

Discourse 18

*“Vayedaber Elohi”m et Kol HaDvarim HaEileh Leimor -
God spoke all of these utterances, to say:
I am HaShem-יהו"ה your God”*

Delivered on the second day of Shavuot, 5713

By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁶² “God spoke all these utterances, to say: I am *HaShem*-יהו"ה your God, Who has taken you out of the land of Egypt, from the house of slavery.”

Now, we must understand why the verse uses the term “to say-*Leimor*-לאמר.” For, in all places that Torah uses the term “to say-*Leimor*-לאמר,” the intention is for Moshe to say to the Jewish people what they did not directly hear from the Holy One, blessed is He. However, at the giving of the Torah, all the Jewish people were present at Mount Sinai and they all heard these utterances directly from the Holy One, blessed is He, Himself. This being so, why does the verse use the term, “to say-*Leimor*-לאמר”?¹²⁶³

Moreover, even according to those commentators who say that the Jewish people heard most of the ten utterances

¹²⁶² Exodus 20:1-2

¹²⁶³ See Torah Ohr, Yitro 67b

through Moshe,¹²⁶⁴ nevertheless, they all agree that the first two utterances were heard directly from the mouth of the Almighty One Himself, blessed is He. This is as stated in Talmud¹²⁶⁵ in explanation of the verse,¹²⁶⁶ “The Torah that Moshe commanded us is the inheritance of the Congregation of Yaakov.” That is, “the word Torah-תורה (that Moshe commanded) has the numerical value of six-hundred and eleven (611) because the utterances, ‘I am *HaShem*-יהו"ה,’ and ‘You shall have no other gods’ we heard directly from the mouth of the Almighty One.” However, since the word “to say-*Leimor*-לאמר” was stated before these two utterances, ‘I am *HaShem*-יהו"ה’ and ‘You shall have no other gods,’ it seems to be referring to these two utterances as well. This being so, the intent of this term, “to say-*Leimor*-לאמר,” is not understood since, at the very least, these first two utterances were heard by all Israel directly from the Almighty One, blessed is He.

Now, we cannot say that the intent of the term “to say-*Leimor*-לאמר” is that Moshe should also relate this to future generations, since it states in Pirke d’Rabbi Eliezer¹²⁶⁷ that all future generations, including all those who are destined to be born until the final generation, stood together with them at Mount Sinai.

¹²⁶⁴ For the various opinions regarding the manner in which the ten statements (*Aseret HaDibrot*) were said and heard, see Torat Shalom Yitro (20a), Ch. 10 and in the additions there.

¹²⁶⁵ Talmud Bavli, Makot 23b and on.

¹²⁶⁶ Deuteronomy 33:4

¹²⁶⁷ Pirke d’Rabbi Eliezer Ch. 41; Also see Midrash Shemot Rabba 28:6; Midrash Tanchuma, Yitro 11.

Additionally, we must understand why it states at length, “I am *HaShem*-יהו"ה your God, Who has taken you out of the land of Egypt, from the house of slavery.” For, it seems to unnecessary to state the three terms, “I am *HaShem* your God-*Anochi HaShem Elohe*”-אנכי יהו"ה אלהיך-*cha*.” That is, it would have been sufficient to simply state, “I have taken you out-*Anochi Asher Hotzeiteecha*”-אנכי אשר הוצאתיך-*cha*.”

Moreover, we also must understand why the verse continues, “out of the land of Egypt, from the house of slavery.” That is, why was it necessary to specify these two matters; “the land of Egypt,” and “the house of slavery”? At first glance, it would have been sufficient to simply state, “Who has taken you out of the house of slavery.” For, the general matter of recollecting the exodus from Egypt is as our sages, of blessed memory, stated,¹²⁶⁸ “I took you out so that you should accept My Godliness upon yourselves.” This being so, the primary aspect here is the exodus from the house of slavery. That is, what difference does it make whether the “house of slavery” was in the land of Egypt or any other land?

2.

The explanation may be understood from the verse,¹²⁶⁹ “I was with Him as His nursling-*Amon*-אמון,” about which our sages, of blessed memory, stated,¹²⁷⁰ “The Torah is saying, ‘I

¹²⁶⁸ Midrash Shemot Rabba 29:3

¹²⁶⁹ Proverbs 8:30

¹²⁷⁰ Midrash Bereishit Rabba 1:1

was the craftsman's tool-*Kli Umanuto*-כלי אומנותו of the Holy One, blessed is He. Just as a craftsman-*Omein*-אומן has plans and blueprints in order to know how to build each chamber, so likewise, the Holy One, blessed is He, gazed into the Torah and created the world.” Similarly, it states,¹²⁷¹ “The Holy One, blessed is He, looked into the Torah and created the world.” It therefore is understood that all matters that exist in the world, existed first in the Torah, and since they existed in the Torah, they also were drawn forth to the world.

Now, the verse states,¹²⁷² “This is the Torah of man.” In other words, all matters that exist in the world also exist in man. For, since man is called a microcosm of the world,¹²⁷³ so that,¹²⁷⁴ “everything that was created in man was likewise created in the world,” and the world is likewise called a “large body”¹²⁷⁵ or “macrocosm,” it therefore is understood that all matters that exist in the world likewise exist in man.¹²⁷⁶ The general principle is that everything that exists in the world, also exists in man and in Torah.

Now, in general, the world is divided into the four categories; the inanimate (*Domem*), vegetative (*Tzome'ach*), animate (*Chay*), and speaking human being (*Medaber*). In regard to the category of the inanimate (*Domem*), not only do

¹²⁷¹ Zohar II 161a-b

¹²⁷² Numbers 19:14

¹²⁷³ Midrash Tanchumah, Pekudei 3; Tikkunei Zohar, Tikkun 69 100b & 101a

¹²⁷⁴ Otiyot D'Rabbi Nathan, end of Ch. 31

¹²⁷⁵ Moreh HaNevuchim Vol. 1, Ch. 72

¹²⁷⁶ See Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allergories, 1-3.

they not have vitality similar to that of the animate (*Chay*), but they do not even have a soul like the vegetative (*Tzome'ach*) through which there is growth from smallness (*Katnoot*) to largeness (*Gadloot*). Rather, they only have a soul that brings them into existence and continues to enliven them, as stated by the Alter Rebbe in Shaar HaYichud VeHaEmunah,¹²⁷⁷ in the name of the Arizal,¹²⁷⁸ that even inanimate beings have a soul and spiritual vitality.

