



LESSONS IN
TORAH
OR

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

תּוֹרַה אֹר

פְּרִשְׁת כִּי תִשָּׂא

דְּבוּר הַמִּתְהִיל

זֶה יִתְּנוּ כָּל הָעוֹבֵר עַל הַפְּקוּדִים
“Giving our Half to Hashem”

www.LEARN CHASSIDUS.com

In collaboration with:
www.ChassidutBehirah.com



ב"ה

Please Donate to Keep this Project Going!

Please help this project continue so that Torah Or and Likutei Torah will be available to Jews around the world in the language they understand.

Please become a monthly donor of \$18.

Please make yourself available to the Alter Rebbe, who wants his maamarim to be available to every Jew in the world.

Please take 5 minutes and sign up online at www.Donorbox.org/LearnChassidus to become a monthly donor of \$18.

With these \$18 a month, you will have the tremendous merit of having translated the Torah Or and Likutei Torah, making it available to Jews all around the world, and will receive the tremendous merit and blessings that come with that!

For additional sponsorship opportunities, or questions on the project, email me at lessonsinlikutaytorah@gmail.com

Torah Or English translation project:

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase-by-phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

The Goal

The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

The Ma'amarim of LIKUTEI TORAH and TORAH OR are copyright by the Kehot Publication Society, a division of Merkos L'in'yonei Chinuch Inc., and are reprinted here with special permission. To purchase the original visit www.Kehot.com.

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

ב"ה

Torah Or

תּוֹרַה אֹר

דְּבַר הַמִּתְחִיל

זֶה יִתְּנוּ כָּל הָעוֹבְרִים עַל הַפְּקוּדִים¹

פְּרֻשֶׁת כִּי תִשָּׂא דָף פּו, ג - פּו, ד

“Giving our Half to Hashem”

The verse in Parshas Ki Sisa describes the mitzva for every Jew to give a half-shekel coin to the Bais Hamikdash. This Torah portion is also read on the Shabbos before Rosh Chodesh Adar, known as Parshas Shekalim, as a special additional reading. The reason we read it before the month of Adar is that in the time of the Beis Hamikdash they would collect the half-shekel from every adult male Jew starting in the month of Adar, in preparation for the month of Nisan.

(א) Part 1

“זֶה יִתְּנוּ כָּל הָעוֹבְרִים עַל הַפְּקוּדִים, מִחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל הַקּוֹדֵשׁ, עֶשְׂרִים גֵּרָה הַשֶּׁקֶל, מִחֲצִית הַשֶּׁקֶל תְּרוּמָה לַהֲוִי"ה וְגו'” (פְּרֻשֶׁתנוּ ל, יג):

“This is what they shall give - all those who pass through the census - a half-shekel of the shekel which is used for the holy Beis Hamikdash; the whole shekel is twenty Gaira, and half of that shekel, which equals ten gaira, must be given as a donation to Hashem.” (Shemos 30, 13)

The Jewish People were being counted by Hashem to bring out how precious each individual Jew is. Hashem said that the way to count them is not by counting each person directly, but by having the head of each household (or future head of a household), which is every man over twenty years old, give a half-shekel coin. By counting the coins, the total number of Jewish households will be counted.²

¹ (לַעֲת עֵתָהּ לֹא נוֹדַע תְּאָרֶיךָ אֲמִירַת הַמֶּאֱמָר).

² This applies only in the time when the Beis Hamikdash exists, but the custom is to give

However, there are several questions on the verse that require explanation:

- 1- Why did Hashem command us to give only a half-shekel and not a whole shekel?
- 2- It says two verses later (Shemos 30, 15) that, "The rich person may not give more and the poor person may not give less than a half-shekel." Why is everyone obligated to give the same amount and not according to how much he desires (and just count the number of people who donated, regardless of how much they donated). We find with regard to the donation to the Mishkan, that each person gave according to how much their heart moved them to give [(as described at the beginning of Parshas Teruma (Shemos 25, 2)], so why, by this donation, did they all need to give the same amount?
- 3- The verse use the words, "עַל הַפְּקוּדִים כֹּל הָעוֹבֵר" - whoever passes through the census," which could also mean: "כֹּל הָעוֹבֵר" - all those who transgress against the commandments." Why did it use an expression that could have a negative implication to command this counting process?

To explain all of this according to the teachings of Chassidus, and to understand how this is relevant to each one of us in the service of Hashem, we first have to explain the following verse:

בְּתִיב (משלי לא, כג): "נוֹדַע בְּשַׁעְרִים בַּעֲלָהּ"
 - שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא, הוּא בַּעַל שֵׁל כָּל
 נְשָׂמָה מִיִּשְׂרָאֵל³ - שֶׁמְשַׁפֵּיעַ לְכָל אֶחָד
 וְאֶחָד.

It is written (Mishlei 31, 23): "Her 'husband' is known at the gates" - this means that Hashem is the "husband" of every Jewish soul, in the sense that He gives an intimate awareness of Himself to each one of us.⁴

half coins before or during Purim as a commemoration of this Mitzvah.

³ (זהר חלק א וי"א קג, ב): "נוֹדַע בְּשַׁעְרִים בַּעֲלָהּ" - דָּא קוֹדֵשׁא בְּרִיךְ הוּא, דְּאִיְהוּ אֲתִידַע וְאֲתִדְבֵק לְפָנֵם מַה דְּמַשְׁעַר בְּלִבֵּיהּ כָּל חַד כְּמַה דְּיִכְבֵּל לְאֲדָבְקָא בְּרוּחָא דְחֻכְמָתָא, וּלְפָנֵם מַה דְּמַשְׁעַר בְּלִבֵּיהּ, הֲכִי אֲתִידַע בְּלִבֵּיהּ. תַּרְגוּם: "נוֹדַע בְּשַׁעְרִים בַּעֲלָהּ" - זֶה הַקְּדוֹשׁ בְּרוּךְ הוּא, שֶׁהוּא נוֹדַע וְנִדְבֵק לְפִי מַה שֶׁמְשַׁעַר בְּלִבּוֹ כָּל אֶחָד כְּמַה שֶׁיִּכְבֵּל לְהִדְבֵק בְּרוּחַ שֵׁל הַחֻכְמָה, וּלְפִי מַה שֶׁמְשַׁעַר בְּלִבּוֹ, כִּי נוֹדַע בְּלִבּוֹ).

⁴ This poetic song which we say before the Friday night Kiddush starting with the words "אִשׁת חַיִל - A woman of valor" was written by King Shlomo to be understood on many levels, especially: 1- the Jewish woman; 2- the Jewish soul (of every Jew, even of men); 3- the Shechina (Divine Presence). The "Husband" of this "woman of valor" is thus either 1- a Jewish woman's husband; 2- Hashem, who is the "husband" of every Jewish soul; 3- a level of Hashem's revelation expressing how Hashem is totally beyond all the worlds,

שְׁכַל אֱהָבָה אוּ יְרָאָה שְׂיֵשׁ לְכֹל נִשְׁמָה
מִיִּשְׂרָאֵל, הַכֹּל הוּא מֵאֲתוֹ יִתְבָּרַךְ,

This intimate awareness of Himself that He gives to us is expressed in the fact **that all of the love and fear of Hashem that is experienced in every Jewish soul all come from Hashem.**

What does it mean that our awareness of Hashem is “בְּשַׁעְרִים-at the gates?” The Alter Rebbe gives two explanations:

1: The word בְּשַׁעְרִים comes from the word “שיעורים-measurements.” So, depending on the “measure” of each person’s intellect and emotions, is how we will experience our awareness of Hashem.

וְלִכָּל חֵד לְפֹנֵם שִׁיעוּרָא דִּילֵיהּ,

He (Hashem) is experienced by each person according to his measure and capacity to receive Divine awareness.

2: The “gates” referred to here are a metaphor for our Divine service. We need to “enter” into the service of Hashem through prayer, Torah study, and Mitzvos, and according to how much we have “entered” those “gates” of Divine service, that is how much we will experience an awareness of Hashem.

וּלְפִי מָה שֶׁנִּכְנַס "בְּשַׁעְרִים",

And He is also experienced **according to how much the person has entered the “gates” of Divine service:**

שְׁהֵם ד' שַׁעְרִים: אֱהָבָה וְיְרָאָה, תּוֹרָה
וּמִצְוֹת, כְּנוֹדָע - כְּנִגְדָּה ד' אוֹתוֹת הַיְוָה
בְּרוּךְ־הוּא.

The “four gates” of Divine service are: **1 - a love of Hashem; 2 - fear of Hashem; 3 - Torah study; and 4 - Mitzvah performance, which, as is known, these four aspects correspond to the four letters of Hashem’s name Havaya.**⁵

this level being the “husband” of the level of Hashem’s revelation that permeates the world, the Shechina.

⁵ The name of Hashem that has four letters ה-ו-ה-ו is referred to as Havaya. The four aspects of love, fear, Torah, and Mitzvos correspond to the four letters of His Name as follows: 1-Fear of Hashem corresponds to the letter ׀ since the person contracts himself and his ego before Hashem to be like a dot; 2- Love of Hashem corresponds to the first letter ה that has expansion of length and width, like a person who feels expansive and alive when they experience love for Hashem; 3- Torah study corresponds to the letter ׀ which is like a hook that connects two things, so too Torah study brings down Hashem's revelation

וְלִהְיִין זֶה – אִם הַכֹּל מִמְנוּ יִתְבַּרְךָ, אִם כֵּן
מֵהוּ הַבְּחִירָה לְאָדָם?

We need to understand this: If all of the love and fear of Him is from Hashem's revelation to us (which is why He is our "husband"), then in what aspect does a person have free choice to choose to love and fear Him, since it depends entirely on how much Hashem wants to reveal Himself to us?

