



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

Shavuos - חג השבועות

דבור המתחיל

מִשֶּׁה יְדִבֵּר [א]

“Connecting to our Inner Moshe”

www.LEARN CHASSIDUS.com

In collaboration with:

www.ChassidutBehirah.com



ב"ה

מִשֶׁה יְדַבֵּר [א]¹

פְּרַשְׁת יִתְרוֹ דָּף סו, ד - סח, ג

“Connecting to our Inner Moshe”²

In Parshas Yisro, the Torah describes how Hashem gave the Torah to the Jewish people. The Sages explained to us that first Hashem 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. Hashem said the first two of the Ten Commandments directly to the Jewish people. For the last eight of the Ten Commandments, Hashem said them over to the Jewish people through Moshe Rabeinu. 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

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

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

¹ (דבור המתחיל “מִשֶׁה יְדַבֵּר” וביאורו: תורת חיים דבור המתחיל “מִשֶׁה יְדַבֵּר” [שמות חלק ב רנו, א]. אור התורה [יתרו, שמות כרך ג] דבור המתחיל “הַגְּהוֹת לְדַבּוֹר הַמִּתְחִיל מִשֶׁה יְדַבֵּר שֶׁבְּתוֹרָה אֹר” [עמוד תתלג], וְדַבּוֹר הַמִּתְחִיל “לְכָאֵר הַדְּבָרִים עַל פְּסוּק מִשֶׁה יְדַבֵּר” [עמוד תתנא]. לְקוּטֵי תוֹרָה שִׁיר הַשִּׁירִים “בִּיאֹר לְדַבּוֹר הַמִּתְחִיל יוֹנְתִי” [עמוד יז, ג]. - ציון כבוד קדושת אֲדָמוֹר.

נֶאֱמַר בְּחַג הַשְּׂבֻעוֹת תִּקַּס וּבְלִיאֹזְנִי. לְפָנֵינוּ הִנָּחַת הַמַּהְרִי"ל. נוֹסַח אַחַר - הִנָּחַת אֲדָמוֹר הָאֲמֻצְעִי - נִדְפַס בְּסֵפֶר הַמֵּאֲמָרִים תִּקַּס וְחֶלֶק ב עֲמוּד תַּנּוּ, וּבְאֲרִיכוֹת - בְּתוֹרַת חַיִּים הַנ"ל. הַמֵּאֲמָר עִם הַגְּהוֹת הַצֶּמַח צֶדֶק - אֹר הַתוֹרָה יִתְרוֹ עֲמוּד תַּתְמַג. תַּתְלַג. בְּהַמְשָׁךְ לְהַמֵּאֲמָר נֶאֱמָרוּ ב' בִּיאֹרִים - נִדְפְּסוּ לְקַמֵּן “בִּיאֹר עַל הַנ"ל” וְ“מִשֶׁה יְדַבֵּר” הַב'. וְכֵן הַמֵּאֲמָר דַּבּוֹר הַמִּתְחִיל “מִרְאִיהֶם וּמַעֲשֵׂיהֶם”.

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

statements like in a conversation. Rather, Moshe needed Hashem to make his voice very loud and powerful to reach everyone, and Hashem “answered” that need by providing him with the power to project his voice throughout the entire camp of the Jewish people.

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

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

"בְּקוֹלוֹ שֶׁל מֹשֶׁה"³ On the word for “with voice” the Gemoro says that Hashem spoke “בְּקוֹלוֹ שֶׁל מֹשֶׁה-With the same voice level as Moshe,” (Berachos, 45a).

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

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

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

וְלִהְבִּין, כִּי לֹא פִירֵשׁ בְּכַתּוּב: מֵה דְבַר מֹשֶׁה וּמֵה עֲנָהוּ ה'. **We need to understand** the above explanation on the verse from the Gemara. **For, the verse did not specify what Moshe said and what Hashem answered him.**

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 קֵאֵי עַל עֲשֶׂרֶת הַדְּבָרוֹת, דְּהָא: What is certain is that **it is not**

³ (בְּרִכּוֹת מֵה, א).

"אֲנֹכִי וְלֹא יְהִיָּה לְךָ מִפִּי הַגְּבוּרָה
שְׁמַעְנוּ"⁴.

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

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

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

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

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

הָרִי שֶׁלֹּא נֶאֱמַר בָּזֶה הָעֲנִין שְׁמֹשֶׁה
הוּא הַמְדַבֵּר וְהַקְדֹּשׁ בְּרוּךְ-הוּא
הָעוֹנֶה.

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

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

⁴ (מכות כד, א. ראה מורה נבוכים חלק ב פרק לג. תנאי פרק ב).

answered him verbally.

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

וגם להביין: **And we also need to understand:**

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

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

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

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

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

הענין הוא,

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

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

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

ולהבין מעלת "האי יומא" דקא, שהוא יום מתן-תורה?

We need to understand the special quality of "this day" of Shavuos specifically, which is referring to the day of Matan Torah, (the Giving of the Torah).

ומהו ענין מתן התורה - **And in general, we need to**

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

understand: **what is the idea of the accomplishment of Matan Torah?**

וְהָלֵא "קַיִּים אַבְרָהָם אָבִינוּ עָלֵינוּ-
הַשְּׁלוֹם אֶת כָּל הַתּוֹרָה עַד שְׁלֹא
נִיתְּנָה,⁷ וְאַפִּילוּ עִירוּבֵי תַבְשִׁילִין"⁸,

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

מִפְּנֵי שֶׁלָּמַד אֶת כָּל הַתּוֹרָה [כּוֹלָה]
(כו')⁹ עַד שְׁלֹא נִתְּנָה,¹⁰

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

וּבְכֹמוּ שֶׁכָּתוּב (תּוֹלְדוֹת כו, ה):
"וַיִּשְׁמַר מִשְׁמֵרֹתַי, מִצְוֹתַי, חֻקֹּתַי
וְתוֹרֹתַי";

As it is written (Bereishis 26:5, see Rashi), that Hashem said He would reward Avraham **"because he [Avraham] kept My 'safeguards' (enacted to distance oneself from sin, i.e., the Rabbinical enactments), My commandments (that are**

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

⁷ (יּוֹמָא כח, ב. רֵאָה קִידוּשֵׁין פב, א).

⁸ (יּוֹמָא שָׁם. בְּרֵאשִׁית רַבָּה פְּרָשָׁה צה וּבְכַמָּה מְקוֹמוֹת).

⁹ (תּוֹרָה נד: בְּדִפּוּס רֵאשׁוֹן: הַתּוֹרָה כּוֹלָה).

¹⁰ (בְּכַתָּב יד 1824 לִיתָא).

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.

וּבְיַדְאֵי לַיְמֵד גַּם כֵּן לַיִצְחָק בְּנֹוֹ;¹¹
וַיִּצְחָק לַיְמֵד לַיעֲקֹב וּבְנָיו-

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

וּמֵה חֲדוּשׁ נִתְחַדֵּשׁ בְּנִתְיַנְתָּהּ?

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?

אֶךְ הִנֵּה נוֹדֵעַ עֲנִין הַמִּצְוֹת, דְּרַמ"ח
פְּקוּדִין אֵינּוּן רַמ"ח אַבְרִין
דְּמַלְכָא"¹².

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”.

וּלְכַאוּרָה אֵינּוּ מוּבָן לְשׁוֹן "אַבְרִין",
וְהֵלֵא "אֵין לוֹ דְמוּת הַגּוּף וְכוּ"¹³?

The expression “limbs” is seemingly not understood — for we know that “He (Hashem) does not have any bodily form whatsoever,” so what is meant by calling the mitzvos “limbs” of Hashem, as it were?

אֶךְ יוּבָן עַל פִּי מַה שְּׁפָתוֹב בּוֹהֵר דְּכָל

The answer to this will be understood based on what is

¹¹ (בְּרֵאשִׁית רַבָּה פְּרָשָׁה צה, ג.)

¹² (רַמ"ח מִצְוֹת הֵם רַמ"ח אַבְרֵי הַמֶּלֶךְ. רֵאָה תְקוּנֵי זֶהר תְקוּן ל.)

¹³ (וְאֵינּוּ גּוּף". פִּיוט "יְגִדֵל". עַל פִּי פִירוּשׁ הַמְשָׁנִיּוֹת לְהַרְמַב"ם סְנֵהֲרִין פֶּרֶק חֲלָק, הִיסוּד הַג').