Higher than this is the category of the vegetative (*Tzome'ach*), which indeed have the aspect of growth from smallness (*Katnoot*) to largeness (*Gadloot*). Nevertheless, they do not have the same level of vitality as the category of the animate (*Chay*).

Higher than this is the category of the animate (*Chay*), who have inner vitality, which is the aspect of emotions and feelings. Moreover, they even have a degree of intellect.¹²⁷⁹ For example, the verse states,¹²⁸⁰ “An ox knows its owner and a donkey knows its master’s trough.” In the teachings of our sages, of blessed memory, we likewise find¹²⁸¹ that the fox is called, “the cleverest animal.” In other words, at the very least, they have intellect as it relates to their animal matters.

Higher than this is the category of the speaking human being (*Medaber*). Now, man’s primary superiority is (not the matter of intellect, which is even found amongst animals, as

¹²⁷⁷ Tanya, Shaar HaYichud VeHaEmunah Ch. 1

¹²⁷⁸ See Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D) Drush 3

¹²⁷⁹ See Sefer HaMaamarim 5628 p. 166 and on; *Hemshech* “*V’Kachah*” 5637 Ch. 22 (Sefer HaMaamarim 5637 Vol. 2, p. 431 and on).

¹²⁸⁰ Isaiah 1:3

¹²⁸¹ Talmud Bavli, Brachot 61b

mentioned above, but) he also has an aspect that transcends the intellect. This matter, (of the superiority of man and the aspect he possesses that transcends intellect), is revealed (and comes forth) specifically in the category of the inanimate (*Domem*).

This may be understood by how these four categories, the inanimate (*Domem*), vegetative (*Tzome'ach*), animate (*Chay*), and speaking human being (*Medaber*), are found in man himself. To clarify, the category of the inanimate (*Domem*) as it is found in man, is the aspect of the letters (*Otiyot*).¹²⁸² For, not only do the letters not have vitality, but they do not even have any aspect of growth from smallness (*Katnoot*) to largeness (*Gadlout*). That is, one letter will never become two letters. Similarly, although in Torah there are different types of letters, such as large letters, medium letters and small letters,¹²⁸³ nevertheless, a small letter will never become a medium letter or a large letter.

Higher than this is the aspect of the vegetative (*Tzome'ach*) as it is found in man. This refers to his emotional attributes, which develop and grow from a state of smallness and immaturity (*Katnoot*) to a state of largeness and maturity (*Gadlout*).

Higher than this is the aspect of the animate (*Chay*-חי) as it is in man, which is the matter of the intellect (*Sechel*), as it states,¹²⁸⁴ “Wisdom enlivens (*Tichyeh*-תחייה) the one who

¹²⁸² See Likkutei Torah, Chukat 58a; Zot HaBrachah 95c; Sefer HaMaamarim 5696 p. 93 and on.

¹²⁸³ See Zohar I 3b and elsewhere.

¹²⁸⁴ Ecclesiastes 7:12

possesses it.” In other words, in regard to the emotions, though they are an aspect of feelings, nevertheless, this is not considered to be a matter of life and vitality (*Chayoot*-חיות). This is because the emotions do not completely penetrate a person. Rather, only intellect does, since wisdom-*Chochmah* is the first of the inner powers of the soul. Thus, wisdom-*Chochmah* completely penetrates one’s being, and because of this, it is specifically in the intellect, that there is the matter of life and vitality (freshness and liveliness).

Higher than this, is the category of the speaking human being (*Medaber*) in man. This refers to the essence of his soul, which transcends intellect. This matter becomes revealed in the letters of speech (which is the category of the inanimate (*Domem*) in man).

In other words, the matter of intellect (*Sechel*) is revealed in the emotions (*Midot*), whereas the superiority of a speaking human being (*Medaber*) which transcends intellect (*Sechel*), is specifically revealed in the letters (*Otiyot*). For, the letters of speech come from the essence of the human soul, which is the speaking soul,¹²⁸⁵ as in the teaching, “the soul is full of letters.”¹²⁸⁶ It is only that as the letters are in the essence of the soul, they have no tangible existence whatsoever, and it is only subsequently that they come forth into tangible existence. Nevertheless, their root and source is

¹²⁸⁵ See Targum Onkolus, Genesis 2:7

¹²⁸⁶ See Etz Chayim (*Shaar TaNT”A*) Shaar 5, Ch. 3; Likkutei Torah Bechukotai 45d; Naso 26b; Shir HaShirim 4b; Sefer HaMaamarim 5696 *ibid.* p. 110; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 38-40, and the notes there.

that “the soul is filled with letters.” This accords with the explanation in Tanya,¹²⁸⁷ that the differences in the motion of the lips when articulating the letters *Beit*-ב, *Vav*-ו, *Mem*-מ or *Peh*-פ – and likewise with the other orifices of speech – are rooted higher than the intellect that comes into comprehension and understanding. Rather, they are rooted in the hidden intellect and pre-intellect that the speaking soul of the human being possesses. This is the meaning of the teaching, “the soul is full of letters.”

3.

In man’s service of *HaShem*-יהו"ה, blessed is He, the explanation is that it also possesses all the aforementioned categories. The category of the inanimate (*Domem*) in man’s service of *HaShem*-יהו"ה, blessed is He, is the matter of doing the commandments by rote, as in the verse,¹²⁸⁸ “like the commands of men done by rote.” In other words, not only is there no vitality in this, but more so, even the aspect of growth from smallness (*Katnoot*) to largeness (*Gadlout*) is missing. For, since he only serves *HaShem*-יהו"ה, blessed is He, like “the commands of men done by rote,” without any feeling, there is nothing to propel or inspire him to add and ascend in his service of *HaShem*-יהו"ה, blessed is He.

Higher than this, is the category of the vegetative (*Tzome'ach*) in the service of *HaShem*-יהו"ה, blessed is He.

¹²⁸⁷ Tanya, Iggeret HaKodesh, Epistle 5

¹²⁸⁸ Isaiah 29:13; Also see Tanya Ch. 39 (53b)

This refers to the matter of fulfilling the commandments out of natural love and fear of *HaShem*-יהו"ה, blessed is He, in which there is growth and development from smallness (*Katnoot*) to largeness (*Gadlout*). For, since there is an aspect of feeling, he therefore is propelled to ascend in his service of *HaShem*-יהו"ה, blessed is He.

