּוּהִ קָדָר, אֵהוּ וְגַרְמַהּ קָדָר."

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

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,

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 עַלְמָא - עַלְמָא דְּפִרְזָא"<sup>33</sup>,

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

בָּמוֹ שְׁבַתּוֹב (בְּרִאָשִׁית ב, י): “וּמְשֻׁם

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

<sup>33</sup> הַעוֹלָם הַזֶּה הוּא עוֹלָם הַפִּירּוֹד.

יברד וגו. " 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."

ובדי להיות המשכית אוֹר אין-סוף בָּרוּךְ הוּא בְּבִחְנִית "אֵיתָנוּ וְחַיָּה חַד כו"ג לְמַטָּה בָּעוֹלָם הַפִּירּוֹד,

**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,**

נתנה התורה לישראל

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

שְׁתַהְאَا הַתְּלִבְשׁוֹת וְהַחֲדֹדוֹת אוֹר אין-סוף בָּרוּךְ הוּא מִמְשֵׁךְ בְּחִכָּה וְחַסְדֵּ שְׁלִמְתָּה,

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,

בְּמַעֲשָׂה הַמְצֻוֹת וְקַיּוֹמָן בְּעֵשֵׂה גְּשִׁמְתָּה.

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.<sup>34</sup>**

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.

ובמו שפתחות (ויתרנו יט, ב): "וירד ה' על הר סיני".

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.)

על זה אמרו ר' חי יומא הוא זקן  
גרים ::

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.

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<sup>34</sup> 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

וְהַעֲנִין הָוֹא,

הַנֶּה בְּתִיב (שְׁמוֹאֵל א' ב, ג): "אֶל תַּרְבּוּ גַּבְּהָ גַּבְּהָ, יִצְאֵעַתְקָ מִפְּכָם, כִּי אֶל דְּעֹות הַנַּי"ה (ולא) וְלוּ נִתְּכַנּוּ עַלְלוֹת".

The idea behind this is as follows:

**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 “דְּעֹות-minds” in this verse refers to people’s minds (see Rashi); and the phrase “אֶל דְּעֹות הַנַּי” means that Hashem is the G-d who knows all people’s minds.

However, Chassidus explains, on a deeper level, the word “דְּעֹות” can mean “perspectives,” and the the phrase “אֶל דְּעֹות הַנַּי” can mean “Hashem is the G-d that has multiple perspectives” to use to interpret and define a situation or set of information.

פִּירּוֹשׁ: ב' דְּעֹות<sup>35</sup>

This means, that there are two (general) perspectives that Hashem uses to look at the world:

יְחִזְקָא-עַלְאָה

One is called “Yichuda Il'a-a-perceiving His **Oneness from Above to Below**,”

וַיְחִזְקָא-תִּתְּאָה:

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

יְחִזְקָא-עַלְאָה - מִלְמָעָלה-לִמְטָה,

The meaning of “Yichuda Il'a-a-Perceiving His **Oneness from**

<sup>35</sup> ב' דְּשָׁוֶת רְאָה תְּקוּנִי זֶה רְקֻנִּין ס"ט בְּתִחְיָלָתוֹ

<sup>36</sup> יְחִזְקָא שְׁלָא חִזְקָא מִתְּקָא זֶה רְחִילָה א' ב', א. יְח., ב'.

**Above**" is looking from **Above to Below**.

שֶׁבֶל מַה שְׁלֹמֶטֶה־מֶטֶה הָוֶה יוֹתֶר  
כֵּלָא וּכְאַין; וְכֵל מַה שָׁהוֹא לְמַעַלָּה  
יוֹתֶר, יוֹתֶר נְחַשֵּׁב לִישָׁ.

וכמו שכתוב (משלי ח, כא):  
"להנחיל אהבי יש."

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

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.)

וַיַּחֲדֹא־תִּתְחַאָה - מִמְּטָה־לְמַעַלָּה,

The meaning of "Yichuda Tita'a-Perceiving His **Oneness from Below**" is looking from **Below to Above**.

הִיא בְּחִינַת יְשָׁמֵן.

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 “אין-nothingness,” meaning, nothing that we can grasp, it is ethereal and intangible.

Similarly, the spiritual worlds of Atzilus, Beriah, Yetzira, and Asiya, are called “אין-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 “יש-something substantial,” i.e., tangible, relative to the spiritual realities that we refer to as “אין-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.