It says (Berachos 33b and many other places): "Everything is in the hands of Heaven (Hashem) except for the fear of Heaven (Hashem)." Meaning that the only real choices that we are fully in control of, are how much we choose to fear (and love) Hashem. So how can we say that Hashem, Who is the "husband" of every Jewish soul, just comes and makes Himself known to us, and all we have to do is receive it? If the whole choice we have in life is whether we will come to fear Hashem, that means that we choose to awaken in ourselves a fear of Hashem which moves us to serve Him. If even that fear of Hashem is only in Hashem's control, that would mean that we have no choice and no control over anything in our lives. This certainly cannot be so, since our free will to serve Hashem is a fundamental principle of the entire Torah?!

וּבְיָדָי יֵשׁ דְּבַר הַתְּלוּי בַּבְּחִירָתוֹ שֶׁל
אָדָם, וּלְבָאֵר זֶה – מֵהַ תְּלוּי בַּבְּחִירָתוֹ
וּמֵהַ בָּא מִלְּמַעְלָה?

There is certainly an aspect of this that is dependent on a person's choice. We, therefore, need to understand what is dependent on a person's choice to fear and love Hashem and what aspect comes as a revelation from Above?

כְּתִיב (וְאַתְחַנֵּן ו, דִּיה): "שְׁמַע יִשְׂרָאֵל ה'
אֱלֹהֵינוּ ה' אֶחָד – וְאַהֲבַת כּו'".

It is written in the Shema prayer (Devarim 6:4-5): "Hear Yisroel, Hashem, who is our G-d, Hashem is One. And you will love Hashem your G-d with all your heart, soul, and might."

into this world; 4- Mitzvah performance is like the second letter 'ה', since through mitzvos Hashem's presence becomes fully and expansively expressed in the physical world, permeating the whole physical world.

וְהָיָה ב' וְאַהֲבַתְּ" יֵשׁ ב' פִּירוּשִׁים:

Now, the word “וְאַהֲבַתְּ-and you will love” has two explanations:

אָחַד - לְשׁוֹן צְוִי, שְׂתֵאָהוּב אוֹתוֹ.

One explanation is that it is a commandment, that you must come to love Him.

וְאָחַד - לְשׁוֹן עֲתִיד, שְׂתֵבֵא הָאֱהָבָה מִמִּילָא.

Another explanation is that it is a prediction of the future, that the love of Hashem will certainly come by itself.

וְעִנֵּן אֱהָבָה הָרִאשׁוֹנָה הִיא מֵהִתְבֹּנְנוּת.

The idea of the first type of love, which is a commandment, is a result of contemplation of Hashem’s True Unity.

וְהֵינּוּ לְהֵבִין בְּדַעְתּוֹ אֲחָדוּתוֹ יִתְבַּרַךְ בְּשִׁבְעָה רְקִיעִים וּבְאַרְבַּע רוּחוֹת,

Meaning that a person needs to understand in his mind the Unity of Hashem in the seven heavens and the four directions.⁶

The idea of Hashem’s Unity in the “seven heavens and the four directions,” means that all spiritual levels and aspects (represented by the “7” heavens), and all of physical existence (represented by the four physical directions) is all included in Hashem’s Truth, as the Alter Rebbe will continue to explain.

⁶ The verse which commands us to love Hashem – וְאַהֲבַתְּ -- comes right after the last word of the previous verse that says that Hashem is One-אֶחָד, implying that the way to come to love Hashem is by contemplating on the Oneness of Hashem. In Hebrew, the word אחד which means ‘one,’ is comprised of three letters א, ה, ד. The numerical value of the letter א is one, meaning that Hashem is one, the numerical of value ה is 8, meaning that in the 7 heavens (meaning all the levels of the physical heavens, and all the levels of the spiritual worlds) and in the 1 earth (which together add up to 8) Hashem is one, and the numerical value of ד is 4, meaning that in the 4 directions of the world (everywhere in the physical world) Hashem is one; thus the word אחד shows Hashem’s unity the way it is expressed in the world (both the physical and spiritual aspects of the world).

וְאֵינִי ה' לֹא שְׁנִיתִי" (מְלָאכֵי ג, ו) - שְׁאִין לוֹ
 שׁוּם שִׁינוּי, כְּמוֹ קוֹדֵם בְּרִיאַת הָעוֹלָם -
 בֶּן הוּא מִמֶּשׁ עֲתָה,

Furthermore, as the verse says, (Malachi 3:6) **“I, Hashem, have not changed,”** meaning that there is no change in Hashem’s Unity caused by the creation of the world. **Just like before the world was created** Hashem was the only existence, **so, too, now, He is literally** the only real existence,

כִּי כָל הָעוֹלָמוֹת בְּטָלִים בְּבִטּוֹל גְּמוּר נִגְדּוֹ
 כִּידוּעַ,

The fact that there is no change in His being the only existence is **because all of the worlds are totally nullified to Him, as is known.**

Since the world is nothing separate from Him and has no independent existence, Hashem is still the only “real” existence.

How do we understand that the world is nullified to Hashem and has no independent existence?

To explain this concept, the Alter Rebbe will begin by mentioning a verse in Tehillim that is explained at length in his work, Shaar Hayichud Vehaemuna, the second part of the Tanya, which describes Hashem’s True Unity:

"כִּי שְׁמֵשׁ וּמִגֵּן הוּא אֱלֹהִים וְכוּ" (תְּהִלִּים פד,
 יב).

The verse in Tehillim says (84:12): **“For Hashem’s Names of Havaya (revelation) and Elokim (concealment) are like the sun and its shield.”**

In short, this means as follows:

The sun is the source of the light and energy of everything on this planet. However, if it would shine directly onto us as brightly and intensely as it really is, then it would burn up everything in this world. That is why Hashem created a "shield," which is a filter around the sun, allowing only the exact amount of light and energy from the sun that we can benefit from, to pass through it and reach us.

So too, everything in the world is constantly being created by Hashem’s creative power, referred to by the Name of Havaya⁷, that expresses the infinite creative and revelatory power of Hashem. However, if we were to see the Divine energy that is invested in us and is constantly creating us, then we would be so aware of Hashem

⁷ A reference to Hashem’s 4 Letter Name comprised of the same letters as הויה.

that we would lose our free will and be unable to choose to serve Him. Were we to see that everything is a part of Hashem, an expression of His creative power, and that nothing is separate from Him, it would be impossible to sin. Without the possibility of sin, there is, obviously, no free choice. It is for this reason that He created a “shield,” meaning a filter, to filter the creative power of Havaya, thereby allowing us to receive existence from Hashem without allowing an overwhelming awareness of His creative power to enter our consciousness.

וְאִף שֶׁנִּרְאָה לָנוּ הָעוֹלָמוֹת לַיֵּשׁ, הוּא
שֶׁקֶר גָּמוֹר,

And even though the worlds appear to us as having their own independent existence, this is completely untrue,

כִּי "בְּדַבַּר ה' שָׁמַיִם נִעֲשׂוּ וּבְרוּחַ פִּיּו כָּל-
צִבְאָם." (תְּהִלִּים ל"ג, ו).

because (as it says in Tehillim 33:6): **“With the words of Hashem the heavens were created, and by the ‘breath of His mouth’ all their hosts were created.”**

Since heaven and earth and everything in them is being created by Hashem's words, there is really nothing separate from Him at all.

Now, the Alter Rebbe will elaborate on the analogy of comparing the creative power invested in constant creation to the idea of words being spoken by a person:

"וּמִבְשָׂרִי אֶחָזֶה אֱלוֹהִי:" (איוב יט, ב) -

The verse states (Iyov 19:26): **“From my flesh** (i.e. my body) **I can understand an analogy to see the truth of G-dliness.”**

כְּמוֹ בְּאָדָם, בְּתַחֲלָה כְּשֹׁחֵשֵׁב, אֲזִי
מִחֲשַׁבְתּוֹ בְּאַחַדוֹת גָּמוֹר אֶתּוּ בְּלִי שׁוּם
הַתַּחֲלָקוֹת כָּלֵל, וְאַחַר כֵּן כְּשִׁוְיָצָא מִפִּיו,
הוּא נִפְרָד מֵאֶתּוּ -

Like with a person, when he begins thinking about something his thoughts are completely united with him, without any separation from him at all, and afterward, when his thoughts are expressed in speech, they become separated from him.

בֵּן כָּל הָעוֹלָמוֹת, קוֹדֵם הַבְּרִיאָה הָיוּ
בְּאַחַדוֹת גָּמוֹר אֶתּוּ יִתְבַּרְךָ.

So too, all the worlds, before they were created by Hashem's “words” as something seemingly separate from Hashem Himself, **were completely**

unified with Hashem in His
“thoughts,”

This is similar to how a person’s speech is completely nullified and unified with him when it is still included in his thoughts.

We see how speech is nullified to thought in the following idea:

וּכְמוֹ שֶׁבֵּטֵל הַדְּבֹר אֶצֶל הַמַּחְשְׁבָה
בְּבִטּוֹל גְּמוּר, כִּי בְּרִגְעַ אֶחָד יָכוֹל לַחֲשׁוֹב
דְּבָרִים עַד אֵין קֶץ - **Just like speech is insignificant compared to thought, since in one moment a person can think things that would take a relatively endless amount of time to explain in speech.**

A great sage can review in his mind in five minutes what would take him many hours to explain in a speech to other people.⁸ We see from this that speech is an incomparably lower level of existence than thought, since thousands of words of speech exist as one in a relatively short amount of thought.