Higher than this is the category of the animate (*Chay*) in the service of *HaShem*-יהו"ה, blessed is He. This refers to the matter of intellectual love and fear of *HaShem*-יהו"ה, blessed is He (in which case the emotions (*Midot*) dominate), or the matter of the intellect itself (in which case the intellect dominates). This category is called the animate or living (*Chay*), since the intellect completely penetrates him.

The difference between the vegetative (*Tzome'ach*) and the animate (*Chay*), is that in the vegetative (*Tzome'ach*), the growth and development from immaturity (*Katnoot*) to maturity (*Gadlout*) is specifically in a manner that the growth remains in its place. However, in regard to the animate (*Chay*), which moves from place to place, such is not the case. This difference may likewise be understood as it relates to the service of *HaShem*-יהו"ה, blessed is He. That is, when it comes to natural love and fear of *HaShem*-יהו"ה, blessed is He, which is the category of the vegetative (*Tzome'ach*), although there is growth and development of natural love and fear, from immaturity (*Katnoot*) to maturity (*Gadlout*), nonetheless, it all remains in the same place. That is, this kind of love of *HaShem*-יהו"ה, blessed is He, will not bring one to fear *HaShem*-יהו"ה, nor will this kind of fear of *HaShem*-יהו"ה,

blessed is He, bring one to love Him. Similarly, when it comes to the growth of this love and fear from immaturity (*Katnoot*) to maturity (*Gadlout*), it all is specifically of the same category and measure. For, since this kind of love and fear of *HaShem*-יהו"ה, blessed is He, is due to one's nature, and is not being conducted by anything higher, therefore the love and fear remain in the vegetative (*Tzome'ach*) state, according to their nature.

However, this is not so regarding intellectual love and fear of *HaShem*-יהו"ה, blessed is He, which is the category of the animate and living (*Chay*). This is because the love and fear are not of one's nature, but are rather the result of the intellect. Therefore, the emotions (*Midot*) change according to the intellect (*Sechel*) that conducts them. For there is a particular contemplation (*Hitbonenut*) that arouses love of *HaShem*-יהו"ה, blessed is He, and there is a particular contemplation (*Hitbonenut*) that arouses fear of *HaShem*-יהו"ה, blessed is He, and the arousal and quality of the emotion will be according to the contemplation (*Hitbonenut*). In addition to this, because the intellect conducts them, the emotions can develop and ascend to a level that is entirely beyond their natural measure.

Nevertheless, all three of these categories are not the ultimate intent in serving *HaShem*-יהו"ה, blessed is He. It goes without saying that serving *HaShem*-יהו"ה, blessed is He, like "the commands of men done by rote," is not the ultimate service of *HaShem*-יהו"ה, blessed is He. This is because when doing so, a person is not serving *HaShem*-יהו"ה, blessed is He,

with his soul at all, but only with the garments of the soul. However, even serving *HaShem*-יהו"ה with natural love and fear is not the ultimate service of *HaShem*-יהו"ה, blessed is He. This is because this kind of service of *HaShem*-יהו"ה is simply according to one's nature. Nonetheless, since he is a human being who has free choice, he is worthy of being rewarded for this. That is, he could have chosen to go against his nature, but instead chose to go according to his nature. Beyond this, since a person loves his body more than his natural inclinations,¹²⁸⁹ he therefore must summon his natural love and fear of *HaShem*-יהו"ה, blessed is He, to stand in opposition to his nature to love his body. Nonetheless, when all is said and done, his service of *HaShem*-יהו"ה, blessed is He, is according to his nature (according to where he happens to be holding). Thus, even though his natural love and fear of *HaShem*-יהו"ה grow from immaturity (*Katnoot*) to maturity (*Gadlout*), they nevertheless always remain within their boundaries and limitations, as explained above. Such a person is in the category of "there is one who loves"¹²⁹⁰ and "there is one who fears."¹²⁹¹

Now, in addition, even intellectual love and fear of *HaShem*-יהו"ה, is not the ultimate service of *HaShem*-יהו"ה, blessed is He. For, although a person becomes fully changed, so that he does not serve *HaShem*-יהו"ה according to his nature, but according to the intellect, nonetheless, his service

¹²⁸⁹ See Tanya Ch. 16

¹²⁹⁰ See Torah Ohr 114d

¹²⁹¹ See *Hemshech* 5672 Vol. 1 p. 362

of *HaShem*-יהו"ה, blessed is He, conforms to the constraint and measure of the intellect (*Sechel*). Therefore, he does not entirely surpass his own being (that is, he does not go entirely outside of himself). Rather, he is in the category of, "there is one who comprehends," which also is not the ultimate purpose in man's service of *HaShem*-יהו"ה, blessed is He. For, we find that the angels, who possess intellectual love and fear of *HaShem*-יהו"ה, blessed is He, are nevertheless called, "beasts" and "animals."¹²⁹² That is, the aforementioned natural love and fear of *HaShem*-יהו"ה, blessed is He, cannot even be categorized on the level of beasts and animals, but is solely in the category of the vegetative (*Tzome'ach*). In contrast, intellectual love and fear of *HaShem*-יהו"ה, is the aspect of the animate and living (*Chay*). Nonetheless, even this is not the ultimate intent in man's service of *HaShem*-יהו"ה, blessed is He.

Rather, the ultimate intent in man's service of *HaShem*-יהו"ה, is in the category of a speaking human being (*Medaber*), which transcends intellect.¹²⁹³ This refers to the matter of "man-*Adam*-אדם," which shares the same letters as "very much-*Me'od*-מאד."¹²⁹⁴ For, although the word "man-*Adam*-אדם" is a different permutation (*Tziruf*) of letters than, "very much-*Me'od*-מאד," it nevertheless is the same letters as "very much-*Me'od*-מאד," which is the matter of limitlessness

¹²⁹² See Tanya Ch. 39

¹²⁹³ See Sefer HaMaamarim 5628 and *Hemshech* "V'Kachah" 5637 *ibid.*; Also see Sefer HaSichot, Torat Shalom p. 245.