שֶׁפֶל מִהָּ שְׁלִמְطָה־מִטָּה נִחְשֵׁב יוֹתָר  
לִישָׁ,

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

וּנְرָאָה לְעֵינִי בָּשָׂר דָּבָר בְּפָנִי עַצְמוֹ  
וּמְוֹרָגֵשׁ;

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 thought 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.

וְמַה שֶׁהוּא לְמַעַלָּה מַעַלָּה, הוּא עַנְנָן  
שֶׁאֵינוֹ נִרְאָה וְלֹא מִרְגַּשׁ וּמִרְשָׁגָן.

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 “הָנָן – אֶל-דְּבָרֹת חַנִּינָה” – Hashem is the ‘אֶל-אֶל-G-d’ that has multiple perspectives,” focusing on the Name ‘אֶל-G-d’ in the verse:*

וּבְשֵׁם זֶה שֶׁל “אֶל” בָּוְלֵל בְּהַרְעָוֹת.

Now, this name of Hashem mentioned in the verse “הָנָן – אֶל-דְּבָרֹת חַנִּינָה – Hashem is the ‘אֶל-אֶל-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.<sup>37</sup>

<sup>37</sup> In Toras Chaim on this maamar, the Mittler Rebbe explains that the name “אֶל-אֶל-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' אֶל רָחוֹם וְחַנּוֹן וְגַנְּגָן, counting אֶל as the first of the 13. As he explains in the maamar אַנְיִ לְדוֹדֵי in Likutei Torah Parshas

שְׁבַשְׁמָ שְׁמַלְמָעָלָה-לְמַטָּה כֹּל מָה  
 שְׁלַמְטָה הוּא בֶּלֶא, וְאֵינוֹ תּוֹפֵס  
 מָקוֹם, בְּךָ הוּא מַפְטָה-לְמַעַלָּה גַּם  
 בֶּן,

**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.

מִפְנֵי בָּי (שְׁמוֹאֵל שָׁם): “וְלֹא נִתְכַּנְנוּ  
 עֲלִילוֹת:”

**This is because, as the verse concludes, “וְלֹא נִתְכַּנְנוּ עֲלִילוֹת” (ולא) – For Him, our actions are measured,”** (Shmuel, ibid):

וְלֹא בְּתִיב – בְּאַלְפָן

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

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Re’ei (Elul), this name “אָ-אָ” 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 “אָ-אָ” 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.”

וְהַקְרִי "וְלוֹ" בְּנֵי יְהוָה:<sup>39</sup>

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

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

וְלֹא "בְּאַלְפָה" הֵם מִצּוֹת לֹא תְعַשָּׂה;

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 "בְּנֵי יְהוָה" הֵם מִצּוֹת עֲשָׂה.

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 (וְלֹא/וְלוֹ) refers to all the mitzvos. This leads in to the next word of the verse “נְהַכְּבָד—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.*<sup>40</sup>

<sup>38</sup> 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).

ראה זהה חלק ג אדרא זוטא רגב, סוף עמוד ב.

<sup>40</sup> 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.

"**נְתַבֵּנוּ**" - **לִהְיוֹת שְׁוִים יְחִזְקָא-עַלְאָה**  
**וַיְחִזְקָא-תַּתְּחָאָה**,

The next word in the verse, "**נְתַבֵּנוּ-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,

**לִהְיוֹת לְמַטָּה כְּמוֹ לְמַעַלָּה מִקְשָׁשׁ**,

**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 יְהִי הַיּוֹם תָּפִסْ מָקוֹם בָּלְלָה**

**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?

כִּי עַל הַתּוֹרָה וּמִצְוֹת נִאָמֵר (בְּרָאשָׁת)  
אָ, כֹּו): "נָעַשָּׂה אָדָם בְּצַלְמָנָנוּ  
בְּרִמּוֹתָנוּ:"

"בְּצַלְמָנוּ" בְּחִנַּת הַתּוֹרָה, "בְּרִמּוֹתָנוּ"  
בְּחִנַּת הַמִּצְוֹת.

שָׁהֵן הֵן בְּחִנַּת "אָדָם שְׁעַל דְּמוֹת  
הַכֶּסֶף כֹּו,"<sup>41</sup>

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

The phrase **בְּצַלְמָנָנוּ** ‘My image,’ represents the idea of Torah, and **in-בְּרִמּוֹתָנוּ** ‘My form’ represents the idea of mitzvos.