כֵּן כָּל הָעוֹלָמוֹת שֶׁהֵם רַק דְּבֹר אֶחָד, **So too, all of the worlds which are being created from just one “word” of Hashem,**

וְהוּא נִמְשָׁךְ מִחֻכְמָתוֹ יִתְבָּרַךְ, **And this “word” of creation is drawn forth from His “Wisdom” through an intense process of limitation, bringing it down to an incomparably lower level, just like speech is drawn down from deep thought through an intense process of limitation.**

⁸ There is a famous story of the Rebbe Rashab regarding this idea. One time he was sitting on a couch thinking over an idea and he was so involved in it that he lost track of time and where he was. After several hours of a trance-like contemplation he finally "woke up" and asked his son (the Friedlike Rebbe) what day it was, what the time was, and what city they were in. He later explained that he was thinking over the ideas that would be expressed in his famous series of maamarim from 5672-5676 spanning over 144 maamarim, which is over 1500 pages long in print form. Thus, in several hours he thought through ideas that would take hundreds of hours in written and verbal form to express. See Hisvaaduyos 5744 vol. 2, page 1374.

בְּדַבְרֵי תִיב (וְכִרְיָה ט, יד): "וְהָ עָלֵיהֶם יִרְאֶה, וְיִצֵּא כְבָרְק חֲצוֹ כו'".
As it is written (Zecharya 9:14): "And Hashem will appear over them (the enemies of the Jewish People), and His "arrow" will go forth like lightning."

The verse is describing how Hashem will fight for the Jewish People against their enemies. It describes Hashem sending into the enemies His "arrow" like a lightning bolt. The Targum (authoritative Aramaic translation) translates, "חֲצוֹ-His arrows" as "פְּתִיגְמוֹהֵי-His words," meaning that Hashem's words go forth to destroy the enemies like arrows. These "words" of Hashem are being compared in the verse to "lightning bolts."

Just like with a flash of lightning, where the energy contained in the clouds suddenly becomes condensed into a specific expression of energy visible on earth, so, too, with us when we see that Hashem's words created a world that appears separate from Him, this is a very condensed and limited expression of the way these words existed in Hashem's thought and were totally united with Him.

"וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְרָאשִׁית.⁹"
And like we say in the daily prayers (Yotzer Or): "And in His goodness, He renews every day the work of creation."

We see that this process of the creation of the worlds by bringing them down from the level of Hashem's thoughts, which are united with Him, to the level of Hashem's speech, which seems separate from Him, happens constantly every day from new.

וְגַם אַחַר הַבְּרָאָה, הָרִי אֶצֶל הַקְּדוֹשׁ בְּרוּךְ-הוּא אֵין דְּבוּרוֹ מוּבָדֵל מִמֶּנּוּ יִתְבָּרַךְ חַס וְשָׁלוֹם, כִּי אֵין לָהּ דְּבַר שְׁחוּץ מִמֶּנּוּ.¹⁰
And even after the worlds were created, from Hashem's perspective, His creative "words" are not separated from Himself, G-d forbid, since "there is no existence outside of Hashem."

Hashem is the ultimate True Existence, and everything exists inside of Him.

Imagine a person is alone in a room by himself with his thoughts. Even though his thoughts are also in the room, the person is really alone, since his thoughts are all part of him. This is especially true regarding his thoughts that are still part of his

⁹ (נוֹסַח בְּרַכַּת "יוֹצֵר אוֹר").

¹⁰ כו' וְכִמוֹ שֶׁנִּתְבָּאֵר בִּתְנִיָּא (פְּרָק כ"א).

desires and memories, before he consciously thinks about something. The knowledge or desire that he has on a subconscious level is totally united with him; it has no separate existence apart from him. Even though the knowledge or desire is for something outside of the person, the way it exists in the subconscious, it has no identity apart from the person, since it exists completely "inside" of him.

So, too, we are all really Hashem's thoughts that exist "inside" of Him since He is always everywhere, and things can only exist inside of Him. Therefore, there is really nothing separate from Him.

Even though we look at reality as though it is Hashem's words that have become totally separate from Him (like a person's words that are separate from the person), but from Hashem's perspective we are still His "thoughts" that exist inside of Him and have no separate identity.

See Tanya chapters 20-21 at length on this concept.

ולכן, קמיה - בולא בלא חשיב ממש. **Therefore, before Hashem (from His perspective), everything in the world has literally no independent value.**

וגם העולמות בטלים זה בזה. **Not only relative to Hashem are the worlds an incomparably lower level of existence, but even the worlds themselves exist on many levels, with each level being insignificant compared to a higher level. Another way to translate this: "each spiritual world is included in a higher state in the spiritual world above it."**

ומה שלמעלה - בחינת "דבור", **Each spiritual world can be described in two ways depending on the perspective: From the perspective of the spiritual world above it, the world below it is considered like "speech" that is a lesser revelation from the person and is more separate from him than his thoughts,**

נקרא למטה נגד עולם התחתון - בחינת "מחשבה" ובטל אצלו. **but from the perspective of the world below it, it is considered like "thoughts," which are a higher and more internal expression of the person,**

and therefore the level below it is **insignificant and included in** the world above it.

For example, there are three spiritual worlds of souls and angels (that feel that they have some independent existence) that are between this physical world and the world of Divinity called Atzilus. They are called (from above to below):

Atzilus (World of revealed Divine Oneness)
1- Beria (Creation)
2- Yetzira (Formation)
3- Asiya (Action/Completion of the creative process)
Our Physical World

Let's look at the world of Yetzira (Formation):

From the perspective of the world above it, the world of Beria, the world beneath it, Yetzira, is like speech, whereas Beria would be like thought. This is because the world of Beria is a higher level of revelation of Hashem that is more united with Him than Yetzira. Therefore, whatever exists in the world of Yetzira, also exists on a higher level in the world of Beria, just like whatever is expressed in speech, also exists at a higher level in one's thoughts.

However, from the perspective of the world below Yetzira, the world of Asiya (Action), the world of Yetzira is like "thought" compared to Asiya, which would be like "speech," since whatever exists in Asiya, also exists on a higher level in the world of Yetzira.

**כְּמוֹ שֶׁהַדְּבֹר שֶׁל הָרֵב נִעֲשֶׂה בְּחִינַת
מַחֲשָׁבָה אֶצֶל הַתְּלָמִיד כּוּ', כְּנֹדָע¹¹.** **Just like the speech of the teacher
becomes the thoughts of the student,
as is known.**

Meaning, that from the lowest level of the teacher's knowledge - what he can give over to the student by way of speech - becomes the highest level of the knowledge of the student, which the student must use his most powerful intellectual abilities to comprehend. This is similar to a great sage: When he is in front of his students,

¹¹ (וְעֵינַי מֵה שֶׁנִּתְבָּאָר עַל פְּסוּק "כִּי אֲשֶׁר דִּבְרַתְּ לֵאמֹר", בְּפִרְשַׁת שְׁלַח (לְקוּשֵׁי תוֹרָה שְׁלַח, לט, ב וְאֵילָר)).

his knowledge is on a relatively high level, but when he is in front of an even greater sage, he feels insignificant, since he realizes that the greater sage knows whatever he knows, and much more. We see that any given level of knowledge is like thought compared to a lower level of knowledge, but like speech compared to a higher level of knowledge.

So too, all the spiritual worlds - Each “world” is a level of awareness of Hashem, which is insignificant and exists on a higher state in a higher “world” i.e. a higher level of awareness of Hashem.

Based on the above, the Alter Rebbe will explain a deeper meaning in what it says in the Zohar, that, “No ‘thought’ can grasp Hashem at all:”

וְזֶהוּ "לִית מַחְשְׁבָה תְּפִיסָא בֵּיהּ כָּלֵל"¹²: **This is the meaning of** what is stated in the Zohar (Tikunei Zohar 17a), “No ‘מַחְשְׁבָה-thought’ can grasp Him (Hashem) at all.”

The simple meaning of this statement is that a person's mind cannot grasp, nor understand Hashem at all. Since Hashem is infinitely higher than the limitations of all of the worlds, a person's mind cannot grasp Him.

Now, the Alter Rebbe will give a deeper explanation of which “מַחְשְׁבָה-thought” it is referring to as being unable to understand Hashem:

דְּהֵינּוּ, אִף עוֹלָמוֹת עֲלִיוֹנִים מְאֹד, שֶׁהֵם בְּחִינַת מַחְשְׁבָה, הֵם בְּטָלִים אֶצְלוֹ יְתְבָרָךְ. וְלֹא "תְּפִיסָא בֵּיהּ" כָּלֵל, כִּי הוּא לְמַעְלָה מִמַּחְשְׁבָה. **Meaning that even the highest worlds, which are considered like “מַחְשְׁבָה-thought” compared to all the lower worlds, are insignificant and comparatively non-existent before Him, and have no "grasp of Him at all," because He is higher than any category of thought.**

We explained earlier that the higher worlds are compared to thoughts relative to the lower levels. When the Zohar says that no "thought" can grasp Hashem, it also means that the highest possible spiritual world, which is considered "thought" compared to all other levels, still cannot grasp Hashem at all, since Hashem is totally beyond the realm of what can possibly be understood.¹³

¹² (תְּקוּנֵי זוֹהַר בְּהַקְדָּמָה, "פְּתַח אֱלֹהֵינוּ" יז, א).