מַעֲשֵׂה הַמִּצְוֹת הֵן "לְאַתְקַנָּא רְזָא
דְּשְׁמִיָּה"¹⁴, שְׁבִמְצוּהָ זֶה מִמְשִׁיךְ שֵׁם
זֶה, וּבְמִצְוֵהָ זֶה מִמְשִׁיךְ שֵׁם זֶה.

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.

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

To better understand the following, a preface:

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

For example, when Hashem gives kindness to a person, by giving them a child, for example, there are several aspects involved: 1- There is Hashem 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 descends through Malchus of Atzilus and the Sefiro of Beriah, Yetzira, and Asiya, until it

¹⁴ (לְתַקַּן סוּד שְׁמוֹ. כֵּן הוּבָא בְכַמְהָ מֵאֲמָרֵי חֲסִידוֹת בְּשֵׁם הַזֶּהָר וְצָרִיךְ עֵינֵינוּ מְקוּמוֹ. וְרָאָה
ד"ה הַחוּדֶשׁ הַזֶּה לָכֵם, פֶּרֶשׁת שְׁמִינֵי מְבָרְכִים חֲדָשׁ נִיסָן תְּש"ט סַעִיף ב' וּבְהַנְסֵמֵן שֵׁם.)

comes down into the physical world as physical baby that is born.

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

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

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

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

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

For example, the Name “ל-א” 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.

כִּי שְׁמוֹתָיו שֶׁל הַקְּדוֹשׁ בְּרוּךְ־הוּא
הֵם “שִׁבְעָה שְׁמוֹתָיו שְׂאִינָן
נִמְחָקִין”¹⁵.

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

וְהֵם הֵם בְּחִינַת הַתְּפִשּׁוּת הַחַיּוּת
וְהַשְּׁפָעָה¹⁶ לְהַתְּהוּוֹת מִדּוֹתָיו יִתְבָּרַךְ
- “לֶךְ ה' הַגְּדוּלָה, וְהַגְּבוּרָה,

Now, these seven Names are the expression and flow of Life-force from Hashem that brings

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

¹⁶ (השפעה בכתב יד הנ"ל: וְהַשְּׁפָעָה)

וְהִתְפַּאֲרֶת וְגו' (דְּבָרֵי הַיָּמִים א' כט,
יא),

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

שְׂאִינָן אֵלָא בְּחִינַת שֵׁם לְבַד, עַל דְּרַךְ
מְשָׁל כְּמוֹ הַשֵּׁם, שְׂאִינָנו אֵלָא לְזוּלָתוֹ
שְׂיִקְרָאָנוּ בְּשֵׁמוֹ;

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

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

כִּי הוּא יִתְבָּרַךְ "רַם וְנֹשֵׂא וְכו'" (ישעיה
נו, טו). וְכִמוֹ שְׂכָתוֹב בְּתִקּוּנֵי זוֹהַר:¹⁷
"לֹא מִכָּל אֵלִין מִדּוֹת כָּלֵל", וְ"אַנְתָּ
הוּא חֲכִים וְלֹא בְּחֻכְמָה יִדְעָא".

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

¹⁷(בהקדמה, "פְּתַח אֵלֶיהוּ").

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

כִּי הַחֲכָמָה הַיְדִיעָא הִיא בְּנִבְרָאִים,
שְׁנִקְרָאת בְּשֵׁם חֲכָמָה, שֶׁהִיא
הַשְּׂכֵלָה לְהַשְּׂכִיל דְּבַר מוֹשְׁכָּל.

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

אֲבָל אֶצְלוּ יִתְבַרַךְ לֹא שִׁירָה זֶה.

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

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

כִּי אֶפִּילוּ בְּחִינַת הַמַּחְשְׁבָה, שֶׁהִיא
לְמַטָּה מִחֲכָמָה, נֹאמֵר עָלֶיהָ (וְשַׁעֲיָהּ
נָה, ח) : "כִּי לֹא מַחְשְׁבוֹתַי
מַחְשְׁבוֹתֵיכֶם וְגו'."

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

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

אֵלָא שְׁנִקְרָאת חֲכָמָה וּמַחְשְׁבָה, לְפִי
שֶׁהִיא מְקוֹר הַמַּחְשְׁבָה וּמְקוֹר
הַחֲכָמָה.

The only reason why we call them Hashem’s “wisdom” and “thoughts” is because they are the source of creating our wisdom and thoughts.

וּכְמוֹ שֶׁכְּתוּב (תְּהִלִּים לז, י) : "כִּי עִמָּךְ

As it is written, “For with You (Hashem) is the source of life;

מקור חיים, בְּאוֹרְךָ נִרְאָה אֹרֶךְ. from 'Your Light,' we will see light." (Tehillim 36:10)

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

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

פירוש: "בְּאוֹרְךָ" - כְּשֶׁנִּמְשָׁךְ הָאוֹר לְמַטָּה, אֲזִי "נִרְאָה" וּמוֹשָׁג "אֹר" הַחֲכָמָה וְהַמְחֻשְׁבָּה כו'.

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

וְכֵן בְּחֵינַת הַחֶסֶד, כְּמוֹ שְׁכָתוּב (יתרו כ, ה. וְאַתָּחֲנַן ה, ט): "וְעָשָׂה 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 "וְעָשָׂה חֶסֶד-He creates tangible kindness לְאַלְפִים-through a process that involves thousands of levels."

שֵׁשׁ אַלְפִים מְדֻרְגוֹת, שֶׁהֵם רַבּוּי הַצְּמֻצוּמִים וְהַמְשְׁכוֹת עַד שִׁיְהִיָּה

meaning, **that there are thousands of levels, which are**

הַתְּהוּוֹת חֶסֶד.

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

וּכְמוֹ שֶׁכָּתוּב (תְּהִלִּים פֶּט, ג): "עוֹלָם חֶסֶד יִבְנֶה", שֶׁצָּרִיךְ הוּא לִהְיוֹת נִבְנָה שִׁיְהִיָּה חֶסֶד.

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

וְהַמְשָׁכָה זוֹ, לִהְיוֹת הַתַּפְשָׁטוֹת הַחַיּוֹת בְּבַחֲיִנַת חֶכְמָה וְחֶסֶד, הוּא מִ"ז" שְׁמוֹת שְׁאֵינָם נִמְחָקִין:

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

'הַיְוָי' ה' בְּנִקּוּד פֶּתַח הִיא בְּחֶכְמָה¹⁸; וְשֵׁם 'אֵל' - בְּחֶסֶד, וּכְמוֹ שֶׁכָּתוּב (תְּהִלִּים נב, ג): "חֶסֶד אֵל כָּל הַיּוֹם".

For example, the **Name Havaya with the vowels of Patach**, spelled like this: 'הֵ-הֵ-י-הֵ' refers to the **Light which shines into Chochmah. And the name of "א-ל"** (pronounced "Keil"), shows on the Light and Life-force which **shines into Chesed-Kindness, as**

¹⁸ (פְּרָדֶס שְׁעַר הַנִּקּוּדוֹת פֶּרֶק ה. פְּרִי עֵץ חַיִּים שְׁעַר ט, שְׁעַר הָעֲמִידָה פֶּרֶק יט.)

it is written (Tehillim 52:3), “**The Chesed-Kindness of Hashem as He is referred to as ‘א-ל-Keil’ shines all day.**”

שְׁהֵם בְּחִינַת שֵׁם בְּלִבָּר. **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 Atizlus 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.

אָךְ מִכָּל מְקוֹם, אַחַר שֶׁנִּמְשָׁךְ וּבָא לִיְדֵי גִילוּי מֵדַת הַחֶסֶד וְהַחֲכָמָה, הֵנָּה הַהִמְשָׁכָה הַהֵיא, הִיא מְלוּבָשֶׁת מִמֶּשׁ בְּמֵדַת הַחֶסֶד וְהַחֲכָמָה עַד שֶׁמֵתְאַחֵדֶת עִמָּהֶם.

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

וְזֶהוּ עֵנִין "אִיהוּ וְחִיּוּהֵי חָד, אִיהוּ וְגִרְמוּהֵי חָד"¹⁹, דִּהְיִינוּ כְּעֵנִין "הוּא הַמְדַע הוּא הַיּוֹדֵעַ כּו"²⁰.