¹²⁹⁴ See Bereishit Rabba 8:5; Zohar III 246b; Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut) Ch. 2; Torah Ohr, Vayechi 46d, and elsewhere.

(*Bli Gvul*). Moreover, the word for a speaking human being – *Medaber*-מדבר – has the same letters and spelling as the word for “desert-*Midbar*-מדבר,”¹²⁹⁵ about which the verse states that,¹²⁹⁶ “no man-*Adam*-אדם settled there,” indicating that it is beyond being settled (in the intellect).

In man’s service of *HaShem*-יהו"ה, blessed is He, this is the matter of complete sublimation and nullification (*Bittul*) to the Master of the will, blessed is He, before His will is even revealed. Thus, this manner of serving *HaShem*-יהו"ה, blessed is He, is the level of the desert-*Midbar*-מדבר. Now, this matter becomes apparent when the lightest of *mitzvot* and the most stringent of *mitzvot* become equal for him, literally.¹²⁹⁷ That is, in regard to natural love and fear of *HaShem*-יהו"ה and intellectual love and fear of *HaShem*-יהו"ה, there is a difference between the lightest of *mitzvot* and the most stringent of *mitzvot*, which is not the case, regarding sublimation and nullification of oneself (*Bittul*) to the Master of the will, *HaShem*-יהו"ה, blessed is He. In this case, there is utterly no difference for him between the lightest of *mitzvot* and the most stringent of *mitzvot*, since he is entirely sublimated to the Master of the will, *HaShem*-יהו"ה, blessed is He, and he fulfills His commandments-*mitzvot*, solely because this is how it must be according to the will of the Master, *HaShem*-יהו"ה, blessed is He. We thus find that in this service of *HaShem*-יהו"ה, one fulfills the commandments-*mitzvot* not

¹²⁹⁵ See Torah Ohr, Yitro 67d; Sefer HaMaamarim 5655 p. 94.

¹²⁹⁶ Jeremiah 2:6; Also see Likkutei Torah 4c

¹²⁹⁷ See Midrash Dvarim Rabba 6:2; Also see Tzava’at HaRivash, translated as The Way of The Baal Shem Tov, 1 & 2.

because of feelings or emotions, but it rather is akin to “the commands of men done by rote.” The general principle here is that the superiority of the speaking human being (*Medaber*) is specifically revealed in the category of the inanimate (*Domem*).

4.

Now, the same applies to the study of Torah. For, Torah study specifically relates to speech,¹²⁹⁸ as it states,¹²⁹⁹ “This book of the Torah shall not depart from your mouth.” To elaborate, it goes without saying that the Written Torah (*Torah SheBiKhtav*) relates to speech. This is why even an unlearned Jew who does not understand the simple meaning of the words, must nevertheless make the blessing on Torah before reading of the letters of Torah.¹³⁰⁰ On the other hand, before reciting the blessings of Torah, it is permissible to think matters of Torah, though speaking Torah is forbidden before saying the blessings.¹³⁰¹ [Although it is preferable to also not think matters of Torah before saying the blessings of Torah, this is only a stringency. The actual prohibition is only not to speak words of Torah before saying the blessings of Torah.]

However, even in regard to the Oral Torah (*Torah SheBaal Peh*), the substance of which is comprehension – for

¹²⁹⁸ See Hosafot to Torah Ohr, Yitro 108c and on; Ohr HaTorah Yitro p. 866 and on.

¹²⁹⁹ Joshua 1:8

¹³⁰⁰ See Hilchot Talmud Torah of the Alter Rebbe 2:12

¹³⁰¹ See Tur and Shulchan Aruch 47:4; Shulchan Aruch of the Alter Rebbe 47:2; Hilchot Talmud Torah ibid.

which reason, if one does not understand the explanation of what he is studying, it is not considered to be study at all – we likewise find that it relates to speech. This is as stated,¹³⁰² “For they are life to those who find them-*Lemotzei hem-*למצאיהם” about which our sages, of blessed memory, taught,¹³⁰³ “to those who express them-*Lemotzi’eihem-*למוציאיהם with their mouth,” specifically.

Now, even though the primary *mitzvah* of Torah study is the *mitzvah* to deeply analyze (*Iyun*) Torah, as the Alter Rebbe wrote in Kuntres Acharon,¹³⁰⁴ that the *mitzvah* of,¹³⁰⁵ “You shall toil in it day and night,” which is the *mitzvah* to speak words of Torah, is pushed off if there is a *mitzvah* that cannot be fulfilled by others, which is not the case regarding the *mitzvah* to know Torah, which is the matter of deeply analyzing (*Iyun*) Torah, and is superior to speaking words of Torah, and is therefore not pushed off – from which it is understood that the primary *mitzvah* of Torah study is the deep analysis (*Iyun*) of Torah – nonetheless, the *mitzvah* to deeply analyze (*Iyun*) Torah relates to speech (*Dibur*) as well and must be done through speech. We therefore find in books that explain the relationship between the *mitzvot* and the organs of the body, (particularly in Sefer Chareidim), that they relate the *mitzvah* of Torah study to the mouth,¹³⁰⁶ which is specifically the matter of speech.

¹³⁰² Proverbs 4:22

¹³⁰³ Talmud Bavli, Eruvin 54a

¹³⁰⁴ See Hilchot Talmud Torah of the Alter Rebbe *ibid.* Ch. 3.

¹³⁰⁵ Joshua 1:8

¹³⁰⁶ See Ohr HaTorah *ibid.*

Now, at first glance, this is not understood. For, the word Torah-תורה is of the same root as “instruction-*Hora’ah*-הוראה.”¹³⁰⁷ In other words, the study of Torah is in order to come to know “the deeds that they should do.”¹³⁰⁸ This being so, the primary matter of Torah is knowledge, understanding and comprehension. This being so, why then is Torah specifically related to speech?

However, the explanation is that the novelty introduced with the giving of the Torah is that a bond was made between the spiritual and the physical. This is as stated in Midrash,¹³⁰⁹ “This is analogous to a king who decreed, ‘The Romans shall not descend to Syria and the Syrians shall not ascend to Rome.’ Likewise, when the Holy One, blessed is He, created the world, He decreed,¹³¹⁰ ‘The heavens are the heavens of *HaShem*-יהו"ה and the earth He gave to mankind.’ However, at the giving of the Torah, He nullified the decree and said, ‘The lower ones shall ascend above and the upper ones shall descend below.’” In other words, at the giving of the Torah, a bond was made between the spiritual and the physical.