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

<sup>41</sup> על פי יחזקאל, כו: “וְעַל דְּמוֹת הַכֶּסֶף דְּמוֹת בְּמִרְאַת 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.

שְׁחַנְתֶּן הַנּוֹתֵן פְּנִימִוֹת רְצוֹנוֹ וְחַכְמָתוֹ,  
יִתְבָּרֵךְ בְּלִי שׁוֹם הַסְּתָר פָּנִים,

וְאֵין הַיָּשָׁר מַעֲלִים וּמַסְתָּר עַל אָוֹר  
אַיִן-סּוֹף בְּרוּרַהוּא הַשׂוֹרָה בְּתוֹכָם,

וּבָהָם וְעַל יְדֵם מַמְשִׁיק אָוֹר אַיִן-סּוֹף  
בְּרוּרַהוּא לְהִיוֹת לְמַטָּה בְּמוֹ  
לְמַעַלָּה,

בְּבָחִינָת "אֵין עוֹד מַלְבָדָו" (וְאַתְחַנֵּן ד'  
לָה).

**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),**

**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.**

**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),**

**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:*

וְלَا תַחֲלִלוּ אֶת שְׁם קָדוֹשִׁי וְנִקְדְּשָׁתִי  
בַּתּוֹךְ בְּנֵי יִשְׂרָאֵל אָנִי הִי מַקְדְּשָׁכֶם.  
- אמר ר' כה, לב)

The verse says: “**And you should not** ‘**תַּחֲלִל**’ **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 ‘**תַּחֲלִל**’ is to ‘desecrate,’ but it could also be translated as “make an empty space,” from the word ‘**חָלֵל**’-a hollow space,’ thus, the word ‘**תַּחֲלִל**’ would mean:

שְׁלָא לְעַשׂוֹת חָלֵל<sup>42</sup> כו’

“**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: “**וְנִקְדְּשָׁתִי** **בַּתּוֹךְ** **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:*

וְלֹא לְהִיּוֹת "דָּחַק רְגִלֵּי הַשְׁכִּינָה"<sup>43</sup>,

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.

רַק "וְאַשְׁרִים דָּבָרִי בְּפִיךְ" (ישעיה נא, טז) – דָּבָרִי 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 Yeshaya’s mouth refer to words of prophecy, the message that Hashem will protect

<sup>43</sup> (ברכות מג, ב): וְאֶל יְהִלֵּר בְּקֹמָה זְקוֹפָה: דָּאָמַר מֶר הַמְּהֻלָּר בְּקֹמָה זְקוֹפָה אֲפִילוּ אֲרֵבָע אַמּוֹת, בְּאַיּוֹלָו דָּחַק רְגִלֵּי שְׁכִינָה, דְּכַתִּיב: “מֶלֶא 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.

וְהַנֵּה, הַמְּצֻדּוֹת הָןּוּ לְבֹשִׁין וּמַקְיָפִין,

וְהַתּוֹרָה הִיא מִזְוָן וּפָנִימִיּוֹת;

שֶׁבָּהֶם מִמְשִׁיק אֹור אֵין-סֻוף בְּרוּךְ  
הָוּא לְהִיּוֹת שׂוֹרָה עַל נְפָשׁוֹ בְּבָחִינָת  
מַקְיָף,

וְגַם לְהִיּוֹת הַנֶּפֶשׁ תּוֹכָה רְצׁוֹף  
אַהֲבָה<sup>44</sup> בְּבָחִינָה פָנִימִיָּה.

וְעַל זֶה נָאָמֵר (אַתְחַנֵּן ד, כְד): “כִּי  
הַוּיָה אֱלֹהֵיךְ אֲשֶׁר אָוָלֵלה הַוּא”:

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

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

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,

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.

Regarding this it was said, “For-  
אֱלֹהֵיךְ-הַוּיָה Havaya (Hashem),

<sup>44</sup> (תּוֹכָה רְצׁוֹף אַהֲבָה: עַל פִּי שִׁיר הַשִּׁירִים ג, י).