¹³ The Alter Rebbe explains in Shaar HaYichud VehaEmuna chapter nine: Just like it would be ridiculous to say that an idea is so deep that a person can't touch it with his hands

Similarly, the Alter Rebbe will explain another passage from the Zohar, based on the above:

וְזֶהוּ "סְתִימָא דְכָל סְתִימִין"¹⁴, "סְתִימָא דְכָל
טְמִירִין"¹⁵:

This is also the meaning of what is stated in the Zohar, (Vol. 2, 89a) **“He (Hashem) is hidden from all hidden, concealed from all concealed,”**

אֲף מְעוֹלָמוֹת הַנִּקְרָאִים "סְתִימָא"
וְ"סְתִימָא", הוּא סְתִימִין וְטְמִיר וְ"לִית
מְחַשְׁבָּה תְּפִיסָא בֵּיהּ".

meaning **that even from the worlds which are called “hidden” and “concealed,” He is hidden and concealed, and “no ‘thought’ can grasp Him at all.”**

To summarize the contemplation on Hashem’s Unity that should bring us to love Him:

- 1- Just like before the world was created, Hashem was the only existence, so, too, now, He is the only True Existence.
- 2- This is because the world is being created constantly from Hashem’s words.
- 3- However, it is only from our perspective that we see His creative power as though it were creating something outside of Hashem, like a person’s speech that becomes separate from the person.
- 4- But, from Hashem's perspective, the creative power invested in us is really like His thoughts, which He is thinking to Himself. Just like a person's thoughts are still totally unified with the person, so, too, Hashem's creative power (which is the underlying reality of our existence) is still totally unified with Him and has no separate existence or identity apart from Him.
- 5- Then why do we not feel that we exist as His thoughts inside of Himself? Because Hashem created a filter on His creative power to block out our awareness of that reality. Just like Hashem made a filter around the sun to

because physical touch has no connection to a spiritual idea; so too it is silly to say that Hashem is so deep that we can’t understand Him, since He is totally beyond the category of understanding, as He is the Creator of the whole category of logic and understanding in the first place. Rather, we say that "no thought can grasp Him **at all**," meaning that He is beyond the category of the limitations of being grasped and understood.

¹⁴ (סְתִימָא... סְתִימִין: זֶהרְ חֶלֶק בְּ יִתְרוֹ פֶט, א.)

¹⁵ "דְּכָל טְמִירִין".

block out the intensity of its heat, so that we wouldn't burn up, so, too, He created a filter on His creative power so that we shouldn't feel how we are part of His Oneness, so that we should have free choice to serve Him. If the truth of Hashem's Oneness would be openly felt, then it would be impossible to sin. Therefore, He created a filter to block out that awareness, so that our service of Him will result from our free choice.

- 6- To help us understand how we are included in Hashem's true existence, we should understand that our physical world is an expression of a higher spiritual world. Just like whatever is expressed in speech exists in the person's thought on a higher level, a higher state of being, so, too, whatever we see and experience in this world is just a limited expression of how we exist in the higher spiritual world, where Hashem's Presence is more revealed. And that higher spiritual world itself is also but a limited expression of how it exists in an even higher spiritual world, where Hashem is more revealed. This process continues hundreds and thousands of times over, where each world is only a limited expression of how reality exists in a higher spiritual world.
- 7- After going through hundreds and thousands (millions and billions etc.) of such levels, we then say that all of that is just a mere expression of Hashem, but Hashem Himself cannot be grasped by any spiritual level, even a level that is billions and trillions of times more real than our physical world. This is because Hashem is the infinite Creator of the whole idea of spiritual levels, and all of these are merely His thoughts within Himself.

(ב) Part 2

After we explained at length how to fulfill the command of “you shall love,” and that this love comes from contemplating Hashem's unity, the Alter Rebbe will now proceed to explain the effect that this love has on a person:

וְעַל זֶה נֶאֱמַר הַצְּוִי (וְאַתְחַנּוּנוּהָ): "וְאַהַבְתָּ
אֶת ה' אֱלֹהֶיךָ",

Regarding this type of love of Hashem, it was stated as a **commandment**, “and you should love (i.e. desire) that Hashem should be your G-d,”

שִׁיתְבוֹנֵן כָּל כֹּר בְּ"אֶחָד" מִמֶּשׁ-

Meaning that a person should reflect so much on the fact that Hashem is literally the “One” and only true existence, to the extent that he will

come to fulfill what it says in the subsequent verse,

שִׂיְהִיָּהּ "הוֹי" אֶלְקִיָּהּ - בְּכָל לְבָבָהּ,
וּבְכָל נַפְשָׁהּ, וּבְכָל מְאֹדָהּ" (שָׁם), דְּהֵינּוּ
מִחֻשְׁבָּה, דְּבוּר וּמַעֲשֵׂה -

That he will love and desire that "Hashem should be your G-d, and that this should be expressed in all of your heart, in all of your נַפֶּשׁ-soul, and in all of your might," meaning that he should want to express his love and connection to Hashem's True Unity in his thought, speech, and action of the Torah and Mitzvos.

שְׂלֵא יִהְיֶה לוֹ מִחֻשְׁבָּה, דְּבוּר וּמַעֲשֵׂה
בְּכָל¹⁶,

Meaning, that he shouldn't want to have any thoughts, speech, or actions for physical or selfish matters at all,

רַק בְּטִלִּים בְּ"אֶחָד", שֶׁהוּא לְמַעַלָּה מִן
הַמִּחֻשְׁבָּה, וְ"לִית מִחֻשְׁבָּה תְּפִיסָא בֵּיהּ".

Rather, he should only want to express himself in those thoughts, speech, and actions that are dedicated to and expressing the "One" true existence of Hashem, Who is higher than the comprehension of any thoughts, and "No thoughts can grasp Him at all,"

כִּי הָאָדָם אֵינוֹ יָכוֹל לְחַשׁוֹב רַק דְּבַר גְּשָׁמִי
- וְזֶהוּ שֶׁקֶר גָּמוֹר כּוֹ.

Because a person can only think about and understand physical existence, which is completely false compared to Hashem's existence.

Therefore, he doesn't want to have any of those types of thoughts or other expressions that distract him from Hashem's true existence.

¹⁶ ("הִלְשׁוֹן שְׂכָתוֹב שְׂלֵא יִהְיֶה לוֹ מִחֻשְׁבָּה דְּבוּר וּמַעֲשֵׂה בְּכָל" הוּא בְּלִתי מְבוֹאֵר בְּכָל. אֲבָל הַמְכוּוֹן, עַל דֶּרֶךְ מַה שְׂכָתוֹב בְּתַנְיָא פֶּרֶק לַד גְּבִי הָאָבוֹת עוֹלָם: "לֹא הִפְסִיקוּ אֶפִּילוּ שְׁעָה אַחַת מִלְקָשֶׁר דַּעְתָּם וְנִשְׁמָתָם לְרַבּוֹן הָעוֹלָמִים בְּבִיטוּל הַנִּ"ל כּוֹ". וְהוּא לְמַעַלָּה מִבְּחִינַת מִחֻשְׁבָּה, דְּבוּר וּמַעֲשֵׂה כּוֹ. עֵינֵי שָׁם מַה שְׂכָתוֹב: "וְלָכֵן אַחַר שְׂעִיעֵמִיק הָאָדָם בְּבִיטוּל הַנִּ"ל כִּפִּי יְכוֹלְתוֹ, זֹאת יִשִּׁיב אֶל לְבוֹ כּוֹ, אֶעֱשֶׂה לוֹ מִשְׁכָּן וּמְכוּן כּוֹ". עֵינֵי שָׁם. זֶה הַמְכוּוֹן בְּמַה שְׂכָתוֹב כָּאן". אִוֵּר הַתּוֹרָה תִּשָּׂא א' תַּתְּקַבֵּב).

וְזֶהוּ "בְּכָל נַפְשֶׁךָ" – מְסִירַת־נַפְשׁ: כִּי נַפְשׁ
שֶׁל אָדָם הוּא מַחְשָׁבָה, דְּבוּר וּמַעֲשֵׂה,
וְהַכֵּל לְמִסּוֹר וְלִהְיוֹת בְּטֵל בְּ"אֶחָד" מֵמַשׁ.

And this is the meaning of loving Hashem “with all your נַפְשׁ-interactive soul,” meaning, giving over one’s נַפְשׁ-interactive soul to Hashem. Because the level of the person called “נַפְשׁ-interactive soul,” is expressed in his thoughts, speech, and actions, and all of these aspects he should want to give over to become literally part of the “One” and the only true existence of Hashem.

אֲבָל לִהְיוֹת שׂוּה בְּלִמִּי אֶפְשֶׁר שִׁיְהִיָּה בְּלִי
מַחְשָׁבָה כָּלֵל, לְכֵן צְרִיךְ לְקַשֵּׁר מַחְשַׁבְתּוֹ
וְדַבּוּרוֹ וּמַעֲשָׂיו לִהְיוֹת מְרַכְּבָה לְרִצּוֹן
הַעֲלִיּוֹן בְּרוּךְ־הוּא בַּתּוֹרָה וּבַמִּצְוֹת.

However, since it is impossible for a person to not have any thoughts at all, he, therefore, needs to connect his thoughts, speech, and actions to Hashem and become a “vehicle” for the Will of Hashem, as it is expressed in the Torah and Mitzvos.

ד' אוריינתא מחכמה נפקת¹⁷, שְׁהוּא
לְמַעֲלָה מִן הַמַּחְשָׁבָה.

Since “the Torah comes forth from Hashem’s Wisdom”, which is higher than any creature’s limited thoughts and understanding, and therefore, can connect the person to Hashem Himself, beyond the limits of human understanding.

Since a person is always thinking, therefore, for him to not think of anything other than Hashem, he must fill his mind with the thoughts of the Torah, so that he will always have something to think about that will connect him to Hashem.¹⁸ Not only is this true of thought, it is also true of speech and action. The only way for a person to not have any speech or actions that are concealing Hashem is by having the

¹⁷ (זֶהר חֶלֶק ב בְּשֵׁלַח פְּרִשְׁת הַמֶּן טב, א. יִתְרוֹ פה א. מִשְׁפָּטִים קבא, א. וְעוֹד).