That is, through the fulfillment of the *mitzvot*, we refine the physical, which is unlike how it was before the Torah was given. For, although our forefathers even fulfilled those matters that came after the Torah was given, meaning that they fulfilled the *mitzvot*, nevertheless, before the Torah

¹³⁰⁷ See Zohar III 53b

¹³⁰⁸ Exodus 18:20

¹³⁰⁹ Midrash Tanchuma Va'era 15; Shmot Rabba 12:3

¹³¹⁰ Psalms 115:16

was given, physicality was not actually refined through this. In contrast, after the Torah was given, physical things are actually refined and clarified by fulfilling the *mitzvot* through them.¹³¹¹

The reason for the distinction is because the light and illumination drawn forth by our forefathers, was illumination according to the capacity of the creatures. Moreover, they were incapable of drawing it forth into physicality itself, to refine and clarify it. However, with the giving of the Torah, the light and illumination that is drawn is not commensurate to the capacities of the creatures. Thus, it is specifically because of the drawing forth of this light and illumination that refinement of the physical is possible.

The explanation is that upon the giving of the Torah, the aspect of the speech (*Dibur*-דבור) of Torah was drawn forth. This is why the Torah was specifically given in the desert (*Midbar*-מדבר), about which it states,¹³¹² “Who led us in the desert-*Midbar*-מדבר... where no man settled,” indicating the matter of limitlessness (*Bli Gvul*).¹³¹³ That is, the light of Torah is not commensurate to the measure and capacity of the creatures, in and of themselves. It is specifically this that was newly introduced upon the giving of the Torah.

That is, even before the Torah was given, there indeed was the matter of Torah, as stated,¹³¹⁴ “She went to inquire of

¹³¹¹ See Sefer HaMaamarim 5678 p. 164 and on; Likkutei Sichot Vol. 15 p. 75 and on.

¹³¹² Jeremiah 2:6; Also see Likkutei Torah 4c

¹³¹³ As explained before.

¹³¹⁴ Genesis 25:22

HaShem-יהו"ה," about which our sages, of blessed memory, stated,¹³¹⁵ "She went to the study hall of Shem and Ever." Similarly, our sages, of blessed memory, stated,¹³¹⁶ "Our forefather Avraham, was an elder sage and would sit and study in Yeshivah." Even according to those opinions who state that our forefathers only fulfilled all the *mitzvot* of Torah when they dwelled in the land of Israel,¹³¹⁷ and not outside the land of Israel, it nevertheless is expressly stated that their **study** of Torah also took place outside the land of Israel. This is as stated,¹³¹⁸ "He sent Yehudah ahead of him... to prepare-*LeHorot*-להורת for him in Goshen," about which our sages, of blessed memory, stated,¹³¹⁹ "To establish a place of Torah study-*Hora'ah*-הוראה for him there." Thus, we see that even in the exile of Egypt, that is, outside of the land of Israel, there was Torah study. What then was the novelty introduced upon the giving of the Torah?

The explanation is that before the Torah was given, there indeed was the matter of knowledge, understanding, grasp, analysis and delving into Torah. However, all these are limited aspects, and from such illumination actual refinement of the physical is not possible. However, upon the giving of the Torah, the aspect of the speech of Torah was given, which is light and illumination beyond what the creatures can achieve, in and of themselves. (For, as explained above, the

¹³¹⁵ Midrash Bereishit Rabba 63:6

¹³¹⁶ Talmud Bavli, Yoma 28b

¹³¹⁷ See Ramban to Genesis 26:5

¹³¹⁸ Genesis 46:28

¹³¹⁹ See Rashi to Genesis 46:28 and Midrash Bereishit Rabba 95:3

highest level is specifically revealed in speech.) Therefore, it is specifically due to this light and illumination that refinement and clarification of the physical is possible.

This then, is why Torah specifically relates to speech (*Dibur*), because the primary superiority of Torah is not in its understanding and comprehension, being that this also existed before the Torah was given. Rather, the primary matter of Torah, meaning that which was given at the giving of the Torah, is specifically the matter of speaking (*Dibur*) in Torah.

5.

Nevertheless, we still must understand why the refinement and clarification of the physical must specifically be through drawing Torah forth, that is, through drawing forth light and illumination that is specifically beyond the measure of what the creatures can do, in and of themselves. For, at first glance, it seems that the refinement should be from below to above, meaning, through the light and illumination that relates to the creatures.

The explanation is that there are two ways to bring about refinement. There indeed is a manner of refinement from below to above, which is slow and progressive refinement. This is refinement brought about through toil in serving *HaShem*-יהו"ה, blessed is He. There also is a manner of refinement from Above to below, which is brought about by drawing forth Supernal light and illumination that is utterly beyond the capacity of the creatures to accomplish on their

own. Through this, the creature is uplifted and elevated all at once. This is the aspect of refinement affected by Torah.

It is about this that our sages, of blessed memory, stated,¹³²⁰ “How does one dance before the bride? The academy of Shammai said: [One praises] the bride as she is [according to her positive qualities]. The academy of Hillel said: [One praises the bride that she is] pretty and kind.” Now, the bride refers to the Jewish people. The question “How does one dance before the bride?” refers to the manner that joy is drawn forth to the Jewish people. About this, the academy of Shammai said: “[One praises] the bride as she is.” For, the name Shammai is of the root “appraisal-*Shammai*-שָׁמַי” (meaning that he estimates) everything as it is, for what it is. They therefore said, “[One praises] the bride as she is,” indicating that the drawing forth from Above is commensurate to their state and standing (“as she is”). This refers to refinement from below to Above. In contrast, the academy of Hillel said: “[One praises the bride that she is] pretty and kind.” For, the name Hillel-הלל is of the same root as in the verse,¹³²¹ “When His flame shone-*b’Hilo*-בְּהִלּוֹ above my head,” which indicates revelation and illumination of light from Above to below. They therefore said, “[One praises the bride that she is] a pretty and kind.” In other words, they do not at all take one’s state and standing into consideration, so that even “if the bride was lame or blind,”¹³²² through the

¹³²⁰ Talmud Bavli, Ketubot 16b and on and Rashi there; Also see Likkutei Torah Shir HaShirim 48b and on.