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

**פִּירֹושׁ “הָיוּה” – בְּחִינַת תּוֹרָה,**

**וְאֶלְהִיקְךָ פִּירֹושׁ – בְּחִינַת מִצְוֹת,**

The meaning of Hashem’s Name ‘**הָיוּה-Havaya**’ in this verse also refers specifically to how Hashem is found in the Torah,

and the meaning of Hashem’s Name ‘**אֶלְהִיקְךָ-your G-d**’ in this verse also refers specifically to how Hashem is found in the Mitzvos,

The Name ‘**הָיוּה-Havaya**’ 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 ‘**אֶלְהִיקְךָ-your G-d**’ 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 ‘**אֶלְהִיקְךָ-your -personal- G-d.**’

**הַזֶּה כְּמוֹ הַאֲשֶׁר עַל הַרְּךָ מִשְׁלֵל,**

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

**שָׁם נַעֲתִינִים אֵשׁ תֹּוךְ הַכְּלִי וּבְבִוּתָיו, הַרְּי מִמְּלָא שׁוֹלֵט הַאֲשֶׁר מַעֲבֵר אֶל עַבְרֵשׁוֹרֶךָ וּמַכְלֵה לְגַמְרָה;**

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.

בר התורה והמצוות,

על ידי שםם בבחינת פנימיות  
ובבחינת מקיפות,

הרי יש בהן כח לכלות ולשרוף  
לגזרי את חומריות נפש הבהמית,  
וגסותה,

שהיא המסתירה ומעלמה על אור ה'  
אין-סוף ברור-הוּא,

להיות נראה ליש ודבר בפניעצמו,

שלכן היא צריכה למירוק בגיהנם.

אבל 'תלמיד-חכם - אין אור של  
גיהנם שולט בו',<sup>45</sup>

The same is true with Torah and Mitzvos:

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

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

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

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

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.

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,"

<sup>45</sup> חגיגה כז, א.

בַּיְתָהָרָה וְהַמְּצֻוֹת הֵם הַמְּמֻרְקּוֹת  
מִבֵּית וּמִבָּחוֹן, "וַנִּגְלַה בְּבָוד ה'"  
יְשֻׁעָה מ, ה) לְמַטָּה בָּמוֹ לְמַעַלָּה.

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.

וְזֹה שְׁכַתּוֹב (יְתָרוֹ יט, יח): "וְהַר סִינֵּי  
עָשָׂן כָּלֹו מִפְנֵי אֲשֶׁר יָרַד עַלְיוֹ הָ  
בָּאָשׁ",

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)

וַיַּדְבֵּר הָיוּה אֲלֵיכֶם מִתּוֹךְ הָאָשָׁ  
וָגוֹן" (וְאַתְּחַנֵּן, 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

וְהַנֵּה, בַּחֲזָה לְהַמְשָׁבֵה זוֹ נִתְן  
לִשְׂרָאֵל,

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

שְׁהָם הֵם הַמְּמֻשִּׁיכִים תּוֹרַתּוֹ  
וּמְצֻוֹתָיו

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

עַל יָדֵי עַסְק תּוֹרַתְּמָן וּעַבְדָּתְּמָן  
בְּבָחִינָה וְלֹא תְהַלֵּל וָגוֹן".

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."

מה שאין בן (עובי כוכבים ומצלות)  
[אמות ה

העולם
]<sup>46</sup>,

אפילו אם מקיימים תורה ומצוות אין  
ממשיכין כלום.

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

**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.)

והיא בבחינת "מתנה טוביה"

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

ובמאמר ר"ל: שלוש מתנות טובות  
נתן הקדוש ברוך הוא לישראל, ובולן לא  
נתן אלא על ידי יסוריין, אלו הן: תורה  
וארץ ישראל והעולם הבא. תורה מניין –  
שנאמר: "אשר הנבר אשר תיסרנו יה  
ומתורתך תלמדנו." כו.<sup>47</sup>.

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

(אמות ה

העולם
).<sup>46</sup>

(נ"ן הקדוש ברוך הוא לישראל .. אלו הן: תורה .. ברכות ה, א).<sup>47</sup>

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

וזמן מתנה זו היה בחג השבעות  
זמנ מתרת תורה,

גלו בבחינת כתר תורה, שהיא  
למעלה מבבחינת התורה.

זהו "אי לאו האי יומא דקא גרים,  
במה יוסף איכא בשוקא":

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

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).

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 ‘יוסף-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.