And this is the idea of what it says (Tikunei Zohar 3a) “**He and His Light are one; He and the Keilim of His Sefiros are one.**” Which is also like the idea (Rambam, Yesodei HaTorah 2:10) “**He is the power of knowledge, He is the knower,** and He is what is being known, all at the same time.”

¹⁹ תקוני זוהר בהקדמה, ג, א.

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

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

וּכְמוֹ שְׁפָתוֹב: "לָךְ ה' הַגְדוּלָה
וְהַגְבוּרָה", פִּירוּשׁ: שְׁמֵתֵאֱחָדָת
וְנַעֲשִׂית בְּבַחֲנֵינָת "לָךְ ה'" מִמֶּשׁ.

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

וְהִנֵּה, הַמְשַׁכֵּת הַחַיּוֹת לַחַיּוֹת
הַתְּפִשְׁטוֹת אֹר אֵין־סוּף בְּרוּךְ־הוּא,
וְהַתְּלַבְּשׁוֹתוֹ בְּמִדַּת הַחֶסֶד וְהַחֲכָמָה,
שְׁאִין עֶרְךְ אֵלָיו, ד' אֲנָתְּ הוּא חַכִּים
וְלֹא בְּחֲכָמָה יִדְעָא", "וְלֹאֹ מִכָּל
מִדּוֹת אֵלָין כָּלֵל" - בְּאַתְעָרוּתֵא־
דְּלִתְתָא תְּלִיא מִלְתָּא, עַל יְדֵי מַעֲשֵׂה
הַמִּצְוֹת:

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

As explained above, there are two "dimensions" of the Light that Hashem uses to express Himself to us in the Sefiros/Attributes. The "outer dimension" of that Light is expressed all the time in the Sefiros, in terms of His "regular" interactions with creations. But when a Jew does a mitzvah, this brings the "inner dimension" of that Light into the Sefiros, so that Hashem can interact with the Jewish people on an infinitely deeper level than He interacts with the creations in general.

שְׁעַל יְדֵי מִצְוָה שֶׁהִיא בְּחֻמָּה
מִמְּשִׁיךְ אֹרֶךְ אֵינֶי-סוּף בְּרוּךְ-הוּא
בְּחֻמָּה; וְעַל יְדֵי מִצְוָה שֶׁבְּחֻסָּד
מִמְּשִׁיךְ אֹרֶךְ אֵינֶי-סוּף בְּרוּךְ-הוּא
בְּחֻסָּד.

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

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

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

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

וְלָכֵן נִקְרְאוּ הַמְּצוֹת בְּשֵׁם "אֲבָרִין
דְּמַלְכָא":

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

דְּכִמוּ שְׁמֵלּוּבֵשׁ חֵיוֹת הַנֶּפֶשׁ בְּאֲבָרִין
עַל דְּרָךְ מְשַׁל, עַד שֶׁמֵּתְאֲחָדֵת עִמָּהֶם,

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

כֶּךָ מְלֻבֵּשׁ אֹרֶךְ אֵינֶי-סוּף בְּרוּךְ-הוּא -
הַמְּשַׁכֵּת בְּחֵינֵת שְׁמוֹתָיו יִתְבָּרֵךְ -

similarly, the Infinite Light of Hashem, meaning, the expression of this Light as found

בְּבַחֲיַנֵּת חֻכְמָה וְחֶסֶד 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;

שְׁבַמְעֵשֶׂה הַמִּצְוֹת, and this process is accomplished through the actions of mitzvos;

עַד שְׁמֵתֵאֲחַדֵּת מִמֶּשׁ בְּאוֹר אֵין־סוֹף 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?

וּבְנֵה יוֹבֵן עֵינֵי הַמִּצְוֹת שְׁכָתוּב בְּאַבְרָהָם: "וַיִּשְׁמֹר מִשְׁמֵרֵי, מִצְוֹתַי וְגו'"; And with this explanation, we will understand the idea of the mitzvos performed by Avraham, regarding which it is written: "And he [Avraham] kept My 'safeguards,' My commandments, etc."

דְּהֵיִינוּ, שְׁגָרָם יְרִידַת וְהַמְשַׁכַּת אוֹר אֵין־סוֹף בְּרוּךְ־הוּא וְהַתְּלַבְּשׁוֹתוֹ בְּמֵדַת הַחֻכְמָה וְחֶסֶד, This means that he caused Hashem's Infinite Light (that transcends Atzilus) to descend and flow down to become invested into His attributes of Wisdom and Kindness (in the realm of Atzilus).

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

עַל יְדֵי שְׁנַעֲשָׂה מְרַכְבָּה אֵלָיו יִתְבַרֵּךְ
בְּמַדַּת הָאֱהָבָה,

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

"הֵלוֹךְ וְנִסּוּעַ הַנְּגִבָה" (לֶךְ לְךָ יב, ט),
בְּבַחֲיִנַת רְצוּאֵי-וְשׁוּב.

and he did this by “הֵלוֹךְ וְנִסּוּעַ-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 “הֵלוֹךְ וְנִסּוּעַ הַנְּגִבָה-continually travelling southwards.” The idea of “south-south” represents kindness or love, since, if you are facing east, then south is on your right, and the right side represents kindness. Thus, travelling towards the “south” represents spiritually travelling to reach higher levels of love of Hashem. This spiritual journey happens during prayer. Avraham Avinu reached such a high level of love of Hashem during prayer, that he became the embodiment of Hashem’s attribute of love in the realm of Atzilus.

כִּי "רוּחַ אֵייתִי רוּחַ וְאִמְשִׁיךְ רוּחַ"²¹.

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

וְכִמּוֹ שְׁכָתוּב (אִיּוֹב לד, יד): "אִם
יָשִׁים אֵלָיו לִבּוֹ, רוּחוֹ וְנַשְׁמָתוֹ אֵלָיו יֵאָסֵף
וְגוֹ"

And as the verse says, “If a man gives over his heart to Him [Hashem], then Hashem will cause His ‘spirit and soul,’ [i.e., His revelation,] to be gathered into

²¹ (זִהָר חֵלֶק בַּקֶּטֶב, ב.)

[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 מִחֶמְתָּ שֶׁהִרְבֵּה חֶסֶד בְּעוֹלָם -
 "וַיִּטַע אֶשֶׁל וְגו'" (וַיֵּרָא כֵּא, לֵג);

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 שֶׁהִיָּה שְׁפַל רוּחַ מְאֹד, וְכִמּוֹ
 שֶׁפְּתוּב (וַיֵּרָא יח, כז): "וְאֲנִי עֹפָר
 וְאֵפֶר,"

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.

לָכֵן עַל יְדֵי זֶה "כַּמִּים הַפְּנִים וְגו'"²² -
 עַל יְדֵי מִדַּת עֲנוּהַ הַמְּשִׁיךְ יְרִידַת אוֹר
 אֵין-סוּף בְּרוּךְ-הוּא בְּחֻכְמָהּ וְחֶסֶד,

Therefore, through this humility: “As face reflects to face in water, so does one man’s heart to another”, (Mishli, 27:19) —

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

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.

שְׁהוּא בְּחִינַת יְרִידָה וְשִׁפְלוּת לְגַבִּי
אוֹר אֵיךְ-סוֹף בְּרוּךְ-הוּא,

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

ד' אַנְתָּה הוּא חֲכִים וְלֹא בְּחֻכְמָה
יְדִיעָא, "וְלֹא מִכָּל מְדוּת אֵלֶיךָ כָּלֵל"
- שְׂאִינְ עֲרוּךְ אֵלָיו.

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

וּבְמֵאמַר רַ' ל²³: "בְּמָקוֹם שֶׁאַתָּה
מוֹצֵא גְדוּלְתוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ-הוּא
שָׁם אַתָּה מוֹצֵא עֲנוּתְנִיתוֹ כּוּ:!"

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

²³ מגילה לא, א.)

הַמְשָׁכוֹת שֶׁהַמְשִׁיךְ לְמַעַלָּה
בְּעוֹלָמוֹת עֲלִיוֹנִים, לְהִיּוֹת תּוֹסֶפֶת
גִּילּוּי אֹר אֵין-סוֹף בְּרוּךְ-הוּא
בְּבַחֲנֵית חֶכְמָה וְחֶסֶד עֲלִיוֹן
דְּאֶצִּילוֹת,

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.