¹³²¹ Job 29:3

¹³²² See Talmud Bavli, Ketuvot 17a *ibid*.

revelation of light and illumination from Above to below, she no longer is in a state of being lame or blind, but becomes “a pretty and kind bride.” That is, the word used here for “kind-*Chasudah*-חסודה” is in the grammatical form of an effect (*Nifal*-נפעל), meaning that she **becomes** kind (*Chasudah*-חסודה) through the drawing forth of *HaShem*’s-יהו"ה Supernal kindness from Above to below (as is explained in Likkutei Torah).¹³²³

This then, is the refinement affected by the Torah. That is, through drawing forth light and illumination that is beyond the measure of the creature, the refinement of the physical, in a manner that is entirely beyond its measure, is brought about.

6.

This is also the meaning of the verse,¹³²⁴ “If [Israel] would grasp My stronghold, then he would make peace with Me; peace would he make with Me.” About this verse, our sages, of blessed memory, stated,¹³²⁵ “Whoever engages in Torah study for the sake of the Name *HaShem*-יהו"ה, introduces peace into the entourage above and into the entourage below.” The explanation¹³²⁶ is that “introducing

¹³²³ See Likkutei Torah, Shir HaShirim ibid.

¹³²⁴ Isaiah 27:5 – The word “My stronghold-*Ma'Uzi*-מְעוּזִי” refers to the Torah, as it states, “The word ‘Strength-*Oz*-עֹז’ refers only to the Torah.” (See Midrash Tehillim to Psalms 8:3; Shir HaShirim Rabba 2:3; Vayikra Rabba 31:5; Yalkut Shimoni Beshalach, Remez 244 and elsewhere.)

¹³²⁵ Talmud Bavli, Sanhedrin 99b

¹³²⁶ See Torah Ohr, Yitro 109a; Ohr HaTorah ibid. p. 868 and on.

peace into the entourage above” refers to drawing forth influence into the world of Emanation-*Atzilut*, whereas “introducing peace into the entourage below” refers to drawing forth influence into the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

To further explain, the verse states,¹³²⁷ “And God said, ‘Let us make Man in Our image (*b’Tzalmeinu*-בצלמנו) after Our likeness (*k’Dmuteinu*-כדמותנו).” The word “in Our image (*b’Tzalmeinu*-בצלמנו)” refers to the world of Emanation-*Atzilut*, and the word “after Our likeness (*k’Dmuteinu*-כדמותנו)” refers to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. One must make peace in both.

Peace (*Shalom*) is required in the world of Emanation-*Atzilut*, because though about the world of Emanation-*Atzilut* it states that, “He and His life force and His organs are one,”¹³²⁸ it nevertheless is only in a way of restraints and constrictions (*Tzimtzum*). In reality, there is utterly no comparison between the world of Emanation-*Atzilut* and *HaShem*-יהו"ה, blessed is He, who completely transcends the world of Emanation-*Atzilut*. This is to such an extent that, for *HaShem*-יהו"ה, blessed is He, the world of Emanation-*Atzilut* and the world of Action-*Asiyah* are literally equal. It therefore is necessary to affect a drawing forth from He who transcends the world of Emanation-*Atzilut*, blessed is He, into the world of Emanation-*Atzilut*. This then, is the meaning of peace (*Shalom*) here, which is a matter of bonding, meaning that

¹³²⁷ Genesis 1:26

¹³²⁸ Introduction to Tikkunei Zohar 3b

there must be a bonding between matters that transcend the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut*.

Similarly, there must be peace (*Shalom*) in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. For, since in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, “He and His life force and organs are **not** one,”¹³²⁹ it therefore is necessary to draw the world of Emanation-*Atzilut* into the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, so that even in them it should be revealed that “He and His life force and He and His organs are one.”

The explanation is that, it is written,¹³³⁰ “As waters reflect a face back to a face, so is the heart of man to man.” Now, there are two explanations of this verse.¹³³¹ The first explanation is that “the heart of man to man” means that there is a reflection and ascent from the lower man to the Supernal Man. This refers to the ascent from the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, to the world of Emanation-*Atzilut*, which brings about a drawing forth of influence from the world of Emanation-*Atzilut* to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

The second explanation is the matter of the ascent from kingship-*Malchut* to *Zeir Anpin* and from *Zeir Anpin* to the crown-*Keter* and from the crown-*Keter* to Primordial Man

¹³²⁹ See Introduction to Tikkunei Zohar 3b *ibid*.

¹³³⁰ Proverbs 27:19; Also see Tanya Ch. 46

¹³³¹ See Maamarei Admor HaZaken 5564 p. 94 and on; Ohr HaTorah Beshalach p. 477 and on; *Hemshech* 5672 Vol. 2 p. 964 and on.

(*Adam Kadmon*) and beyond. (For, even the aspect referred to by the verse,¹³³² “For He is not a man” nevertheless has some aspect of form.) That is, this refers to the ascent from the world of Emanation-*Atzilut*, to that which transcends the world of Emanation-*Atzilut*, which brings about a drawing forth of influence from that which transcends the world of Emanation-*Atzilut* into the world of Emanation-*Atzilut*. It is through this bond between that which transcends the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut*, and the bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, that a bond is also brought about between that which transcends the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

All this is accomplished through the Torah. For, since the existence of all worlds is by means of the Torah, therefore, through the Torah, the drawing forth of light and illumination is brought about. However, the order is that the light and illumination is first drawn into the world of Emanation-*Atzilut*. In other words, the Torah is the medium between that which transcends the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut*.

It is about this that the verse states,¹³³³ “He covers Himself with light, like a garment.” Subsequently, the light and illumination is drawn to the worlds of Creation-*Briyah*,

¹³³² Samuel I 15:29

¹³³³ Psalms 104:2; Also see Ohr HaTorah (Yahal Ohr) to Psalms 104:2; Sefer HaMaamarim 5700 p. 67.

