

Discourse 33

*“Vayedaber... Anochi HaShem
And God spoke... I am HaShem”*

Delivered on the second day of Shavuot, 5722

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

1.

The verse states,⁹⁵⁸ “God spoke all these things to say: I am *HaShem*-יהו"ה your God” etc. Now, it states in Likkutei Torah on the Torah portion of Bamidbar⁹⁵⁹ that we must understand why the verse states, “God spoke all these things (*Et Kol HaDevarim HaEileh*-את כל הדברים האלה),” when it could simply have said, “God said, ‘I am *HaShem*-יהו"ה etc.”

We also must understand the meaning of the word “to say-*Leimor*-לאמר” which at first glance, makes no sense. That is, as the word “to say-*Leimor*-לאמר” is used in the Torah, it means “to say to another.” However, in regard to the Ten Commandments it cannot mean this, being that all six-hundred thousand Jews were present when the Torah was given at Mount Sinai and they all heard it themselves.

It also cannot be that the word “to say-*Leimor*-לאמר” refers to future generations. This is because it states in Pirkei d’Rabbi Eliezer⁹⁶⁰ that all future souls that are destined to be

⁹⁵⁸ Exodus 20:1-2

⁹⁵⁹ Likkutei Torah, Bamidbar 15c

⁹⁶⁰ Pirke d’Rabbi Eliezer, Ch. 41; Also see Midrash Shemot Rabba, Ch. 28; Midrash Tanchuma Pekudei 3, Nitzavim 3, and elsewhere.

created to the end of all generations (as well as souls from previous generations) were all present at Mount Sinai. This being so, what is the meaning of the word “to say-*Leimor*” “לאמר”?

Now, in Likkutei Torah there, it explains that the word “these-*Eileh*” “אלה” (of the phrase “these things-*HaDevarim HaEileh*” “הדברים האלה”) is instruction about something that is clearly seen and revealed, in an openly apparent way. This then, is the meaning of [the words], “All **these** things (*Et Kol HaDevarim HaEileh*” “את כל הדברים האלה”),” that is, it refers to all of Torah that is revealed in the Written Torah and in the Oral Torah, as well as what a seasoned Torah scholar is destined to introduce anew.⁹⁶¹ That is, “all these things (*Kol HaDevarim HaEileh*” “כל הדברים האלה”) were given at Mount Sinai when the Ten Commandments were said. However, the word “to say-*Leimor*” “לאמר,” refers⁹⁶² to the Ten Sayings (*Asarah Ma’amarot*” “עשרה מאמרות”) by which the world was created,⁹⁶³ in that they are sustained by the Ten Things (*Aseret HaDevarim*” “עשרת הדברים”) that include all of Torah.

This then, is the meaning of “God spoke all these things, saying.” That is, the Ten Commandments (which include “all these things,” meaning all the Torah revealed in the Written Torah and Oral Torah), is what sustains the Ten Sayings (*Asarah Ma’amarot*” “עשרה מאמרות”) (“saying-*Leimor*” “לאמר”) by which the world was created.

⁹⁶¹ See Talmud Bavli, Megillah 19b; Talmud Yerushalmi, Pe’ah 2:4; Midrash Shemot Rabba 47:1, and elsewhere.

⁹⁶² See Ohr HaTorah, Yitro p. 873; Vol. 8 p. 2,984 and on; Also see Likkutei Torah, Chukat 57c; Shir HaShirim 25c

⁹⁶³ Mishnah Avot 5:1

This is as our sages, of blessed memory, stated⁹⁶⁴ on the verse,⁹⁶⁵ “And there was evening and there was morning, the sixth day (*Yom HaShishi*-יום הששי).” They explained that because [“**the** sixth day-*Yom HaShishi*-יום הששי”] is written with the prefix letter *Hey*-ה, (indicating the known “sixth day”), therefore “This teaches that the Holy One, blessed is He, established a condition with the act of creation, and said; ‘If the Jewish people accept the Torah [on the sixth day of Sivan] you will exist etc.’” In other words, the entire act of creation (*Ma’aseh Bereishit*) depends and hinges upon the sixth of Sivan, on which the Torah was given, by which the entire act of creation (*Ma’aseh Bereishit*) is sustained.

This is the meaning of what our sages,⁹⁶⁶ of blessed memory, said on the verse,⁹⁶⁷ “Each ladle was ten, ten (*Asarah Asarah*-עשרה עשרה) of the sacred *shekel*,” that this [doubled terminology] refers to the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) and the Ten Sayings (*Asarah Ma’amarot*-עשרה מאמרות) by which the world was created, which are aligned corresponding to each other, and that through the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות), the Ten Sayings (*Asarah Ma’amarot*-עשרה מאמרות) are sustained.

This is also why the Torah was specifically given below, as in Moshe’s retort⁹⁶⁸ to the ministering angels who argued,⁹⁶⁹ “Set Your majesty over the heavens,” to which he responded,

⁹⁶⁴ Talmud Bavli, Shabbat 88a; Also see Rashi to Genesis 1:31

⁹⁶⁵ Genesis 1:31

⁹⁶⁶ Zohar III 11b and on; See Pardes Rimmonim, Shaar 2, Ch. 3

⁹⁶⁷ Numbers 7:86

⁹⁶⁸ Talmud Bavli, Shabbat 88b

⁹⁶⁹ Psalms 8:2

“Did you descend to Egypt... is there an evil inclination amongst you?” For, since Torah is what sustains all worlds, it therefore was specifically given below in this world, for through this, sustainment is given to all the worlds. This is analogous⁹⁷⁰ to strengthening a building. It is specifically strengthened at its base, and this strengthens and sustains the entire building.