וְשֵׁם הָיָה עֵיקַר עֲבוֹדַת אַבְרָהָם -

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

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

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

"וַיִּשְׁמַר מִשְׁמֵרַתִּי, מִצְוֹתַי וְגו':"

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

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

"מִצְוֹתַי" דוֹקָא, מִצְוֹת שֶׁהַקְּדוֹשׁ
בְּרוּךְ-הוּא עוֹשֶׂה בְּעַצְמוֹ -

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

"הַקְּדוֹשׁ בְּרוּךְ-הוּא מְבַקֵּר חוֹלִים"²⁵.

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

שְׁעָנִין הַ"חוֹלִים" בְּעוֹלָמוֹת עֲלִיוֹנִים
הוּא כְּמוֹ שֶׁכָּתוּב (שִׁיר הַשִּׁירִים ב,

The idea of being "sick" in the Higher Worlds is like it is

²⁵ סוֹטָה יד, א.)

ה): "סִמְכוּנִי בְּאִשׁוֹת וְגוֹ' כִּי חוֹלֵת אֶהְבֶּה אֲנִי".
 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.

שְׁבַחֲיִנַת "חוֹלֵת אֶהְבֶּה" הִיא מִחֲמַת הַהֶסְתֵּר וְהַהֶעְלָם.
 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.

שְׁכָל בְּחִינּוֹת מְמַלֵּא וְסוֹבֵב כָּל עֲלָמִין אֵינָן אֵלָא בְּחִינַת זֵיו, וְרַק "הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם וְגוֹ'" (תְּהִלִּים קמח, יג).
 For all the levels of Light and Life-force from Hashem which "Permeate" or "Encompass all worlds" explain are only a "ray" from Hashem, and not Hashem Himself, and only "His splendor is upon the heaven and earth", (Tehilim, 148:13), and not He Himself.

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

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

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

וְאִי לְזֹאת, תִּכְסֶּף וְתִכְלֶה הַנֶּפֶשׁ
לְדַבְּקָה בְּאֵין־סוֹף בְּרוּךְ־הוּא מִמָּשׁ.

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

וְעַל זֶה נֶאֱמַר: "סִמְכוּנֵי בְּאֲשִׁישׁוֹת,
רְפֹדוּנֵי בַתְּפוּחִים", שֶׁהֵם עֲנֵן
הַתְּגִלוֹת אֹרֶךְ אֵין־סוֹף בְּרוּךְ־הוּא
מִהַהֲסִתֵּר וְהַעֲלָם, שְׂגִילוֹי זֶה הוּא
רְפוּאָה לְ"חֹלֵת אֶהְבֶּה" זוּ.

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

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

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

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

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

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

וְכֵן אָמְרוּ²⁶: "הַקְדוֹשׁ בְּרוּךְ הוּא מְנִיחַ תְּפִלִּין":

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

כִּי תְּפִלִּין - מִלְשׁוֹן הַתְּקַשְׁרוֹת²⁷.

For tefilin is from the language of "connection."

שֶׁהוּא הַתְּקַשְׁרוֹת אֹר אֵין-סוּף בְּרוּךְ הוּא בְּחֻכְמָה.

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

וְהֵינּוּ דְאִמְרִינָן²⁸: "תְּפִלִּין דְּמֵאֲרִי עֲלָמָא מַה בְּתִיב בְּהוּ? וְיֵמִי בְּעַמָּךְ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ וְגוֹ"²⁹.

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

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

כִּי "יִשְׂרָאֵל עָלָו בְּמַחְשְׁבָה"³⁰,

For, as our Sages say (Bereishis Rabbah): "Yisrael (the Jewish people) arose in Hashem's first thoughts (before any other

²⁶ (בְּרֵכוֹת ו, א).

²⁷ (רֵאָה סִפֵּר עֲרֻכֵי הַכִּינּוּיִים לְבַעַל מַחְבֵּר סִפֵּר סֵדֵר הַדּוֹרוֹת מְעַרְכַת תְּפִלִּין: שֵׁם תְּפִלִּין מוֹרָה עַל עֲנִין חִיבוּר וְהַתְּאֻדוֹת. עֵינֵן שֵׁם הַטַּעַם וְהַמְקוּרוֹת).

²⁸ (בְּרֵכוֹת שָׁם).

²⁹ (דְּבָרֵי הַיָּמִים א' יז, כא).

³⁰ (בְּרֵאשִׁית רַבָּה בְּתַחֲלִיתוֹ. תְּקוּנֵי זֵהַר תְּקוּן ו בְּסוּפוֹ).

creations).”

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

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

"בְּרֵאשִׁית (בְּרֵאשִׁית א, א) - בְּשִׁבִיל
יִשְׂרָאֵל³¹ שֶׁנִּקְרָאוּ 'רֵאשִׁית'³²."

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

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

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

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.

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

³¹ (רֵאשִׁית בְּרֵאשִׁית רְבָה א, ד. וְיִקְרָא רְבָה לו, ד. רֵשׁ"י וְרַמְבַּ"ן בְּרֵאשִׁית א, א).

³² (בְּרֵאשִׁית א, א. תַּחְנוּמָא הוּצֵאת בּוּבֵר בְּרֵאשִׁית ג. רֵשׁ"י וְרַמְבַּ"ן עַל הַפְּסוּק).

Atzilus, on a much deeper level than He is usually connected to it, which then comes down to us as well through our tefillin down below.

וְעַל דֶּרֶךְ זֶה שֶׁאֵר הַמִּצְוֹת שֶׁל הַקְדוֹשׁ
בְּרוּךְ־הוּא,

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

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

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

וְשֵׁם גִּילּוּי הַמְשָׁכַת אֹר אֵין־סוֹף
בְּרוּךְ־הוּא וְהִתְלַבְּשׁוֹתוֹ בְּחֻמָּה
וְחֹסֵד, בְּבַחֲיַנַּת "אִיהוּ וְחִיּוּהִי חָד, אִיהוּ
וְגִרְמוּהִי חָד".

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

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

אָבֶל "הָאֵי עֲלָמָא - עֲלָמָא דְפִירוּדָא"³³,

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

כְּמוֹ שֶׁכְּתוּב (בְּרֵאשִׁית ב, י): "וּמִשָּׁם
יִפְרָד וְגו'."

as the verse states, “And from there, after leaving Gan Eden, that river, it separated into four parts etc.” (Bereshis, 2:10).

³³ (הָעוֹלָם הַזֶּה הוּא עוֹלָם הַפִּירוּד.)

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

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

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

וּבְדֵי לְהִיּוֹת הַמְּשֻׁבֶּת אֹר אֵין־סוֹף
בְּרוּךְ־הוּא בְּבַחֲיִנַת "אִיהוּ וְחִיּוּהִי חָד
כִּי" גַם לְמַטָּה בְּעוֹלָם הַפִּירוּד,

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

נִתְּנָה הַתּוֹרָה לְיִשְׂרָאֵל,

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

שֶׁתְּהֵא הַתְּלַבְּשׁוֹת וְהַתְּאֲחָדוֹת אֹר
אֵין־סוֹף בְּרוּךְ־הוּא מִמֶּשׁ בְּחֻכְמָה
וְחֻסֵּד שְׁלֵמָה,

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

בְּמַעֲשֵׂה הַמִּצְוֹת וְקִיּוּמָן בְּעִשְׂיָה
גְּשֵׁמִית.

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

physical action.³⁴

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

וּכְמוֹ שֶׁכָּתוּב (יִתְרוֹ יֵט, כ): "וַיֵּרֶד ה' עַל הָרֹם סִינַי." **As it is written, "And Hashem descended onto Mount Sinai,"** (Shemos, 19:20).

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

וְעַל זֶה אָמְרוּ ד' הָאֵי יוֹמָא הוּא דְקָא גְרַיִם. **And about this, the sages said** (Pesachim 68b) **that: "It was this day [of the giving of the Torah] that caused Rav Yosef to become truly elevated,"** as will be further explained in the maamar.

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

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

(ג) Chapter 3

וְהֵעֵנִי הוּא,

The idea behind this **is** as follows:

הַנְּהַ פְּתִיב (שְׁמוֹ אֵל א' ב, ג): "אֵל תִּרְבוּ
 תִּדְבְּרוּ גְבוּהָה גְבוּהָה, יֵצֵא עֵתְק מִפִּיכֶם, כִּי אֵל
 דְּעוֹת הַיּוֹי"ה, (וְלֹא) וְלֹא נִתְכַּנְּנוּ עַלְלוֹת."

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 "דעות-minds" in this verse refers to people's minds (see Rashi); and the phrase "א-ל דעות הוי"ה" means that Hashem is the G-d who knows all people's minds.