Formation-*Asiyah*, and Action-*Asiyah*. This is as stated,¹³³⁴ “And for Your Torah that You have taught us.” That is, the word “**Y**our Torah-*Toratcha*-תורתך” refers to the Torah as it is in the world of Emanation-*Atzilut*, whereas the word, “that You have taught us-*SheLeemadetanu*-שלמדתנו” refers to how it is drawn into the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.¹³³⁵

The explanation of the matter as it relates to our service of *HaShem*-יהו"ה, blessed is He, is as follows: The terms “in Our image (*b'Tzalmeinu*-בצלמנו)” and “after Our likeness (*k'Dmuteinu*-כדמותנו),” refer to the Godly soul and the animalistic soul. That is, the Godly soul is called the aspect of the Godly “image-*Tzelem*-צלם,” and as explained, the letter *Tzadik*-צ indicates the inner powers of the soul (*Kochot Pnimiym*), whereas the letters *Lamed*-ל and *Mem*-מ indicate the transcendent, encompassing powers of the soul (*Kochot Makifim*).¹³³⁶ The animalistic soul is the aspect of the “likeness-*Dmut*-דמות.”¹³³⁷ Now, both these souls are in need of peace-*Shalom*. That is, what is meant by introducing “peace into the entourage above,” is the drawing forth of Godliness into the Godly soul, whereas introducing “peace into the entourage below,” means the drawing forth of Godliness into the animalistic soul.

To explain this in greater detail, the peace of the Godly soul is to be understood as follows: It is indeed true that the

¹³³⁴ In the second blessing of the Grace after Meals.

¹³³⁵ See Likkutei Torah Eikev 17b; Sefer HaMaamarim 5696 p. 10.

¹³³⁶ See Likkutei Torah Teitzei 36d

¹³³⁷ See Likkutei Torah Teitzei ibid. 38a

Godly soul is in a state about which we recite,¹³³⁸ “She is pure,” even as she comes into the aspects of, “You have created her, You have formed her and You have blown her into me.” Beyond this, there also is the aspect of, “You preserve her within me,” which even transcends the aspect of “She is pure.”¹³³⁹ This to such an extent that even when a person is in the middle of sinning, his Godly soul, in and of itself, remains in a state of faithfulness-אמונה¹³⁴⁰ to *HaShem*-יהוה, “as she was when she was reared-אמנה by Him,”¹³⁴¹ blessed is He.

Nevertheless, because the soul is caused to be in an aspect of a created being,¹³⁴² and specifically because it manifests within the body and animalistic soul, it therefore is applicable for there to be a matter of lacking in the light and illumination of the soul. That is, the matter of sin in the animalistic soul is caused by a deficiency of light and illumination in the Godly soul. This deficiency is because it is not in a state of Godliness, since “Godliness is the perfection of everything.”¹³⁴³ It therefore is necessary to bring about

¹³³⁸ In the blessing of “*Elo”hai Neshamah*” in the morning blessings.

¹³³⁹ See Likkutei Torah, Shir HaShirim 30c

¹³⁴⁰ See Talmud Bavli, Brachot 20a (Ein Yaakov version), that “even a thief, while standing on the threshold, calls out to the Merciful One for assistance.” This is discussed and explained at length in the Discourse entitled “*Ki Tisa* – When you take a census of the children of Israel” 5711, translated in The Teachings of The Rebbe 5711, Discourse 4.

¹³⁴¹ Esther 2:20; See Tanya Ch. 24 – The term “reared-*Amna*-אמנה” is of the same root as faithfulness-*Emunah*-אמונה.

¹³⁴² See Biurei HaZohar of the Mittler Rebbe 114d and on, and Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 546 and on, and elsewhere. (That is, the Godly soul is itself Godliness that was made into a created being, as discussed in prior discourses.)

¹³⁴³ Introduction to Tikkunei Zohar 17b and elsewhere.

peace (*Shalom*) in the Godly soul, meaning, to draw forth the aspect of the essence of the soul itself into it, as it is rooted in the Singular Preexistent Intrinsic and Essential Being of the Unlimited One Himself, *HaShem*-יהו"ה, blessed is He.

The same is true of the animalistic soul. For, in regard to the animalistic soul, not only is it applicable for there to be deficiency and lacking, but more so, the animalistic soul itself can be involved in the actual act of sin. It therefore is necessary to bring about peace (*Shalom*) in the animalistic soul.

The order by which this is accomplished, is that one must first affect a bond between the Godly soul and the animalistic soul. About this the verse states,¹³⁴⁴ "You shall love *HaShem*-יהו"ה your God, with all your hearts, with all your soul and with all your being." About the words "with all your hearts-*Bechol Levavecha*-בכל לבבך," our sages, of blessed memory, taught,¹³⁴⁵ "With both your inclinations." In other words, even the animalistic soul must be transformed to love *HaShem*-יהו"ה, blessed is He.

Subsequently, one must even draw the essence of the soul into the animalistic soul. For, it is specifically through this that it becomes no longer applicable for the animalistic soul be involved in sin at all, and beyond this, that it should not have any relation to the matter of deficiency or lacking altogether. All this is accomplished through Torah. For, since the Torah is limitless and entirely beyond the measure of the

¹³⁴⁴ Deuteronomy 6:5

¹³⁴⁵ Talmud Bavli, Brachot 54a

creatures, it therefore affects a refinement and clarification of the creatures in a manner that is entirely beyond their own measure, in and of themselves.

7.

From the above we may understand that the preparation for the giving of the Torah was through the Jewish people giving precedence to “We will do” over “We will listen.”¹³⁴⁶ For, the matter of the giving of the Torah, is that we were given the matter of speech in Torah, which is limitless, and specifically this brings about the refinement and clarification of the creature in a manner that is entirely beyond his own measure, as explained before at length. It is this aspect that is the Crown of Torah-*Keter Torah*-כתר תורה.¹³⁴⁷ Thus, the preparation for this was through giving precedence to “We will do” over “We will listen,” which is the matter of nullification and sublimation (*Bittul*) to the Master of the will, blessed is He.¹³⁴⁸ This is the aspect of the crown-*Keter* of the soul. Thus, when they gave precedence to “We will do” over “We will listen,” two crowns (*Ketarim*) were tied for them,¹³⁴⁹ and it is through this service of *HaShem*-יהו"ה, blessed is He, in the aspect of the crown-*Keter* of the soul, that they drew down the aspect of the Crown of Torah-*Keter Torah*-כתר תורה, which is the matter of the speech (*Dibur*) of Torah.