בְּמָה בְּחִינּוֹת "יוֹסֵף":

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

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

"**yo'sef דעת יוֹסֵף מִכְאֹב**" (קְהַלָּת א', י(ז);

וּכְמָה מִינִי חֲכָמוֹת זָרוֹת, דְּכַתִּיב  
בְּהָמָ: "חֲכָמִים هֵם לְהַרְעָה, וְלְהַטִּיב לֹא  
יְדֻעָה",<sup>48</sup>

כִּי "מִשֵּׁם יִפְרֹד" (בראשית ב, י),

**as it says:** "he who 'yo'sef'-increases' knowledge, increases pain."

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

**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 if fully revealed.

אֶבֶל "הַאֲי יוֹמָא" הוּא גָּלוּי חֲכָמוֹת  
וּרְצֻוֹן יִתְבָּרֵךְ הַמְּלֻוּבָּשָׁת בְּתוֹרָה,

שְׁבָה הַחֲלֹבְשָׁוֹת אָז אַי-סְׁוֹף בְּרוֹךְ  
הָוּא, וְגָלוּי לְמַטָּה בָּמוֹ לְמַעַלָּה.

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

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

<sup>48</sup> יְרֵמִיָּה ד, כב. וְשֵׁם: הַמָּה.

world **as it is** revealed **Above** in Atzilus.

כִּי "הָאֵי יוֹמָא" הוּא "מִמְּחֹרַת הַשְׁבַּת  
הַשְׁבִּיעַת" (אָמֹר כָּג, טז)

For “this day” of Shavuos is referred to as “the day after the seventh ‘שָׁבֵת’-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 50<sup>th</sup> day, we celebrate the Holiday of Shavuos. The term ‘שָׁבֵת’ used in the verse to describe each set of seven days can also mean ‘Shabbos,’ the day of rest, the 7<sup>th</sup> day of creation. Thus, besides for the simple meaning of this verse, that Shavuos is the day after the 7<sup>th</sup> week of counting, it can also mean that Shavuos is “after,” or “higher than” Shabbos.

This means that Shabbos, the 7<sup>th</sup> 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:

אַחֲרֵי יְמֵי הַסְפִּירָה "שָׁבַעַת שָׁבּוּעוֹת"  
(ראה טז, ט)

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

שָׁהֵם מִבְּחִינַת ז' שְׁמוֹת שָׁאַיִן  
נִמְּחַקִּין,

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

שָׁהֵם בִּסְדָּר הַשְׁתַּלְשָׁלוֹת.

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.

שֶׁבְּרַעַירְךָ לְהִיּוֹת - תְּחִלָּה הַהַמְשִׁכָּה  
מַעַט מִעַט,

עַד שְׁבַחֲגָה הַשְׁבוּעוֹת בָּא הַגָּלוּי  
מִלְמָעָלה מִסְדָּר הַהַשְׁתְּלִשּׁוֹת,

שְׁמָעָלה וּמִטָּה שְׁוֵין שֵׁם - רַוְחַנִּינּוֹת,  
בָּמוֹ גִּשְׁמִינּוֹת,

**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**,

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

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.

בָּמוֹ שְׁבַחֲוֹב (תְּהִלִּים קִיגָּו):  
"הַמְשִׁפְלֵי לְרֹאֹת בְּשָׁמִים וּבָאָרֶץ  
וְגַו" <sup>49</sup> כְּמוֹ שְׁנַתְבֵּאָר בָּמָקוּם אַחֲרָיו.

**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 עַנֵּן בְּחֵרָתָתָרָתָה.

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

<sup>49</sup> לְקִוְטִי תּוֹרָה שִׁיר הַשִּׁירִים לו, ב.

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

וְלֹכֶן בָּא לִיקִי גָּלוּי לִמְطָה בָּמוֹ  
לִמְעָלָה. 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 הַמְשִׁכָּת הַתּוֹרָה בְּבָחִינָה זוֹ  
בְּתִיבָן "מֹשֶׁה יַדְבֵּר":

"מֹשֶׁה" - בָּבָחִינָת בְּטוּל, "וְהִיא שֶׁמֶשֶׁה  
עָנוּ מִאָדָם מִכָּל הָאָדָם אֲשֶׁר עַל פִּנְיָי  
הָאָדָם" (בְּהַעֲלוֹתָה יְבָן, ג); "וְנַחַנְנוּ  
מִה" (בְּשַׁלְחָת זָו, ז).