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

פירוש: ב' דעות³⁵ - **This means, that there are two**
 (general) **perspectives** that
 Hashem uses to look at the world:

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

וְיְחוּדָא-תַּתָּאָה³⁶: **And** the second is called
 "Yichuda Tita'a-Perceiving His
Oneness from Below to Above."

יְחוּדָא-עֲלָאָה - מִלְּמַעְלָה לְמַטָּה, **The meaning of "Yichuda Ila'a-**
Perceiving His Oneness from

³⁵ ב' דעות: ראיה תקוני זהר תקון ס"ט בתחילתו.)

³⁶ יחודא עילאה ויחודא תתאה זהר חלק א יב, א. יח, ב.)

Above” is looking from Above to Below.

שָׁכַל מִה שְׁלִמְטָה־מְטָה הוּא יוֹתֵר
בְּלֹא וּבְאֵין; וְכֹל מִה שְׁהוּא לְמַעַלָּה
יוֹתֵר, יוֹתֵר נִחְשָׁב לְיֵשׁ.

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

וּכְמוֹ שֶׁכָּתוּב (מִשְׁלֵי ח, כֵּא):
”לְהִנְחִיל אוֹהְבֵי יֵשׁ.”

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.)

וְיַחְוֵדָא־תִּתְאַה - מִמְטָה־לְמַעַלָּה,

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

הִיא בְּחִינַת יֵשׁ מֵאֵין.

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

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

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

Therefore, from the perspective of the creations, including us human beings, the Divine Power of Hashem that creates us is called “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 “ש-**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” is seems to us down below.

שְׁכֵל מִה שְׁלִמְטָה-מְטָה נֶחֱשֵׁב יוֹתֵר לִישׁ,

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

וְנִרְאָה לְעֵינַי בְּשָׂר דְּבָר בְּפָנַי עֵצְמוּ וּמִוִּרְגָשׁ;

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

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

וּמָה >סו. ב< שֶׁהוּא לְמַעַל מֵעֵלָה, הוּא עֵינֵינוּ שְׂאִינוּ נִרְאָה וְלֹא מוֹרְגֵשׁ וּמוֹשָׁג. **And, by contrast, whatever is spiritually higher is something that we cannot see, or perceive, or grasp,** and with each level of abstraction, it becomes less graspable and understandable to our human brain.

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

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

וּבִשְׁם זֶה שֶׁל "אֵל" כּוֹלֵל ב' הַדְּעוֹת. **Now, this name of Hashem mentioned in the verse “א-ל דְּעוֹת הַיְוָיָה” – Hashem is the ‘ל-א-G-d’ that has multiple perspectives,” refers to Hashem’s Essence, who is beyond all levels, and therefore, He can combine both perspectives in Himself.³⁷**

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

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

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

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

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

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

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

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

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

"וְלֹא" בְּתֵיב - בְּאֵלֶּף,

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

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

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

וְהִקְרִי "וְלוֹ" בְּיָוֵד³⁹:

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

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

וְלוֹ "וְלוֹ" בְּיָוֵד הֵם מִצְוֹת לֹא תַעֲשֶׂה;

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

וְלוֹ "וְלוֹ" בְּיָוֵד הֵם מִצְוֹת עֲשֶׂה.

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

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

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

³⁹ (רָאָה זֶהָר חֶלֶק גַּ אֲדָרָא זֹטָא רַבָּ, סוֹף עֲמוּד ב.)

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

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

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

לְהִיּוֹת לְמַטָּה כְּמוֹ לְמַעְלָה מִמֶּשׁ,

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

שְׁלֵא יִהְיֶה הֵישׁ תּוֹפֵס מְקוֹם כָּלֵל.

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

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

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

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

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

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

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

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

"בְּצַלְמֵנוּ" בְּחֵינַת הַתּוֹרָה, "כְּדְמוּתֵנוּ"
בְּחֵינַת הַמִּצְוֹת.

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

שֶׁהֵן הֵן בְּחֵינַת "אָדָם" שֶׁ"עַל דְּמוּת
הַכִּסֵּא כו"⁴¹,

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

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

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

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

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

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

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

⁴¹ (עַל פִּי יְחֻקָּאֵל א, כו: "יַעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמֵרָאָה אָדָם").

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

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

שֶׁהֵן הֵן פְּנִימִיּוֹת רְצוֹנוֹ וְחֻקְמָתוֹ
יִתְבָּרֵךְ בְּלִי שׁוּם הֶסְתֵּר פְּנִים,

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),

וְאִין הֵיִשׁ מַעְלִים וּמְסַתִּיר עַל אֹר
אֵין־סוּף בְּרוּךְ־הוּא הַשׁוֹרֵה בְּתוֹכְכֶם,

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

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

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

בְּבַחֲיַיִת "אֵין עוֹד מְלַבְדּוֹ" (וְאֶתְחַנֵּן ד',
לה).

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

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

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

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

On the other hand, they have a “form” that corresponds to something that people can relate to. Meaning they are comprehensible ideas and practical instructions that a human being can learn and apply in the physical world. Because of this, when a person learns Torah and fulfills Mitzvos, he is not only learning about Hashem and showing his obedience to His commands, but he is also entering into Hashem’s reality and perspective, and bringing that perspective into his version of reality.

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

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

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

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

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

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

Now the source from the Gemara is brought:

⁴²(שַׁבַּת לֵג, א).

ולא להיות "דוחק רגלי השכינה"⁴³, And, we cannot allow ourselves to be someone that “pushes away the ‘feet’ of the Shechina (Divine Presence),” as mentioned in the Gemara (Brachos 43b).

The Gemara says: “A person should not walk with a fully upright posture, rather, he should walk slightly bowed, as it was taught: One who walks with a fully upright posture in an arrogant manner, even four cubits (6ft), it is as if he is pushing away the ‘feet’ of the Shechina, as it written (Yeshaya 6:3): ‘The entire world is full of His glory.’”

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

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

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

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

There are two ways to explain this verse:

Targum Yonasan explains that the “words” that Hashem put in Yeshayas’s mouth refer to words of prophecy, the message that Hashem will protect the Jewish people in exile, who are compared to the stars of heaven and the dust of the earth.

⁴³ (ברכות מג, ב): ואל יהלך בקומה זקופה: דאמר מר המהלך בקומה זקופה אפילו ארבע אמות, כאילו דוחק רגלי שכינה, דכתיב: "מלא כל הארץ כבודו" ..

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

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

וְהֵנָּה, הַמִּצְוֹת הֵן לְבוּשֵׁינִי וּמְקִיפֵינִי, **Now, mitzvos are the spiritual “clothing” that encompass a person,**

וְהַתּוֹרָה הִיא מְזוּן וּפְנִימִיּוּת; **and Torah is the spiritual “food” of a connection to Hashem that becomes absorbed inside the person’s mind and heart,**

שְׂבָהֵם מִמְשִׁיךְ אֹר אֵין־סוּף בְּרוּךְ־ **meaning, that through these Mitzvos Hashem brings down His Infinite Light to rest upon the person’s soul in an encompassing manner,** הוא לְהִיּוֹת שׂוֹרָה עַל נַפְשׁוֹ בְּבַחֲנֵת מְקִיף, **beyond the limitations what his mind and heart can grasp,**

וְגַם לְהִיּוֹת הַנֶּפֶשׁ תּוֹכָה רְצוּף **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.** אֶהְבֶּה⁴⁴ בְּבַחֲנֵה פְּנִימִית.

וְעַל זֶה נֶאֱמַר (וְאֶתְחַנֵּן ד, כד): “כִּי הִוִּיָּה אֱלֹהֶיךָ אֵשׁ אוֹכֵלָה הוּא:” **Regarding this it was said, “For אֶל־הָיָה־הוֹיָה־Havaya (Hashem), your G-d is a consuming fire,”** (Devarim, 4:24).

⁴⁴(תּוֹכָה רְצוּף אֶהְבֶּה: עַל פִּי שִׁיר הַשִּׁירִים ג, י).

פִּירוּשׁ הַהֲוָיָה"ה" - בְּחִינַת תּוֹרָה,

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

וְ"אַלְהֵיךָ" פִּירוּשׁ - בְּחִינַת מִצְוֹת,

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

The Name 'הַהֲוָיָה-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 'אַלְהֵיךָ-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 'אַלְהֵיךָ-your -personal- G-d.'