¹⁸ This is similar to what it says in HaYom Yom (16 Cheshvan), that, "Thought is a garment and a vehicle for the intellect and feelings, at the time when it doesn't have an assignment from the intellect or the feelings, it continues working, to contemplate and picture ideas, but then, what it does not only lacks content, also it is wild and potentially improper, it is explained, that the source of foreign thoughts and improper thoughts is the emptiness of the mind. When someone's mind is occupied, then thought has a function to serve, and there is no room for foolish or meaningless thoughts that have no content."

words of the Torah in his speech as much as he can, so that all his words will be connected to the Torah and revealing Hashem, and to have Mitzvos that he does as often as possible so that even the remaining actions that he does will be able to be "for the sake of Heaven" and with the goal of revealing Hashem.¹⁹

וְזוּהוּ "כָּל הָעוֹשֶׂה מִצְוָה אַחַת בְּהִלְכָתָהּ
כְּאִלוּ קִיִּים נוֹלָן בּוֹ"²⁰. **And this is also** the meaning of what the sages say: **“Whoever performs ‘one’ mitzvah according to all of its laws, it is as if he fulfilled all of them.”**

By saying that whoever performs 'one' mitzvah properly, without specifying which one, our Sages are hinting to us about the idea that every Mitzvah can be equal to all mitzvos combined, as long as we make it into that 'one' mitzva. Meaning that

¹⁹ Regarding this idea, it is stated in Tanya chap. 34 as follows:

“And therefore, after a person thinks deeply into the idea of the nullification of all the worlds, as mentioned above (that Hashem is the only true and real existence), this he will take into consideration: “Since my mind and the source of my soul are too limited to be a “vehicle” and a dwelling place for the revelation of Hashem’s true unity in absolute truth, since my thoughts cannot at all grasp the true greatness of Hashem and Hashem’s true unity, (how Hashem’s existence is infinitely exalted over any other type of existence), not even a minute amount of understanding compared to the understanding of the Forefathers and the Prophets (who were completely nullified before Hashem and united with Him, to the extent that Hashem revealed Himself to us through them, since they had no independent ego and self-awareness, only a complete nullification to Hashem Himself in a way that is higher than understanding). Therefore, I will make a dwelling place for Him (His unity and His revelation) in the occupation of the Torah study through fixing times for Torah study as prescribed in the Laws of Torah Study (in the Shulchan Aruch), as the sages say, ‘even by learning one chapter of Torah Laws in the morning, and one chapter in the night (one has fulfilled his obligation for Torah study).’” With this he will rejoice and give thanks to Hashem for his portion with gladness of heart, for having merited to be the host of the Almighty twice each day, and (possibly more often) according to the time available (for Torah study), according to what Hashem has given him.”

¹⁹This is mentioned in Tanya chap. 2 and is explained in Derech Mitzvosecha, Mitzvas Haamanas Elokus.

²⁰ (בְּקִדּוּשֵׁין לט, ב (בְּמִשְׁנָה): כָּל הָעוֹשֶׂה מִצְוָה אַחַת מְטִיבִין לוֹ וּמְאַרְיִכִין לוֹ יָמָיו וְנוֹחַל אֶת הָאָרֶץ - רָאָה "תּוֹרָה אֹר הַמְּבוֹאָר".

וְרָאָה פִּירוּשׁ הַמְּשֻׁנָּיוֹת לְהַרְמַב"ם סוֹף מְסַכֶּת מְכוּוֹת: "כִּי הַמְּצוֹת בְּהִיוּתָם הִרְבָּה אֵי אֶפְשֶׁר שְׁלֹא יַעֲשֶׂה אָדָם בְּחַיָּיו אַחַת מֵהֶם עַל מַתְכוּנְתָהּ וּשְׁלִמּוּתָהּ. וּבְעִשׂוֹתוֹ אוֹתָהּ הַמְּצוּהַ תְּחִיָּה נִפְשׁוּ בְּאוֹתוֹ מַעֲשֶׂה. וּמִמָּה שְׂיִוְרָה עַל הָעִיקָר הַזֶּה - מָה שֶׁשָּׂאֵל רַבִּי חֲנַנְיָא בֶן תַּרְדִּיּוֹן: מָה אֲנִי לְחַיֵּי עוֹלָם הַבָּא? וְהַשִּׁיבּוֹ הַמְּשֻׁבֵּ: כְּלוּם בָּא מַעֲשֶׂה לְיָדְךָ? כְּלוּמָר, נִזְדַּמְן לָךְ לַעֲשׂוֹת מִצְוָה בְּהוֹגֵן". וְרָאָה "תּוֹלְדוֹת יַעֲקֹב יוֹסֵף" חֲיֵי שָׂרָה: "דְּכָתַב הַרְמַב"ם: הַמְּקִיִּים מִצְוָה אַחַת בְּהִלְכָתָהּ כְּאִלוּ קִיִּים נוֹלָן".

when we intend with a Mitzva to become part of the true Oneness of Hashem, then that mitzva is considered as having being done properly and is as if he did all the mitzvos, since in that aspect (that they enable us to become part of Hashem's Oneness) all the mitzvos are equal.

וְאִף שֶׁהַתּוֹרָה נִתְּלַבְּשָׁה בְּדָבָרִים גִּשְׁמִיִּים,
אִיסוּר וְהִיתָר וְכַדוּמָה,

Even though the knowledge of the Torah becomes invested in physical matters of determining what is forbidden and what is permissible, and similar laws concerning physical matters,

וְכֹל שֶׁכֵּן מַעֲשֵׂה הַמִּצְוֹת שֶׁהֵם בְּדָבָרִים
גִּשְׁמִיִּים מִמֶּשׁ, כְּמוֹ צְדָקָה בְּמִמּוֹן וְכִיּוֹצֵא

And, how much more so regarding the fulfillment of the Mitzvos that are performed with actual physical objects, like giving charity with money, and similar Mitzvos that are performed with physical action, not just with the knowledge of laws regarding physical matters.

These Mitzvos become completely invested in the physical world more than the Torah knowledge becomes invested in physicality.

So how is it possible that, through the Torah and Mitzvos - which are invested in physical matters and we can't directly recognize their Divine source when we see them - a person will be able to rise above all physicality and connect to Hashem Himself the way He is beyond the limitations of the created world and human understanding?²¹

²¹ Possibly the question is as follows: Even though we just said that the Torah and the Mitzvos come from Hashem's Will and Wisdom, and therefore are completely united with Him, so that through them a person is united with Hashem; that is true with regard to Hashem's Wisdom in the World of Atzilus, in Hashem's "mind" as it were, Hashem's infinitely exalted Wisdom is higher than any creature can know, is unified with Him, and so too, Hashem's Will that transcends His Wisdom is unified with Him. But, in the Torah and Mitzvos the way they are manifest in the physical world, how can we say that they are unified with Hashem so completely that a person who connects to them is unified with Hashem Himself? When a person expresses his will and wisdom to someone else, then that knowledge and desire becomes removed from the first person himself, and someone who learns that knowledge or fulfills that desire, even though he is connected to the person who is the source of that wisdom and will, he isn't completely unified with him, so how can we say that Hashem's Wisdom and Will that became expressed in physical matters are still

הוא כְּמִשַׁל הַשְּׁעָרוֹת הַנִּמְשָׁכוֹת מֵהַמוֹחַ,
שֶׁאֵין בְּמוֹחַ בְּחִינַת שְׁעָרוֹת בְּלֵל -

The answer to **this will be from the analogy of a person's hair, which derives its life from the brain**, even though, in the brain itself, there is nothing similar to hair.

Nonetheless, the brain can condense its own life-force and direct it towards enlivening the hair.

We see two opposites with regard to the life of the hair: On the one hand, it has less life than the rest of the body, which is why it doesn't hurt to cut the hair, since it has so little life-force. On the other hand, it grows close to the brain, so the minimal life that it does receive has the quality of having a special connection to the brain, more so than the rest of the body (below the head).

בֵּן הוּא הַתּוֹרָה וְהַמִּצְוֹת, אֵף שֶׁהֵם דְּבָרִים
גִּשְׁמִיִּים, עִם כָּל זֶה "אוֹרֵייתָא מִחֻבְבָּה
נִפְקַת כּו'".

So, too, with regard to the Torah and Mitzvos, even though they are expressed in physical matters, which are far removed from the way they exist purely spiritually, in Hashem's Will and Wisdom, **nonetheless, "the Torah came forth from Hashem's lofty spiritual Wisdom"** and is still connected to its source, just like the lifeforce in the hair, which is still connected to its source in the lifeforce of the brain.

Just like the life in the (attached) hair is still connected to the life of the brain, which is its source, despite the great contrast between them, so, too, the Torah and Mitzvos are still directly connected to their source in Hashem's Essential Will and Wisdom. Therefore, they can connect the person directly to Hashem's Will and Wisdom, which is totally beyond the limitations of the world and of human understanding.

completely unified with Him to the extent that they unite the one who learns and fulfills them with Hashem? This is what the Alter Rebbe will proceed to explain with an analogy from a person's hair.

The Alter Rebbe will finish off the idea explained here at length, noting that the one type of love that we are commanded to achieve is by contemplating Hashem's Oneness:

וְדַבֵּר זֶה חֻבָּה עַל כָּל אָדָם לְהִתְבּוֹנֵן בְּזֶה
הַיֵּטֵב, וְזֶה תְּלוּי בְּבַחֲרֵתוֹ.

This knowledge of Hashem's Oneness is what every person needs to think about very thoroughly, and this process of contemplation is dependent on the person's own choice, and therefore, the resulting love of Hashem produced by that contemplation is also his own choice and accomplishment.

(ג) Part 3

וּפִירוּשׁ הַב' שֶׁל "וְאַהֲבַת אֶת ה'וּ"ה" -
לְשׁוֹן עֲתִיד הַבָּא מִמִּילָא,

The second explanation of “וְאַהֲבַת-you will love Hashem” is that it is speaking in the future tense as a prediction, that this love will come by itself,

הוּא בְּחִינַת אֲהָבָה רַבָּה הַבָּא מִלְּמַעְלָה
מֵאֵתוֹ יִתְבַּרֵךְ.

and this is the aspect of the “Great Love for Hashem” that comes from Above, from Hashem Himself.