"יַדְבֵּר" - מִלְשׁוֹן הַמְשִׁכָּה וְהַנְּגָה,  
בָּמוֹ (תְּהִלִּים מו, ד): "יַדְבֵּר"<sup>50</sup> עָמִים.

דְּהַיְינָה, שֶׁמְמֻשֵּׁיךְ אָוֶר אַיִן-סּוֹף  
בְּרוּךְ הוּא לִמְטָה עַל יָדֵי בָחִינָת  
בְּטוּל.

Now, regarding bringing down the Torah in this manner, it is written: “Moshe will speak”:

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

“יַדְבֵּר-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 *יַדְבֵּר* follow our lead,”

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

In other words: “מֹשֶׁה יַדְבֵּר” —through humility/bitul, we bring down Hashem’s Light.”

כִּי "הַחֲכָמָה מֵאַיִן תִּמְצָא" (איוב כח,

For, as it says (Iyov 28:12) “true

<sup>50</sup> (יַהְגָה. - מִצּוֹדָת צִוְּן).

יב) – מִבְחִינַת אֵין.

וּבָמָקוֹם שֶׁאַתָּה מָוֹצָא גָדוֹלָתָה שֶׁ  
אַתָּה מָוֹצָא עַנוֹתָנוֹתָו<sup>51</sup>, וְהִינֵּנוּ עַל  
יָדֵיכְכָתָן עֲנוּתָה.

**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.

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 הַמְּמַשֵּׁר מִלְמַעַלָּה  
לִמְطָה,

כִּי "מֹשֶׁה" – "שָׁוֹבֵבֵינָא דְמַלְכָא"<sup>52</sup>,

Now, Moshe is the one who brings down Hashem's Light from Above to Below,

because Moshe is referred as “**the escort of the King,**” Hashem, to come to greet us Jewish people down below,

וְאִישׁ הָאֱלֹהִים<sup>53</sup> – "בָּעֵלָה"  
דְמַטְרוֹנוֹתָא<sup>54</sup>.

**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**.’

<sup>51</sup> מְגִילָה לְא, א).

<sup>52</sup> זֶה רַחֲלָק גַּב, א. בְּרַעְיָא מְהִימָּנָא. נְג, ב. עֲרָה, בְּרַעְיָא מְהִימָּנָא.

<sup>53</sup> בְּרַכָּה לְג, א. תְּהִלִּים צ, א).

<sup>54</sup> רְאֵה זֶה רַחֲלָק אַרְלוֹ, 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.

דְּהַיְנוּ, שֶׁהוּא מִמְשִׁיק בְּחִינַת יְהוָה  
עַלְּאָה,

**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,”**

שֶׁבֶל מֵה שְׁלֹמֶתֶה מַטָּה הַזָּה בְּאַין,  
בְּאַין עוֹד מִלְבָדו וְגַוּ” (וְאַתְּחַנֵּן דְ  
לָהּ).

**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 יְהוָה  
תְּהִתְאָה,

**“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 בֵּסָא 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.

שַׁהֲוָא מָקוֹר לְנִפְשַׁת-הַבָּהָמִית – “פָנִי אֲרִיה,” “פָנִי שׂוֹר כֹּי” (יחזקאל 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.

מַה שָׁאֵין כִּן מֵשָׁה – בְּחִינַת “מֵה,”  
הַיִּנוּ בְּחִינַת אָדָם שָׁעַל הַכְּבֵשָׂא כֹּי –  
אָדָם בְּגִימְטְרִיא מֵה<sup>55</sup>.

Moshe, on the other hand is the idea of “מֵה-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 “מֵה-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 הַצְמָצָום לְהִיּוֹת יְשָׁמֵן,

And it is this level of Elokim (Malchus) is that creates a **concealment on His Light**, which allows created being to come into existence 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,

<sup>55</sup> (פֶּרֶד שַׁעַר עֲרָבִי הַכְּנִינּוּיִם עֲרָבָ אָדָם. עַז חִימַם שַׁעַר יְפָרָק ג).

כִּי "אֱלֹהִים" - לְשׁוֹן שָׁרֶרֶת,<sup>56</sup> כִּי "אֵין  
מֶלֶךְ בְּלֹא עַם"<sup>57</sup> - מֶלֶשׁוֹן עָזָמוֹת.