הֵן הֵם כְּמוֹ הָאֵשׁ עַל דֶּרֶךְ מָשָׁל,

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

שָׂאֵם נוֹתְנִים אֵשׁ תּוֹךְ הַכֵּלִי
וּסְבִיבוֹתָיו, הָרִי מִמִּילָא שׁוֹלֵט הָאֵשׁ
מֵעֵבֶר אֶל עֵבֶר וְשׁוֹרֵף וּמְכַלֵּה לְגַמְרֵי;

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

everything.

כך התורה והמצוות,

The same is true with Torah and Mitzvos:

על ידי שהם בבחינת פנימיות
ובבחינת מקיפין,

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

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

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

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

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

להיות נראה ליש ודבר בפני עצמו,

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

שלבן היא צריכה למירוק בגיהנם.

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

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

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

כי התורה והמצוות הם הממקרות
מבית ומבחוץ, "ונגלה כבוד ה'"

for the Torah and Mitzvos have already cleaned him from

⁴⁵ חגיגה כז, א.)

(יִשְׁעֶיָּהּ מִ, ה) לְמַטָּה כְּמוֹ לְמַעְלָה.

outside and inside, and the glory of Hashem is revealed in him down below just as it is revealed Above.

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

וְזֶהוּ שְׂכָתוֹב (יִתְרוֹ יִט, יח): "וְהָרַסִּינִי עֵשָׁן כָּלֹּ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו ה' בְּאֵשׁ",

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

וַיְדַבֵּר ה' הַיּוֹם אֲלֵיכֶם מִתּוֹךְ הָאֵשׁ וְגו' (וְאֶתְחַנַּן ד, יב). :

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

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

(ד) Chapter 4

וְהֵנִיחַ, כֹּחַ זֶה לְהַמְשִׁיכָהּ זֹו נִיתַן לְיִשְׂרָאֵל,

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

שֶׁהֵם הֵם הַמְּמַשִּׁיכִים תּוֹרָתוֹ וּמִצְוֹתָיו

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

עַל יְדֵי עֵסֶק תּוֹרָתָם וְעַבְדוּתָם בְּבַחֲיִנִית "וְלֹא תַחֲלָלוּ וְגו'".

through their involvement in Torah and their service of Hashem with humility, “without letting their ego create an empty space void of Hashem’s Light.”

מֵה שְׂאִין כֵּן (עוֹבְדֵי כּוֹכָבִים וּמַזְלוֹת)
[אַמּוֹת הָעוֹלָם]⁴⁶,

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

אֶפִּילוּ אִם מְקַיְימִין תּוֹרָה וּמִצְוֹת אֵין
מִמְשִׁיכִין כָּלּוּם.

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

In other words, 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. For more on this, see the Hebrew footnote.⁴⁷)

וְהִיא בְּחִינַת "מִתְּנָה טוֹבָה",

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

וּכְמֵאֵמֶר רַ"ן: לְשֵׁלשׁ מִתְּנוֹת טוֹבוֹת
[נִתְּנָן הַקְּדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל, וְכוּלָן לֹא
נִתְּנָן אֲלָא עַל יְדֵי יְסוּרִין, אֱלוּ הֵן: תּוֹרָה
וְאֶרֶץ יִשְׂרָאֵל וְהָעוֹלָם הַבָּא. תּוֹרָה מִנִּין –
שְׂנֵאמַר: "אֲשֶׁרִי הַגִּבֹּר אֲשֶׁר תִּיִסְרְנוּ יָהּ
וּמִתּוֹרַתְךָ תִּלְמְדוּנוּ." כו⁴⁸.

**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**

⁴⁶ (אַמּוֹת הָעוֹלָם).

⁴⁷ (ראה לקו"ש חלק ה' וישלח שיחה א סע' ה, חלק ט"ו נח שיחה ג' קרוב לסופו, חלק כ"ה לך לך שיחה א סע' ב'. מבואר שם שענין ז' מצוות בני נח עניינם רק "יישוב העולם" להיות "לשבת יצרה" וכמו "הכנה" לעבודת בני ישראל שהוא להמשיך אלקות שלמעלה מהעולם בתוך העולם, משא"כ עבודת בני נח אינו להמשיך מלמעלה מהעולם כלל, רק ליישב העולם עצמו. ומטעם זה גוי ששבת חייב מיתה, כיון שענין שבת הוא עלייה לאלקות שלמעלה מהעולם, וענין הגוי הוא אך ורק להיות חלק מהעולם עצמו ואינו יכול לנתק את עצמו מהעולם או להמשיך כלום מלמעלה מהעולם (ולכן, אם משתדל לעשות עבודה שאינו שייך לו, רק גורם בלבול, ע"ד מי שאינו כהן שעובד בבית המקדש שחייב מיתה.))

⁴⁸ ("נִתְּנָן הַקְּדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל . . אֱלוּ הֵן: תּוֹרָה . . בְּרִכּוֹת ה, א).

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

וְזֶמַן מִתְּנָה זֶה הוּא בְּחַג הַשְּׁבוּעוֹת -
זֶמַן מִתְּן־תּוֹרָה,

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

גְּלוּי בְּחִינַת כְּתֹרֶת־תּוֹרָה, שֶׁהִיא
לְמַעַלָּה מִבְּחִינַת הַתּוֹרָה.

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

וְזֶהוּ "אִי לֹא הָאִי יוֹמָא דְקָא גְרִים,
בְּמָה יוֹסֵף אֵיבָא בְּשׁוּקָא":

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

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

The Alter Rebbe will interpret it on a deeper level:

He wasn’t referring to his own name, Yosef, but rather to the concept of ‘יֹסֵף-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 ‘יוֹסֵף-increasing,’** i.e., of wisdom, **would there would be in the world,**

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

"יוֹסֵף דַּעַת יוֹסֵף מִכְּאוֹב" (קֹהֵלֶת א,
יח); **as it says: "he who ‘יוֹסֵף-**
increases’ knowledge, increases
pain."

וְכַמָּה מִיָּנִי חֲכָמוֹת זְרוֹת, דְּכָתִיב
בָּהֶם: "חֲכָמִים הֵם לְהָרַע, וְלֹהֲטִיב לֹא
יִדְעוּ"⁴⁹,
And there are many types of
wisdom that are foreign to the
wisdom of the Torah, regarding
them it was written (Yirimiya
4:22): "They are wise to do evil,
but they do not know to do
good."

כִּי "מִשָּׁם יִפְרֹד" (בְּרֵאשִׁית ב, י),
Because, these types of wisdom
come from a place of perceiving
themselves as being separate
from Hashem, which is the
opposite of the Torah, which
comes from Atzilus, where
Hashem’s Oneness is fully
revealed.

אָבֵל "הַאִי יוֹמָא" הוּא גְלוּי חֲכָמָתוֹ
וְרָצוֹנוֹ יִתְבָּרַךְ הַמְּלוּבֶשֶׁת בַּתּוֹרָה,
But "this day" of Shavuos, is
when Hashem’s Wisdom and
Will becomes revealed as it is

⁴⁹ יִרְמִיָּהוּ ד, כב. וְשָׁם: הַמָּה.)

invested in the Torah that we receive,

שָׁבָה הַתְּלַבְּשׁוֹת אֹר אֵינֶי-סוֹף בְּרוֹךְ-
הוּא, וְגִלּוּי לְמַטָּה כְּמוֹ לְמַעְלָה.

since, in it, the Torah, Hashem's Infinite Light becomes invested and revealed down here in this world as it is revealed Above in Atzilus.

כִּי "הַיּוֹמָא" הוּא "מִמְחַרַת הַשָּׁבֹת
[הַשְּׁבִיעִת]" (אָמֹר כַּג, טז) -

For "this day" of Shavuos is referred to as "the day after the seventh 'שבֻּעַת-שָׁבֹת,'" (Vayikra, 23:16),

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

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

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

אַחַר יְמֵי הַסְּפִירָה "שִׁבְעָה שְׁבוּעוֹת"
(רָאָה טז, ט)

It is after counting Sefiras HaOmer "for seven weeks,"

שֶׁהֵם מְבַחֲנִית "ז' שְׁמוֹת שְׁאִינָן
נִמְחָקִין",

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

שֶׁהֵם בְּסֹדֵר הַשְּׁתַּלְשְׁלוֹת.

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.