In Hebrew grammar, the word “וְאַהֲבַת-and you will love,” could mean either a command – ‘and you should love,’ or it could mean future tense - ‘and you will come to love.’ Now, we are explaining it to mean in the future tense, that you will come to love Hashem, since He will give this love to you. This love is called, “Great Love” since it is a great and unlimited love, compared to a person's finite love:

וּבְזֶה פִירוּשׁ "שְׁמַע" - לְשׁוֹן שְׁמִיעָה,
שְׂאִינוּ יָכוֹל לְהִיּוֹת בּוֹ שׁוֹם הִתְבּוֹנְנוֹת
כָּלֵל, שֶׁהוּא לְמַעְלָה מִהִתְבּוֹנְנוֹת.

In this context the explanation of “שְׁמַע-Hear” (in the verse “שְׁמַע-Hear Yisroel, that Hashem who is our G-d, this Hashem is One”) is an expression of actual hearing, for this type of love is not able to be understood at all, since this revelation is higher than any understanding.

The word “שמע-Hear” can mean two different things:

- 1- To hear intellectually and understand, like people say in the middle of a conversation “do you hear what I am saying?” or “I feel like so and so is not listening to me,” or “hearing me out,” where the implication is not of physical hearing, but of attentive listening, understanding and internalizing the concepts and feelings being conveyed. According to that translation of “שמע-Hear,” when the verse says, “Hear Yisroel that Hashem who is our G-d, this Hashem is One,” it means that we need to think about and internalize the idea that Hashem is truly the One and only existence. This is the idea of the contemplation, explained above at length, that will bring a person to one type of love of Hashem.
- 2- To physically hear the sounds that are reaching a person's ears even if he doesn't understand them. For example, in music, the goal of listening to music is not to gain new information, but to appreciate the actual sound patterns and how they come together harmoniously, even though no information is being processed. According to that translation, the idea of “Hear Yisroel, etc.” is just to listen to and appreciate the beauty of Hashem's revelation to us, even if we cannot actually understand it. This is the second type of love for Hashem, which comes from a revelation from Above, while we are just passive recipients to listen and appreciate it without understanding it.

וְזֶה נִקְרָא "שֶׁקֶל הַקֹּדֶשׁ" (פְּרָשְׁתֵנוּ ל, יג):
 "כֶּסֶף" - לְשׁוֹן "נִכְסֵף נִכְסַפְתָּ אֶל בֵּית אָבִיךָ"
 (וַיֵּצֵא לֵא, ל),

This type of love is called, “the Holy Shekel,” which was a silver coin. In Hebrew, the word כֶּסֶף which means silver, is related to the word בּוֹסֵף, which is an expression of love, longing or yearning, like it says in the verse about Yaakov Avinu wanting to return to Yitzchok in Eretz Yisroel (Bereishis 31:30): “**you have greatly yearned for** and loved to be in your father’s house”.

By calling the silver coin the “Holy Shekel,” it represents a love (כֶּסֶף-silver related to בּוֹסֵף-love) that comes from the Holiness of Hashem Himself, from a revelation from Above.

Now, the Alter Rebbe will explain why it is called “שֶׁקֶל-Shekel,” which comes from the word “מִשְׁקָל-measure.”

בְּחִינַת אֱהָבָה רַבָּה הַבָּאָה מִלְמַעְלָה
בְּמִשְׁקָל, כֹּל חֵד לְפָנֵי שִׁיעוּרָא דִּילֵיהּ,
בְּבְחִינַת עֲשֵׂה טוֹב וְסוּר מֵרַע -

This aspect of “Great Love of Hashem” comes from Above, corresponding to the “מִשְׁקָל-measure” of each person, according to his own measure of doing good Mitzvos and turning away from bad sins,

צְרִיךְ לְהִיּוֹת בְּתַבְּלִית.

This service from the person **must be complete** before he can receive the corresponding love from Above²².

The reason this type of love it is called, “שֶׁקֶל-Shekel,” is because it only comes to the person according to the “מִשְׁקָל-measure” of how much he refines himself in the performance of the Torah and Mitzvos.

וְהוּא בְּחִינַת "עוֹבֵר לְסוּחָר"²³, לְשׁוֹן
"סוּחָר סוּחָר"²⁴ - 'סוֹבֵב כֹּל עַלְמִין'.

The Shekel coin, which represents **this love, is also called** in Parshas Chayei Sara “עוֹבֵר לְסוּחָר-it passes around as currency everywhere.” This word ‘סוּחָר-currency’ is related to the word ‘סוּחָר-encompassing’ or surrounding, as in **the phrase** (Shabbos 113a) “A Nazir²⁵ should go ‘סוּחָר סוּחָר-all the way around’ a vineyard so that he shouldn’t come to eat grapes.” This is a reference to **a level of Divine Revelation that “encompasses all worlds.”**

²² See Tanya chapter 50, where the Alter Rebbe mentions this concept, that to receive a Great Love for Hashem as a gift from Above, a person has to be totally G-d fearing so that no sins separate him from Hashem, making him spiritually dull and unable to receive this revelation.

²³ (חַיֵּי שָׂרָה כג, טז: "אֲרַבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לְסוּחָר").

²⁴ (סְבִיב סְבִיב. תַּרְגוּם אוֹנְקְלוֹס חַיֵּי שָׂרָה כג, יז. שֶׁבֶת קִיג, א: "אֲמָרִי, נְזִירָא - סוּחָר סוּחָר לְכַרְמָא לֹא תִקְרָב". רֵאָה זֶהָר חֶלֶק ב נִשְׂאָ בְּאֲדָרָא רַבָּה קַבָּח, ב וְאֵילָה. וּבִפְרוּשׁ בְּסִפְר "קוֹל בְּרָמָה". וְרֵאָה תוֹרָה אוֹר וַיִּשְׁלַח כד, ג. לְקוּטֵי תוֹרָה מִסְעֵי צב, ג. נְצַבִּים נ, ג. וְרֵאָה מֵאֲמָרֵי אֲדָמוֹר הַזֶּקֶן הַקְּצָרִים עֲמוּד (רנ).

²⁵ Someone who made a vow not to drink wine, eat grapes or grape products, cut his hair, or come in contact with the dead.

In the story of how Avraham our forefather bought the burial plot for Sarah (which was the Mearas Hamachpala), the Torah says that Avraham spent 400 Shekel HaKodesh, which were "עובר לסוחר." The simple meaning is עובר-passes לסוחר-as currency, which means that it was a very valuable coin that was acceptable currency in all places, because of its globally recognized value. Here, we are translating the words as follows: עובר-passes לסוחר- around in an encompassing manner. The word לסוחר, which means "for business," or "as currency used in business," is related to the word סחור, which is Aramaic and means "to go around or encompass"²⁶ and it means that the love that comes from Above (which is called 'Shekel,' like in the story of Avraham and in our verse,) comes from a level of Divine Revelation which encompasses all the worlds. This level is called "encompasses all worlds" not because it is not present within the worlds, but because it is so unlimited and transcendent that we are unable to perceive it, and thus it remains "above" and "encompassing" our understanding.²⁷

This love, which is a gift from Above, is an expression of this higher truth that "encompasses all worlds."

The Alter Rebbe will bring proof to show that this love is from the level of Divine Revelation that "encompasses all worlds:"

וְזֶהוּ "אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף" (חַיֵּי שָׂרָה
כג, טו) - בְּחִינַת "ד" מֵאוֹת עֲלָמִין
דְּכִסּוּפִין לְעֲלְמָא דְאַתִּי"²⁸.

This lofty level of love is the idea of the "400 silver Shekels" used to buy the Mearas HaMachpala, which is connected to the level of "the 400 Worlds of Yearning that we will experience in the World to Come."

In the story of Avraham buying the land, he used 400 silver Shekel coins. It is explained in Kabbala that these correspond to the "400 Worlds of Yearning" that

²⁶ This word is used in Targum Unkelos as the translation of the Hebrew word סביב (as in Shemos 29,16), which means, "to encompass" (there, in Shemos, it was used to describe how the blood of the burnt offering had to be thrown on the two opposite corners of the Alter so that it would encompass all four sides of the Mizbeich).

²⁷ For example, when a parent explains something to a small child that can't understand the entire idea, only a very limited element of the idea, the rest of the idea that he can't currently understand is still "present" and available, it is just that he is not able to receive it, and thus it remains "encompassing" and "transcendent" with relation to his mind. So too, the real truth of Hashem is so infinite that we can only receive a very limited aspect of it, and the rest of it remains "encompassing" and "transcendent" to us.

²⁸ (זֶהוּ שֵׁם. חֵלֶק אַ חַיֵּי שָׂרָה קִבְּג, ב.).

will be revealed in the World to Come. This shows that this type of love is, indeed, from a very high level, since it is connected to "Worlds of Yearning," meaning an intense love, that is so great that it cannot be (fully) revealed until the World to Come, since it so intense that the world now is not able to receive it.

Now, we will return to explain the verse quoted at the beginning of the Mamar:

וְזֶהוּ "עֶשְׂרִים גֵּרָה הַשֶּׁקֶל" (פְּרָשְׁתָנוּ שָׁם): **This is the deeper meaning idea of what it says: "The Shekel is twenty Geira,"**

כִּי כָל אֶחָד מִשְׁנֵי בְּחִינּוֹת אֶהְבָּה הַגָּבֹהׁל כְּלוּלָה מִעֵשֶׂר - שְׁבַל וּמִדּוֹת, כְּנֹדָע; **since each one of the two types of love mentioned previously is comprised of ten aspects, three of intellect, and seven of emotion, as is known,**

וּבְחִינַת אֶהְבָּה רַבָּה הַבָּאָה מִלְּמַעְלָה - **so that even the aspect of "the Great Love of Hashem" that comes from Above is also comprised of ten aspects, intellect, and emotion. Since, between the love of Hashem from Above and below, there are a total of twenty aspects, this is what is represented by saying that: "the Shekel (love of Hashem) is twenty Geira."**

Since the love of Hashem represented by the Shekel is comprised of two halves, (the love from our effort here below, and the love from Above), and each love has ten aspects, together, there are twenty aspects to the love of Hashem, represented by the fact the Shekel was twenty Geira.