¹³⁴⁶ Exodus 24:7; Talmud Bavli, Shabbat 88a

¹³⁴⁷ See Torah Ohr Yitro 109a; Ohr HaTorah ibid. p 868 and on.

¹³⁴⁸ See Likkutei Torah, Shir HaShirim 22a

¹³⁴⁹ Exodus 24:7

This then, is the meaning of the verse,¹³⁵⁰ “God spoke all these utterances, to say: I am *HaShem*-יהו"ה your God, Who has taken you out of the land of Egypt, from the house of slavery.” For, the intention in the giving of the Torah, whereupon the aspect of the speech (*Dibur*) of Torah was given, is in order to bring about a refinement of the physical in a manner that is entirely beyond its own measure and capacity. Because of this the verse states, “Who has taken you out of the land of Egypt-*Mitzrayim*-מצרים,” indicating that the intention in giving the Torah was remove their boundaries and limitations – *Meitzarim*-מצרים. This matter is specifically accomplished through the aspect of the speech (*Dibur*) of Torah, which is limitless, and is the aspect of the Crown of Torah-*Keter Torah*-כתר תורה.

Because of this the verse specifically states, “I-*Anochi*-אנכי,” referring to the aspect of the Essential Self of *HaShem*-יהו"ה, that is, “I am who I am-*Anochi Mi SheAnochi*-אנכי מי יהו"ה,” *HaShem*-יהו"ה, Himself, blessed is He, “Who even transcends being hinted at in any letter or even in the thorn of a letter.”¹³⁵¹ The verse then adds, “I am *HaShem*-יהו"ה your God,” indicating that this Essential Self of *HaShem*-יהו"ה, that is, “I-*Anochi*-אנכי,” has become “your God-*Elohei*”-אלהיך,”

¹³⁵⁰ Exodus 20:1-2

¹³⁵¹ That is, this refers to the Essential Name and Being of *HaShem*-יהו"ה Himself, blessed is He, called the Upper Name of *HaShem*-יהו"ה, which transcends the letters of the Name, and is utterly and entirely one with Him, blessed is He. See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Gate of Intrinsic Being (Shaar HaHavayah)*; Also see the discourse entitled “*Shiviti*” 5720; *Likkutei Torah Pinchas* 80b; *Re'eh* 31d and elsewhere.

meaning, “your strength and vitality.”¹³⁵² However, for the Essential Self, that is, “I-*Anochi*” אֲנִי, to be “your God-*Elohei*” אֱלֹהֶיךָ, it is through the Name *HaShem* יהו"ה,¹³⁵³ as it relates to the matters of constriction (*Yod*-י), spreading forth (*Hey*-ה), drawing down (*Vav*-ו), and expression (*Hey*-ה).¹³⁵⁴ In reality, this is not at all a matter of constriction and concealment. On the contrary, it is through the Name *HaShem* יהו"ה, that the Essential Self of *HaShem* יהו"ה, that is, “I-*Anochi*” אֲנִי, becomes “your God-*Elohei*” אֱלֹהֶיךָ.”

The same is true of the beginning of the verse, which states, “God-*Elohi*” אֱלֹהֵי מִי spoke all these utterances, to say.” This is to say that the use of the title “God-*Elohi*” אֱלֹהֵי מִי here, is not truly a matter of the might and restraint of concealment (*Tzimtzum*), but rather indicates the overpowering strength that comes from the Singular Preexistent Intrinsic and Essential Being of *HaShem* יהו"ה Himself, blessed is He.¹³⁵⁵

Now, this matter of the Essential Self of *HaShem* יהו"ה, that is, “I-*Anochi*” אֲנִי am “your God-*Elohei*” אֱלֹהֶיךָ, is brought about in each and every Jew. For, since the verse

¹³⁵² See Torah Ohr 79a; Torat Chayim Mishpatim 431b (296d); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1, The Gate of The Title (*Shaar HaKinuy*), that the title God-*Elohi*” אֱלֹהֵי מִי is of the root “strength-*Aleem*” אֱלִים, similar to the Talmudic dictum (Gittin 60b), “Whoever is stronger prevails-*Kol d’Aleem Gvar*” כָּל דְּאֵלִים גְּבִיר.”

¹³⁵³ That is, this refers to the lower Name *HaShem* יהו"ה, blessed is He, which refers to the revelation of the Name *HaShem* יהו"ה, blessed is He, in and through creation.

¹³⁵⁴ See Likkutei Torah, Beshalach 1a and elsewhere.

¹³⁵⁵ See Sefer HaMaamarim 5679 p. 448 and on.

states,¹³⁵⁶ “Face to face did *HaShem*-יהו"ה speak to you on the mountain,” and since each and every Jew bears the aspect of the Name *HaShem*-יהו"ה in his soul,¹³⁵⁷ therefore, it is through this aspect of the Name *HaShem*-יהו"ה of his soul, that he affects that the Essential Self of *HaShem*-יהו"ה, that is, “I-*Anochi*-אנכי” am “your God-*Elohei*”-אלהיך” meaning, the “strength and vitality” of each and every Jew.

This then, also explains the use of the word, “to say-*Leimor*-לאמר.” For, since the aspect of the Crown of Torah-*Keter Torah*-כתר תורה is specifically revealed through the matter of speech (*Dibur*), (as explained before), the verse therefore specifically uses the term, “to say-*Leimor*-לאמר,” which is the matter of speech (*Dibur*). Moreover, the speech is in a way of “to say-*Leimor*-לאמר,” meaning, “to repeat,” as in the verse,¹³⁵⁸ “My tongue shall respond with Your word,” like a person who “repeats after the reader.”¹³⁵⁹ In other words, speech in Torah brings about a total nullification of self-existence (*Bittul b'Metziyut*) to the Master of the will, blessed is He, because it is the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, that is, “I am who I am-*Anochi Mi SheAnochi*-אנכי מי שאנכי,” *HaShem*-יהו"ה Himself, blessed is He, who has become your strength and vitality!

¹³⁵⁶ Deuteronomy 5:4

¹³⁵⁷ See Likkutei Torah Re'eh 18a and on; Also see the later discourse entitled “*Re'eh*” of Shabbat Mevarchim Elul of this year 5713.

¹³⁵⁸ Psalms 119:172

¹³⁵⁹ See Torah Ohr, Yitro 67b, 109a; Likkutei Torah, Shir HaShirim 44b