For the name “Elokim” is connected to the expression which means “control,” for “There is no king without a עַם-nation,” and the word עַם-nation’ comes from the language of “עָזָם-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:”*

וְהִאֱלֹהִים יִעַנוּ:

חַנְהָה לְשׁוֹן עֲנִיה בְּלֶשׁוֹן הַקּוֹדֵשׁ, הוּא  
בְּמַאֲמָר רֹא"ל גַּבְיָה הַלֵּל<sup>58</sup>:

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

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

<sup>56</sup> (רְשֵׁי יְהוָשָׁע כְּדִי. רְשֵׁי סְנַחֲדָרִין בְּ. ב. נו, אַדְב.).

<sup>57</sup> (בְּחִינִי וַיֵּשֶׁב לְהָ, ל. שֶׁם רִישׁ פְּרַשְׁת בְּלֵק. וְעַד. - נִסְמָן לְעַלְלָה, א. נְגָד.).

<sup>58</sup> (סָוֵךְ לְהָ, א. בְּמַשְׁנָה).

"עָנוֹה אַחֲרֵיכֶם מֵהֶם שָׁמָם אֹמְרִים",

שָׁמָם שְׁהַשׁׁוּם אֹמֵר מֵהֶם שָׁאֹמֵר  
הַמִּדְבָּר - נִקְרָא 'עָנוֹה'.

וְזֹהוּ "וְהָאֱלֹהִים יַעֲנָנוּ",

שְׁבִחִינַת יְחִזְקָא-תִּפְאָה יַעֲנֵה  
לְהַמְשִׁבָּה זוֹ שֶׁל מִשְׁהָ שְׁהַמְשִׁיר  
מִבְחִינַת יְחִזְקָא-עַלְאָה לְהִוָּת  
מַלְמָטָה-לְמַעַלָּה כְּמוֹ מַלְמָעָלָה  
לְמַטָּה.

"He ‘responds’ and repeats back after them what they say.”

For when the listener repeats back what was said by the person talking it is called “עֲנִיה”-responding.”

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

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 "ירבר" ו"יעננו" - לשון הוויה:

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

הנה, "אַחֲפְשָׁטוֹתָא דְמֹשֶׁה בְּכָל  
דָּרָא"<sup>59</sup>

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

(הַתְּפִשְׁטוֹת שֶׁל מֹשֶׁה בְּכָל דָּוָר. תְּקוּנִי זֶה רַק תְּקוּנָן סְטָקִיב, א. קִיד, א. וּרְאָה זֶה רַק חָלָק גַּרְזָן, ב. רַעֲג, א. תְּקוּנִי זֶה רַק תְּקוּנָן עַתְלָח, ב.)

היא בבחינת הבטול שיש בכל אדם לפום מאידם שער לבביה<sup>60</sup>, בקיום התורה והמצוות בבחינת "בטל רצונך".<sup>61</sup>

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.

וזה שאמרו ר' ל<sup>62</sup>: "כל הקורא בשונה, הקדוש ברוך הוא קורא בשונה בונגו",

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 הפל שווים 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 אחד לפום שיעורא דיליה"<sup>63</sup>, בבחינת הבטול לאור אין סוף ברוך הוא,

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

<sup>60</sup> (לפי מה שמשער לבבו).

<sup>61</sup> (אבות פרק ב משלנה).

<sup>62</sup> (ראה פנאי דבר אליהו רבבה ריש פרק י. זלקוט שמעוני אמר רמו תורתה).

<sup>63</sup> כל אחד לפי מה שמשער לבבו).

בְּחִנַּת "אֵין עוֹד מִלְבָדוֹ", וְ"אֵין ה' לֹא  
שְׁנִיתָ".

וְכֹmo שְׁחִנָּה אָוֶר אַיִן-סּוֹף בְּרוּךְ-הָוָא  
מִמֶּלֶא כָּל חָלֵל<sup>64</sup> וְהַ דָּעוֹלָם-הָזֶה  
קוֹדֶם שְׁנִבְרָא עַל-מִזְהָזָה, כִּי הָוָא  
מִמְשָׁלָא-אַחֲרַ שְׁנִבְרָא.