The 10 aspects of each love are the 3 intellectual aspects of the love and the 7 emotional aspects of the love. This means that for the love to permeate the person's entire being, it must start in his intellect, in his understanding and awareness, until it comes into his emotions and actions.

Only when it has completely permeated his being, can he say that he truly loves Hashem "with all his heart, with all soul, and with all his might." This is true not only of the love that is the result of the person's efforts, but even with regard to the love that is a gift from above. In order for it to be "his" love, then it must permeate

the entire range of his intellect and emotions - how he thinks, what he cares about, how he acts, etc. Then, I can be said that this love is "his" love of Hashem.²⁹

Based on all of the above, the Alter Rebbe will explain the first verse of the Parsha (Ki Sisa):

וְזָהוּ "כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל
לִפְקוּדֵיהֶם": **This is the deeper meaning of what it says (Shemos 30:12-13): "When you will pick up the number of the heads of the Children of Yisroel according to their counting, you should do so by having them give... a half of a Shekel."**

דְּהֵיינו נְשָׂמוֹת - הַנִּקְרָאִים "רֹאשׁ", **The deeper meaning of "כִּי תִשָּׂא אֶת רֹאשׁ" - when you will pick up the heads," is that the "heads" here are a reference to the lofty souls of the righteous, which are referred to as "heads."**

The Alter Rebbe is explaining the first and second verses of the Parsha. The first verse says that when you count the Jewish People, you should do so with a coin instead of counting them directly, and the second verse says that the coin they should give is a half shekel.

In the first verse, the term for counting is **כִּי תִשָּׂא אֶת רֹאשׁ**, which literally means "when you will lift up the head," which we are explaining to mean that Hashem lifts up, spiritually, the souls that are called "heads." They are called "heads" for two reasons:

First, these are lofty souls that are higher than other souls, just like the head is spiritually higher than the rest of the body.

²⁹ A possible example for this is the idea that is explained in Tanya, Igeres HaKodesh chapter 27, where the Alter Rebbe explains that whoever is connected to the Tzaddik and wants to receive from his faith, love, and fear must work very hard to connect to the Tzaddik by learning and internalizing the Tzaddik's teachings and following his instructions, and then he will be able to receive from the Tzaddik an incomparably deeper and truer faith in Hashem, and love and fear of Hashem. Moreover, as a result of the student's having toiled to establish that connection, it becomes the student's own faith, love, and fear (rather than just the Tzaddik's faith, love and fear that is being given to the student), since it has permeated him and he has internalized what he receives from the Tzaddik.

Second, these are souls that contain in themselves an aspect of many other lower souls and those souls receive their life from them, just like the body receives its life from the brain, which is in the head.

These souls are lifted up by Hashem, giving them this love from Above, which is referred to in the second verse as the Holy Shekel. It is specifically these souls that will be able to have both halves of the Shekel, which means both types of love for Hashem. So, when the verse specifies “the Shekel is twenty Geira,” it is referring to these types of souls that can have both types of love, which comprises twenty aspects in total.

לְפָקֹדֵיהֶם - לְשׁוֹן יְהוָה פָּקַד אֶת שָׂרָה
 וְכו' (וַיֵּרָא בָא, א) -

The deeper meaning of “לְפָקֹדֵיהֶם- according their counting,” is that it could also be translated as “according to their reward,” like in the expression ((Bereishis 21:1) “וְה' וְפָקַד- and Hashem rewarded Sarah” by giving her a son; so too this love, which lifts up the heads of the Jewish People, is given from Above as a reward.

The word לְפָקֹדֵיהֶם means to remember and note (here it means to remember and know the count of the People) and is also used when Hashem remembered Sarah and rewarded her with a son. In this verse, we are interpreting it to mean that Hashem remembers and rewards the heads of the Jewish People by giving them this love as a gift from Above.

וְנָתַנּוּ אִישׁ כֶּפֶר נַפְשׁוֹ לָהּ." The verse ends off by saying: “**And each person will give the half Shekel as “כֶּפֶר-an atonement” for his soul to Hashem.**”

The word “כֶּפֶר” which here means atonement, also means “to clean,” since the atonement cleans the soul of the sinner from the blemish that was made through the sin.

This word, which denotes cleaning, is also referring to the love that comes from Above, which cleans the soul of the person who experiences it from all the filthy garments of the animal soul, i.e., the unholy desires of the animal soul which are called “filthy garments,” since, when the animal soul experiences this love, he is

completely aware that Hashem is the only desirable thing and no longer has any desire for physical pleasure.³⁰

אך שלא לְכַל אָדָם בָּאָה לוֹ אֶהְבֶּה-רַבָּה
הַנִּ"ל וְלִהְיוֹת בְּבַחֲיִנַת "עֲשָׂרִים גֵּירָה כו".

However, this “Great Love of Hashem” does not come to everyone, to be able to experience the level of “twenty Geira,” meaning having both halves of the love of Hashem, from below and from Above.

There are two reasons for this:

- 1- To be a proper vessel for this higher love, a person must be complete in “doing good” and “turning from bad,” which is difficult.
- 2- To receive this higher love, a person must possess a lofty soul that is capable of receiving this revelation, the "heads of the Jewish People."

אך בְּחִינַת אֶהְבֶּה רִאשׁוֹנָה - חוּבָה עַל
הַכֹּל.

However, the first type of love explained above, which a person can awaken in himself, is an obligation on everyone to achieve.

³⁰ In refining the animal soul there are two levels:

- 1- A person thinks of ideas explaining the greatness of Hashem in such a way that the animal soul will fully understand, in order to convince the animal soul of the complete truth that Hashem is the only thing that is good for him, until the animal soul will come to realize on his own that he should love Hashem.
- 2- A higher level is where it is not just that the G-dly soul explains to the animal soul about Hashem and convinces him of the truth, but that Hashem reveals His truth to the person so that he should actually experience G-dliness and see it for himself. Then, the animal soul also experiences G-dliness directly and the person does not have to convince himself about Hashem because he sees and experiences it directly. Only when a person comes to the second level does the animal soul undergo a real transformation, becoming essential changed so that he does not desire physical pleasure, whereas in the first level he isn't changed in essence, it is only that he convinced himself to love Hashem. This second level is the love that comes from above and thus “cleans” the animal soul of its filthy garments by enabling it to directly experience the truth of Hashem, after which it will only desire to be close to Hashem and nothing else.

See Tanya chapters 9 and 10 and chapter 14 where these two levels of love and their effect on the animal soul are discussed, and how this higher level of love is a gift from Above and a “reward.”

וְהֵינּוּ בְּחֵינֵת "מַחְצֵית הַשֶּׁקֶל" - לְמִסּוֹר
נִפְשׁוֹ הַכְּלוּלָה מֵעֶשֶׂר

This is the idea of giving the “half shekel,” which is ten geira, meaning, to give over to Hashem his own soul, which is comprised of ten aspects, through awakening the love for Hashem and having it permeate all ten aspects of his soul.

This is the inner meaning behind why each person is only obligated to give half a shekel, which is ten Geira, since each person must reach this half of the love of Hashem that comes through our own efforts, through awakening this love and causing it to permeate the ten aspects of our soul.³¹

Now the Rebbe will finish the explanation of the verse that our Maamar is based on:

זֶהוּ "זֶה יִתְּנוּ כָּל הָעֹבְרִים עַל הַפְּקוּדִים" -
"רַמ"ח פְּקוּדִין",

This is the deeper meaning of what it says (Shemos 30:13): “**This half shekel is what they shall give, all ‘הָעֹבְרִים עַל הַפְּקוּדִים**-those who pass through the census,” the word הַפְּקוּדִים can also mean “The Commandments” and הָעֹבְרִים can also mean “a person who transgresses,” thus implying that our verse means that a person who transgresses against the “248 Positive or 365 Negative פְּקוּדִין-Commandments” must give the half shekel.

הֵינּוּ אִף מִי שֶׁעֹבֵר חֲסֵד וְשָׁלוֹם עַל אִיזָה
מִצְוָה,

Meaning, that even someone who transgressed, G-d forbid, on any mitzvah,

אִף עַל פִּי בֶן חוּבָה הִיא לִיתֵן מַחְצֵית
הַשֶּׁקֶל - בְּחֵינֵת עֶשֶׂר שָׁלוּ, בְּבִחֵינֵת

nonetheless, it is an obligation on him to give the “half shekel,” meaning the ten aspects of his soul, through the

³¹ This is only called half of the love, since this love will only be complete when Hashem gives the love from Above which will completely transform the person, and this will come eventually, in the Time of Moshiach, and according to what we do now will be the love that Hashem gives us then.

אֶהְבֶּה־רַבָּה רִאשׁוֹנָה³² הֵנִי ל, **first type of love of Hashem explained above.**

This is the inner meaning behind what it says in the verse “This is what they shall give, all **הַפְּקוּדִים עַל הָעוֹבֵר**-those transgress the commandments:”

Even someone who isn't perfect in keeping Hashem's commandments and transgresses them sometimes is still obligated and capable to give the “half shekel,” meaning to awaken in himself the love for Hashem so strongly that it is “Ten Geira,” that it permeates his ten soul powers, so he should be given over to Hashem with all his heart, with all his soul, and with all his might.