שָׁכַךְ צְרִיךְ לְהִיּוֹת - תַּחֲלָה הַהִמְשָׁכָה
מֵעֵט מְעֵט,

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

עַד שֶׁבַחַג הַשְּׁבוּעוֹת בָּא הַגְּלוּי
מִלְמַעְלָה מִסֹּדֵר הַהִשְׁתַּלְשָׁלוֹת,

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

שְׁמַעְלָה וּמִטָּה שְׁוִין שָׁם - רוּחַנִיּוֹת
כְּמוֹ גִּשְׁמִיּוֹת,

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

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

כְּמוֹ שֶׁכָּתוּב (תְּהִלִּים קיג,ו):
"הַמִּשְׁפִּילִי לְרֵאוֹת בְּשָׁמַיִם וּבָאָרֶץ
וְגו'" כְּמוֹ שֶׁנִּתְבָּאֵר בְּמִקוֹם אַחֵר⁵⁰.

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,

⁵⁰ לקוטי תורה שיר השירים לו, ב.)

since to His Essence there is no difference between Atzilus and physicality.

וְהוּא עֵנֵן כְּתֹר תּוֹרָה. **And this is the idea of “The Crown of the Torah,”**

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

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

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

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

וְהִנֵּה, עַל הַמְשָׁכַת הַתּוֹרָה בְּבַחֲיָנָה זוֹ כְּתִיב "מֹשֶׁה יִדְבֵר":

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

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

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

"יִדְבֵר" - מְלִשׁוֹן הַמְשָׁכָה וְהַנְּהָגָה, כְּמוֹ (תְּהִלִּים מז, ד): "יִדְבֵר עִמָּי".

“יִדְבֵר-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 יִדְבֵר-follow our lead,”

דְּהִינּוּ, שְׂמִמְשִׁיךְ אֹר אֵין־סוֹף בְּרוּךְ־הוּא לְמִטָּה עַל יַדֵּי בְחִינַת

which means that he (Moshe/humility) brings down Hashem’s Infinite Light below,

⁵¹(יְנַהֵג - מְצוֹרֶת צִיּוֹן).

בטול through the idea of *bitul*-
submission.

In other words: “מִשֶּׁה יִדְבֹר - through humility/bitul, we bring down Hashem’s Light.”

כי "הַחֲכָמָה מֵאֵין תִּמְצָא" (איוב כח,
יב) - מְבַחֵינֵת אֵין.

For, as it says (Iyov 28:12) “true **Wisdom**, as it is infused with Hashem’s Light, **can be found from** ‘אֵין-nothingness,’” meaning from a sense of feeling like nothing before Hashem.

ו"בְּמָקוֹם שֶׁאַתָּה מוֹצֵא גְדוּלָתוֹ שָׁם
אַתָּה מוֹצֵא עֲנוּתוֹתוֹ"⁵², וְהֵינּוּ עַל
יְדֵי בְּחִינַת עֲנוּה.

and, as it says in the Gemara (Megilla 31a) “**Where you think you are are finding the greatness of Hashem, you are actually finding His humility,**” meaning, **that it is through our humility** that we bring down Hashem’s ‘humility,’ which is the only way we have any access to Him in the first place.

וְהִנֵּה מֹשֶׁה הוּא הַמְּמַשֵּׁיךְ מִלְּמַעְלָה -
לְמַטָּה,

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

כי "מֹשֶׁה" - "שׁוֹשְׁבֵינָא דְּמַלְכָּא"⁵³,

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

וְ"אִישׁ הָאֱלֹהִים"⁵⁴ - "בְּעֵלָה
דְּמִטְרוֹנֵיתָא"⁵⁵.

Futhermore, Moshe is referred to as “**אִישׁ הָאֱלֹהִים-the man of G-d,**” which can also be interpreted to mean “**the ‘אִישׁ-master’ of**

⁵² (מְגִלָּה לָא, א).

⁵³ (זְהַר חֶלֶק ג כ, א בְּרַעֲיָא מְהִימְנָא. נג, ב. ערה, ב בְּרַעֲיָא מְהִימְנָא).

⁵⁴ (בְּרַבְּהָ לָג, א. תְּהֵלִים צ, א).

⁵⁵ (רָאָה זְהַר חֶלֶק א רלו, ב).

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.'

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.

<סו, ג> דְּהֵיִינוּ, שְׁהוּא מִמְשִׁיךְ בְּחֵינַת יְהוּדָא-עֲלֵאָה,

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

שְׁכַל מַה שְׁלִמְטָה מְטָה הוּא כְּאֵין, וְ"אֵין עוֹד מְלַבְּדוֹ וְגו'" (וְאֶתְחַנֵּן ד, לַה).

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 בְּחֵינַת יְהוּדָא-תְּתַאָּה,

"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.

שְׁהוּא בְּחִינַת כְּסֵא־הַקְּבוֹד, **This level is also referred to as “the Throne of Glory,”**

Just as when someone is sitting down, he lowers his head, when a king sits on his throne, he lowers himself to interact with the people who he allows into his chamber. This level of Malchus is how Hashem “lowers Himself” as it were to deal with the creations on their level and perspective.

שְׁהוּא מְקוֹר לְנַפְש־הַבְּהֵמִית - פְּנֵי אֲרִיָּה, "פְּנֵי שׁוֹר כּוֹ" (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.

מֵה שְׂאִיִן בֶּן מֹשֶׁה - בְּחִינַת מְהָ, הֵינּוּ בְּחִינַת אָדָם שֶׁעַל הַכְּסֵא כּוֹ - אָדָם בְּגִימְטְרִיא מְהָ⁵⁶.

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

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

⁵⁶ (פְּרָדֶס שְׁעַר עֲרֵכֵי הַכִּינּוּיִים עֲרֵךְ אָדָם. עַץ חַיִּים שְׁעַר י פָּרָק ג.)

וְהוּא בְּחִינַת הַצְּמִצּוּם לְהִיּוֹת יֵשׁ
מֵאִין,

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,

כִּי "אֱלֹהִים" - לְשׁוֹן שְׂרָרָה⁵⁷, כִּי "אִין
מְלֶךְ בְּלֹא עַם"⁵⁸ - מְלֶשׁוֹן עֲוִמְמוֹת.

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 “עֲוִמְמוֹת-coals that are dimmed down and cold on the outside but hot on the inside,”

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

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

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

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

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

⁵⁷ (רש"י יהושע כד, יט. רש"י סנהדרין ב, ב. נו, א.ב.)

⁵⁸ (בבלי וישב לח, ל. שם ריש פרשת בלק. ועוד. - נסמן לעיל ה, א. נג, ד.)

הִנֵּה לְשׁוֹן עֲנִיָּה בְּלִשׁוֹן הַקּוֹדֶשׁ, הוּא
כְּמֵאֵמֶר רַ"ל גְּבִי הַלֵּל⁵⁹:

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

"עוֹנֶה אַחֲרֵיהֶם מֵה שֶׁהֵם אוֹמְרִים",

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

שְׁמָה שֶׁהַשׁוֹמֵעַ אוֹמֵר מֵה שֶׁאוֹמֵר
הַמְדַבֵּר - נִקְרָא 'עוֹנֶה'.

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

וְזֶהוּ "וְהָאֱלֹהִים יַעֲנֵנוּ",

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

שְׁבַחֲיִנֵת יַחֲוֹדֵא-תַתָּא יַעֲנֶה
לְהַמְשִׁכָּה זֹה שֶׁל מֹשֶׁה שֶׁהַמְּשִׁיךְ
מִבְּחִינֵת יַחֲוֹדֵא-עֲלָא לְהִיּוֹת
מִלְּמַטָּה-לְמַעֲלָה כְּמוֹ מִלְּמַעֲלָה-
לְמַטָּה.

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:

וְעִנִּין "יְדַבֵּר" וְ"יַעֲנֵנוּ" - לְשׁוֹן הוֹוֶה:

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

⁵⁹ סוּכָּה לַח, א בְּמִשְׁנָה.)

הַיָּה, "אֶת־פִּשְׁטוֹתָא דְּמֹשֶׁה בְּכָל דְּרָא"⁶⁰,

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

הִיא בְּחִינַת הַבְּטוּל שׁוֹשׁ בְּכָל אָדָם
 "לְפֹנֵם מֵאֵי דְּמִשְׁעַר בְּלִבִּיה" ⁶¹, בְּקִיּוּם
 הַתּוֹרָה וְהַמִּצְוֹת בְּבְחִינַת "בִּטּוּל
 רְצוֹנָה" ⁶².