וְהָוָא בְּחִנַּת מֹשֶׁה - "וַיְנַחֵן מֵה",  
וְשְׁכִינָה מִדְבָּרָת מִתּוֹךְ גָּרוֹנוֹ שֶׁל  
מֹשֶׁה".<sup>65</sup>

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,

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.

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.

וְכֹן בְּכָל דָּוָר וְדוֹר,

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.

בָּמוֹ שֶׁאָמַר הַמָּגִיד לְה"בֵּית יוֹסֵף<sup>66</sup>:  
“אַנְיָה הַמְּשֻׁנָּה הַמְּדִבְרָת בְּכָרִיר.”

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

<sup>64</sup> רָאָה עַצְמָתִים שַׁעַר דָּרוֹשׁ עֲגֹלִים וַיָּשֶׁר עֲנָף ב.

<sup>65</sup> רָאָה זָהָר חָלֵק גַּלְבָּ, אַבָּרְעָא מִהְיָמָנָא. זָ. א. רַסְדָּסּוֹף עַמּוֹד א. שְׁמוֹת רַבָּה פְּרַשָּׁה גַּטּוֹ.  
יִקְרָא רַבָּה פְּרַקְבָּ. מִכְיָלְתָא יִתְרָו יְחִי. יְט. וְעַד.

<sup>66</sup> מָגִיד מִישְׁרִים לְהַבִּית יוֹסֵף רִישׁ פְּרַשָּׁה וַיְקָרָא, וְעַד

Mishnah who is speaking through your mouth.”

ולבן נקרא ה תלמיד-חכם בשם  
"משה",<sup>67</sup>

בדאיותא בגמרא: "משה, שפир  
קאמורת",<sup>68</sup>

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

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

בי ה תלמיד-חכם הוּא ה מקובל  
מבחןית חכמה-עלאה - ב-ח-מ"ה,<sup>69</sup>

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 “חכמת-חכמת” he receives (something spelled with the same letters in a different order) “כח-כח-the power for *bitul*,” which makes him like Moshe, the idea of *bitul*.

ו"אבא יסד ברחתא"<sup>69</sup>

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,

במו ש כתוב (משל ג, יט): "ה'  
בחכמה יסד ארץ",<sup>70</sup>

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

<sup>67</sup> (משה טוב אמרת. שבת קא, ב.).

<sup>68</sup> (האב יסד הבת. וזה חילק ג רעיא מהימנה כה, א. לד, א. ועוז).<sup>69</sup>

<sup>70</sup> (זהר חילק ג רמהח, א. רנו, ב. רנה, א. תקוני זהר תקון כא).

הוּא "דִּבֶּר הָיָה זֶה הַלְּכָה"<sup>70</sup> שֶׁבְּפִי  
תַּלְמִידִּחָכָם.

**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.

וְזַהוּ "בְּקוֹלָוּ 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 קֹול הָוָא בְּחִינַת הַמִּשְׁבָּה  
מִמְּהָעָלָם אֶל הַגְּלֹוי,

**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 מִחְבֵּל הַלְּבָב אֶל הַגְּרוֹן עַל דַּרְךָ  
מִשְׁלָל,

**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,**

כְּנוֹדָע מִה שְׁבַתּוּב עַל פְּסָוק (מִשְׁלֵי 4:5),  
ה) קָנָה חֲכָמָה.

**as is known what is explained elsewhere on the verse (Mishlei 4:5): “קָנָה קַנָּה-acquire Wisdom,”**

Since the word “*קנָה*” 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 “*קֹול*”-voice” is how much something is revealed tangibly, like how an abstract thought becomes tangible through speech.

בְּלֹוֹמֶר, בְּפִי עָרֵךְ הַמִּשְׁבָּה בְּחִינַת  
הַבְּטוּל לְאוֹר אַיִן-סּוֹף בְּרוּרֵהוּא,

**Meaning, that according to how “loud,” how pronounced is a person’s *bitul*, his aspect of**

<sup>70</sup> עמום ח, יב. שְׁבַת קְלָה, ב.

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

**בְּכָה מִמְּשׁ “הָאֱלֹהִים יִעֱנֶנוּ לְהַיוֹת**  
**קֹרֵא וְשׁוֹנֵה בְּנֵנוֹ.” :**

**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 יִעֱנֶנוּ**”-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 50<sup>th</sup> 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 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.