A person might think that since he isn't doing everything that Hashem wants, he “transgresses the commandments,” why should he try to awaken in himself this love which is so far removed from him? Therefore, the Torah says that even a person who “transgresses the commandments” is able to awaken in himself this love for Hashem, and that will help him improve in fulfilling Hashem's will. He shouldn't wait until he is perfect, but just the opposite, this will help him to grow and serve Hashem properly.

וּמַחְצִית הַשֶּׁקֶל הִיא תְּרוּמָה לֵה'³³. **This “half shekel” is the ultimate “donation to Hashem.”**

Meaning, that this love that a person awakens in himself to give himself over to Hashem is the ultimate gift he can give.

³² אה"ר ראשונה: נ"א: אהבה הראשונה

³³ (ועיין מה שנתבאר לקמן על פסוק "ויקהל", בענין "אית רצון ואית רצון").

ועיין עוד ב'לקוטי תורה* פרשת כי תבוא, בדבור המתחיל "תחת אשר לא עבדת" (מב, ג ואילך).
ושם פרק ב' (מג, א), גבי מה שכתוב שם: "ועל זה נאמר (תהלים צז, יב) 'שמחו צדיקים בהויה'".
ועיין סוף דבור המתחיל 'זה יתנו כו' מחצית השקל" - עד כאן לשונו.

ויובן משם גם כן, דבחינת העבודה בשמחה - שהחייב על כל ישראל, כמו שכתוב (דברים כח, מז): "תחת אשר לא עבדת כו' בשמחה", וכן נאמר (תהלים ק, ב): "עבדו את ה' בשמחה" - זהו בחינת 'מחצית השקל', שהחייב על כל אחד מיישראל ליתן; ובחינת 'שמחו צדיקים בה' - זהו מחצית השני).

(* 'נוכר (בהגהה) השם 'לקוטי תורה' - אכל הגהה זו נתוספה בהוצאה השנייה של ה'תורה אור', שהופיעה לאחר הדפסת ה'לקוטי תורה' - הערת כבוד קדושת אדמו"ר לאגרת הקדש של כבוד קדושת אדמו"ר מוהרי"צ על דבר הדפסת ה'תורה אור' 'לקוטי תורה', נדפסה בסופם).

Even though it is a Mitzvah to physically give a half shekel every year, this is only one Mitzvah (and is only obligatory during the time of the Beis Hamikdash), whereas through awakening the love for Hashem, the person is giving himself over as a donation, like it says that “רחמנא ליבא בעי”-The Merciful One desires the heart,” meaning that Hashem wants the person to be wholeheartedly dedicated to Him.

Summary of the Maamar

Q1. How can it say in the Zohar that all the love and fear of Hashem that a person receives is just a gift from Hashem who is the spiritual “husband” of every Jewish soul? How does that fit with the concept that we have free will to choose to serve Hashem, which is dependent on our own effort to awaken a love and fear of Him, like it says “Everything is in the hands of Heaven except for the fear of Heaven?”

A1. There are two types of love (and fear) of Hashem: One type is created through our own effort to contemplate on His true Oneness, how He is the ultimate true existence, that everything exists as part of Him. Through lengthy contemplation on His Oneness, we will awaken in ourselves a love for Him.

The second type of love is a gift from Above, a revelation of Hashem to those who truly fear Him and serve Him on a high level. This second type of love (and fear) is really a gift from Above, totally beyond the efforts of the person himself. This is what the Zohar was referring to when it said that all the love and fear of Hashem is just a gift, it meant that the higher level of love and fear that completely transforms the person is just a gift from Hashem. But the love and fear that we need to keep the Mitzvos and overcome the Yetzer Hara are dependent on our own effort.

Q2. How is possible to love Hashem “בְּכָל נַפְשְׁךָ - with all of your life?” This would imply that we should be so bound up in wanting to connect to Hashem that we wouldn’t want to have anything to do with the physical world at all. How is it possible to live in this world and still love Hashem with our entire life, literally?

A2. The word נִפְּשׁ also means the level of our soul expressed in our thoughts, speech, and actions, and the intention is that through putting all of the above forms of expression into the thought, speech, and action of the Torah and Mitzvos, we become totally bound up with Hashem.

Q3. If the Torah and Mitzvos are expressed in purely physical things, how can they elevate us to Hashem, Who is beyond all physical existence?

A3. This is similar to the idea of hairs that grow from the life they receive from the brain. Even though a person's hair is totally different than the brain, nonetheless, its life is still connected to the life in the brain. So too, the life and essence of the Torah and Mitzvos are still totally connected to their source in Hashem's Will and Wisdom even though they look different when manifested physically.

Q4. What is the deeper implication of saying "כי תשא-When you will pick up the number of ראש-heads of the Jewish People, לפקודיהם-according to their count?"

A4. The special souls that are on the level of "ראש-head" are פקד-rewarded by being spiritually כי תשא - lifted up. This happens through a revelation of the "Great Love of Hashem" that Hashem shines into them as a reward for the intense and lofty service of Him.

Q5. What is the deeper implication of saying, "This is what they shall give על הפקודים-everyone who passes through the census, a half shekel of the holy shekel?"

A5. Every Jew, even someone who העובר-transgressed על הפקודים-against the commandments, needs to give his "half shekel" to Hashem. The whole shekel, which is twenty Geira, represents someone who has both types of love for Hashem, each love having ten aspects. Half a shekel, which is ten Geira, represents someone who only has the love that comes from his own effort. By saying that everyone must give a half shekel, the pasuk means that everyone, even someone who has transgressed the commandments of the Torah, can awaken in himself a deep love of Hashem that will permeate his ten soul powers.

Lessons in the Service of Hashem from the Maamar

- 1- A person should not get discouraged from davening just because in the past he may have transgressed against some of the commandments. Hashem gives every Jew the ability to awaken in themselves a love for Him so powerful that it can permeate all of his/her ten soul powers. It is specifically through the inspiration we receive from davening that is how we will have the power to correct our past mistakes and serve Hashem properly in the Torah and Mitzvos.
- 2- We wish that Hashem would just appear to us and we would experience a "Great Love" for Hashem that will transform our animal soul. The truth is that this is the reward, not the service. The service is that even though we don't see Hashem so well and we don't have a "Great Love" for Hashem, nonetheless we work on ourselves to contemplate His Oneness and awaken a love for Him. This is really a deeper connection than

experiencing Divine Revelation, since it comes from our own effort and is our own accomplishment.

- 3- To awaken a love for Hashem we need to contemplate His Oneness, like it says,

אֶחָד - וְאֵחָד בְּרַךְ by thinking about how He is the One and only true existence, that is how we come to love Him. We should try to think this over before davening.

This a summary of the contemplation described in the maamar:

- 1- Just like before the world was created, Hashem was the only existence, so too now, He is the only True Existence.
- 2- This is because the world is being created constantly from Hashem's words.
- 3- However, it is only from our perspective that we see His creative power as though it were creating something outside of Himself, like a person's speech that becomes separate from the person.
- 4- But, from Hashem's perspective, the creative power invested in us is really like His thoughts that He is thinking to Himself. Just like a person's thoughts are still totally unified with the person, so too Hashem's creative power (which is the underlying reality of our existence) is still totally unified with Him and has no separate existence or identity other than Him.
- 5- Then why don't we feel that we exist as His thoughts inside of Himself? Because Hashem created a filter on His creative power to block out our awareness of that reality.

Hashem made a filter around the sun to block out the intensity of its heat so that we wouldn't burn up.

So too, He created a filter on His creative power so that we shouldn't feel how we are part of His Oneness.

Thus, we can have free choice to serve Him. If the truth of Hashem's Oneness would be openly felt then it would be impossible to sin. Therefore, He created a filter to block out that awareness so that our service of Him will be our free choice.

- 6- To help us understand how we are included in Hashem's true existence, we should understand that our physical world is an expression of a higher spiritual world.

Whatever is expressed in speech exists in the person's thought in a higher level, a higher state of being.

So too, whatever we see and experience in this world is just a limited expression of how we exist in the higher spiritual world, where Hashem's Presence is more revealed. And that higher spiritual world is also a limited expression of how it exists in an even higher spiritual world where Hashem is more revealed. This process continues hundreds and thousands of times over, where each world is only a limited expression of how reality exists in a higher spiritual world.

- 7- After going through hundreds and thousands (millions and billions etc.) of such levels, we then say that all of that is just a mere expression of Hashem, but Hashem Himself cannot be grasped by any spiritual level, even a level that is billions and trillions of times more real than our physical world. This is because Hashem is the infinite Creator of the whole idea of spiritual levels, and all of these are merely His thoughts inside Himself.

לזכות חיזוק ההתקשרות

לכ"ק אדמו"ר נשיא דורנו

שרצונו הקי שכל אחד ואחת ילמדו תורה אור ולקוטי תורה
שעי"ז מזרזים הגאולה האמיתית והשלימה

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

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

Sponsored by:

Rabbi Roberto and Margie Szerer,

in loving memory of

Gladys Szerer-Sarah Bat Shalom Z"L

Victor Sasson-Victor Chayim Ben Saul Z"L

Enrique Szerer-Hersh Ben Meyer HaCohen Z"L

Andrea Szerer-Leah Bat Chayim HaCohen Z"L

לעילוי נשמת אבי מורי ר' חיים משה בן ר' אהרן לייב הכהן

Every maamar from the entire Torah Or/Likutei Torah with nekudos and punctuation is available on:

www.ChassidutBehirah.com

Did you enjoy this maamar? Please consider partnering in this project making Likutei Torah/Torah Or available to many!

To partner by giving monthly (or one time) go to

www.DonorBox.org/LearnChassidus

To view previous maamarim translations, go to

www.LearnChassidus.com

To place a hakdasha in an upcoming maamar, contact me

lessonsinlikutaytorah@gmail.com