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.

וְזֶהוּ שְׁאָמְרוּ רַז"ל⁶³: "כָּל הַקּוֹרֵא
 וְשׁוֹנֵה, הַקְּדוּשׁ בְּרוּךְ-הוּא קוֹרֵא
 וְשׁוֹנֵה כְּנֶגְדּוֹ",

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."**

לֹא הֵכֵל שְׁוִים בְּבְחִינַה אַחַת,

However, **not everyone is equal, in this matter**, regarding how strongly they bring down Hashem

⁶⁰ (הַתִּפְּשׁוּתוֹת שֶׁל מֹשֶׁה בְּכָל דּוֹר. תְּקוּנֵי זֶהר תְּקוּן סט קיב, א. קיד, א. וְרָאָה זֶהר חֶלֶק ג' רטז, ב. רעג, א. תְּקוּנֵי זֶהר תְּקוּן ע תלח, ב).

⁶¹ (לְפִי מַה שְׁמִשְׁעַר בְּלִיבוֹ).

⁶² (אֲבוֹת פָּרַק ב מִשְׁנֵה ד).

⁶³ (רָאָה תָּנָא דְּבִי אֱלִיָּהוּ רַבָּה רִישׁ פָּרַק יח. יִלְקוּט שְׁמֵעוּנֵי אֵיכָה רָמְזוּ תתראה).

to “read and learn opposite him” in a revealed manner,

אָלָא "כָּל חָד לְפִי שִׁיעוּרָא דִּילֵיהּ"⁶⁴,
בְּבַחֲיַיִת הַבְּטוּל לְאוּר אֵין-סוּף בְּרוּךְ-
הוּא,

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

בְּחֵינַת "אֵין עוֹד מְלַבְּדוּ", וְ"אֵינִי ה' לֹא
שְׁנִיתִי".

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

וּכְמוֹ שֶׁהָיָה אוּר אֵין-סוּף בְּרוּךְ-הוּא
מְמַלֵּא כָּל חֶלְל⁶⁵ זֶה דְּעוֹלָם-הַזֶּה
קוֹדֵם שֶׁנִּבְרָא עוֹלָם-הַזֶּה, כִּי הוּא
מִמֶּשׁ לְאַחַר שֶׁנִּבְרָא.

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

וְהוּא בְּחֵינַת מֹשֶׁה - "וְנַחֲנוּ מֶה",
וְ"שְׂכִינָה מְדַבֶּרֶת מִתּוֹךְ גְּרוֹנוֹ שֶׁל
מֹשֶׁה"⁶⁶.

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

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

וְכֵן בְּכָל דוֹר וָדוֹר,

And similarly, in every generation, there are great Tzadikim who reveal Hashem in

⁶⁴ כָּל אֶחָד לְפִי מַה שֶׁמִּשְׁעַר בְּלָבוֹ.

⁶⁵ רָאָה עַץ חַיִּים שֶׁעַר דְּרוֹשׁ עֲגוּלִים וַיּוֹשֶׁר עֲנָף בּוֹ.

⁶⁶ רָאָה זֶה־ר חֶלֶק ג' לֵב, א בְּרַעֲיָא מֵהִימְנָא. ז, א. רַסד סוּף עֲמוּד א. שְׁמוֹת רַבָּה פְּרָשָׁה ג טו. וַיִּקְרָא רַבָּה פָּרֶק בּוֹ. מְכִילְתָא יִתְרוֹ יח. יט. וְעוֹד.)

their Torah study on a high level due to their great *bitul* to Him.

כְּמוֹ שְׁאָמַר הַמַּגִּיד לָהּ "בֵּית יוֹסֵף"⁶⁷:
"אֲנִי הַמִּשְׁנָה הַמְדַבֶּרֶת בְּפִיךָ."

as the angel, referred to as the "Magid" told the Beis Yosef that when he learned mishnah, the Mishnah itself said, "I am the Mishnah who is speaking through your mouth."

וְלָכֵן נִקְרָא הַתְּלָמִיד-חֶכֶם בְּשֵׁם
"מֹשֶׁה",

And this is why a Talmid Chacham is called "Moshe,"

כְּדֵאִיתָא בְּגִמְרָא: "מֹשֶׁה, שְׁפִיר
קְאָמַרְתָּ"⁶⁸,

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

כִּי הַתְּלָמִיד-חֶכֶם הוּא הַמְקַבֵּל
מִבְּחִינַת חֶכְמָה-עֲלָאָה - כַּחַ"מ"⁶⁹,

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 "חֶכְמָה-Wisdom" he receives (something spelled with the same letters in a different order) "חַ-כַּ-מַּה-the power for bitul," which makes him like Moshe, the idea of *bitul*.

וְ"אֲבָא יָסֵד בְּרֵתָא"⁷⁰,

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

⁶⁷ מגיד מִישְׁרִים לְהַבִּית יוֹסֵף רִישׁ פְּרֻשַׁת וַיִּקְרָא, וְעוֹד.)

⁶⁸ (מֹשֶׁה טוֹב אָמַרְתָּ. שְׁבַת קָא, ב.).

⁶⁹ (הָאֵב יָסֵד הַבַּת. זֶהר חֶלֶק ג' רַעֲיָא מְהִימְנָא כַח, א. לַד, א. וְעוֹד).

⁷⁰ (זֶהר חֶלֶק ג' רַמַּח, א. רַנּוּ, ב. רַנַּח, א. תַּקוּנֵי זֶהר תַּקוּן כַּא).

the higher level of Chochma like how a daughter receives important things from her father,

כְּמוֹ שֶׁכָּתוּב (מִשְׁלֵי ג, יט): "ה'
בְּחִכְמָה יָסַד אֶרֶץ",

as it is written (Mishlei 3:19):
"Hashem establishes the 'Earth-
Malchus' with Wisdom-
Chochma,"

הוא "דְּבַר ה'" זוֹ הֵלְכָה"⁷¹ שֶׁבְּפִי
תְּלַמִּידֵי־חֹכֵם.

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

וְזֶהוּ "בְּקוֹלוֹ שֶׁל מֹשֶׁה":

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

כִּי קוֹל הוּא בְּחֵינֵת הַמְּשָׁכָה
מִהַהֶעָלֶם אֶל הַגְּלוּי,

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 מִהַבֵּל הַלֵּב אֶל הַגְּרוֹן עַל דְּרָךְ
מִשְׁל,

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,

כַּנּוֹדָע מֵהַ שֶׁכָּתוּב עַל פְּסוּק (מִשְׁלֵי ד,
ה) "קָנָה חִכְמָה."

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

Since the word "קנה" can also refer to the windpipe, the trachea, that can be used to acquire wisdom by speaking out words of wisdom, because

⁷¹ (עָמוּס ח, יב. שְׁבַת קְלֵה, ב).

saying the words of wisdom verbally can help to acquire it intellectually as well. Also see Torah Or Mikeitz, the first maamar.

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

בְּלוֹמֵר, כְּפִי עֵרָךְ הַמְשַׁכֵּת בְּחִינַת
הַבְּטוּל לְאוֹר אֵינֶי-סוּף בְּרוּךְ-הוּא,

Meaning, that according to how “loud,” how pronounced is a person’s *bitul*, his aspect of Moshe, how much “voice” his own inner ‘Moshe’ has, to Hashem’s Infinite Light,

כָּכָה מִמֶּשׁ "הָאֱלֹהִים יַעֲנֵנוּ" לְהִיּוֹת
"קוֹרָא וְשׁוֹנֵה בְּנִגְדּוֹ":

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

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

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

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

2-Elokim refers to Hashem. Hashem “responds” to the “voice” of our “inner Moshe” of *bitul* by descending into our reality and “learning Torah together with us down here.” In other words, Hashem makes His presence felt to us when we learn Torah, so that, to some extent, we should actually

experience how Hashem Himself is putting His words of Torah into our mouth, similar to how He puts His words into the mouth a prophet giving over His message.

(However, there is a difference: In the case of a prophet, Hashem initiates the process by putting the message into the mouth of the prophet. Whereas, when a person learns Torah, he initiates the process by saying the words of Torah, which “causes” Hashem to say those words together with him (and He puts His Divine Words into the person’s physical words as he is speaking.))

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

Brief Summary of the Maamar

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Lessons in the Service of Hashem from the Maamar:

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

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

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

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

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

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

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

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

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