2.

Now, we must better understand the difference between the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) and the Ten Sayings (*Asarah Ma'amarot*-עשרה מאמרות) by which the world was created, and how the difference is so great that the Ten Sayings must specifically receive their sustainment from the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות), even though both are rooted above and descended below etc.⁹⁷¹

To explain, Torah is the Wisdom-*Chochmah* of the Holy One, blessed is He, and is rooted in [the word], “I-*Anochi*-אנכי,”⁹⁷² [which is an acronym for] “I have put My soul into My writings-*Ana Nafshi Katavit Yahavit* יהבית כתבתי.” From there it went and descended from level to level etc., until it manifested in combinations of physical letters of ink on parchment in the Written Torah, and similarly with the Oral Torah. For, Torah “is not in the heavens,”⁹⁷³ but comes in a

⁹⁷⁰ Torah Ohr, Bereishit 4a

⁹⁷¹ Similarly see the discourse entitled “v’Hayah Emunat Itecha” 5652, toward the end of the discourse (Sefer HaMaamarim 5652 p. 52).

⁹⁷² Exodus 20: 2

⁹⁷³ Deuteronomy 30:12; Bava Metziya 59b

way of inner manifestation (*Hitlabshut*) specifically in the intellect (*Sechel*) of the soul as it is in the physical brain.

[From there it descends] to the letters of speech which emerge from the five sources of speech [in the mouth]. This is because relative to the letters of thought (*Machshavah*), the letters of speech are called action (*Ma'aseh*).⁹⁷⁴ In other words, the Torah descended to this physical world of Action (*Asiyah*), and even in this world itself, it descended to the aspect of action (*Ma'aseh*), as ink on parchment and as letters of speech (*Dibur*). Moreover, it descended so far that it even manifests in the false arguments of human intellect, indicating the greatness of the descent, so much so, that it can become something separate etc.

The same is so of the Ten Sayings (*Asarah Ma'amarot*) by which the world was created, the first of which is, “In the beginning-*Bereishit* בראשית,”⁹⁷⁵ [as it states],⁹⁷⁶ “In the beginning-*Bereishit* בראשית’ is also a [creative] Saying.” As known,⁹⁷⁷ there are several explanations of this; that “*Bereishit*-בראשית” means “with Wisdom-*b’Chochmeta* בחוכמתא,”⁹⁷⁸ or that “*Bereishit*-בראשית” means “Preceding-*B’Kadmin*-

⁹⁷⁴ See Talmud Bavli, Bava Metziyah 90b; Sanhedrin 65a

⁹⁷⁵ Genesis 1:1

⁹⁷⁶ Talmud Bavli, Rosh HaShanah 32a; Talmud Bavli, Megillah 21b

⁹⁷⁷ See Maamarei Admor HaZaken 5562 Vol. 1, p. 185 and on; Vol. 2 p. 432 and on; Discourse entitled “*Vayedaber Elokim*” 5728 Ch. 2 (Torat Menachem, Sefer HaMaamarim Sivan p. 327); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 8.

⁹⁷⁸ Targum Yerushalmi to Genesis 1:1

בְּקֶדְמִין⁹⁷⁹ this being the aspect of the Crown-*Keter*, which transcends Wisdom-*Chochmah*.⁹⁸⁰

Even higher than this the verse states,⁹⁸¹ “Whatever *HaShem*-יהו"ה desired (*Chafetz*-חפץ) He did,” referring⁹⁸² to the way the worlds are brought into being from *HaShem*’s-יהו"ה desire called “*Chefetz*-חפץ,” which is higher than His desire called “*Ratzon*-רצון.”⁹⁸³

Higher still, the root of novel being is from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. For, as explained in Iggeret HaKodesh,⁹⁸⁴ “the Essential Self of the Singular Preexistent Emanator, blessed is He, whose existence is Intrinsic to Him and is not caused by any cause that precedes Him, Heaven forbid to think so, it solely is in His singular power and ability to bring the existence of something from absolute nothingness and zero etc.”

In other words, the root of the Ten Sayings (*Asarah Ma’amarot*) by which the word was created, is from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, just like the Torah, only that they chained down and descended through many levels until they could bring novel creations into being.

⁹⁷⁹ Targum Onkelus to Genesis 1:1

⁹⁸⁰ See Likkutei Torah, Bamidbar 13a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 8 *ibid*.

⁹⁸¹ Psalms 135:6

⁹⁸² See the discourse entitled “*Kol Asher Chafetz*” 5641, and “*Mah Rabu*” 5644 (printed in Kuntres Bar Mitzvah 5653 (Kehot 5760)); Sefer HaMaamarim 5646 p. 402, and elsewhere.

⁹⁸³ See Likkutei Torah, Shir HaShirim 28d, 33d

⁹⁸⁴ Tanya, Iggeret HaKodesh, Epistle 20 (130b)

This being so, it is not understood what the difference is between the Ten Sayings (*Asarah Ma'amarot*-עשרה מאמרות) and the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות), so much so, that the Ten Sayings (*Asarah Ma'amarot*) are specifically sustained by the Ten Commandments (*Aseret HaDibrot*).

However, the explanation⁹⁸⁵ is that Torah is called “The Torah of Truth-*Torat Emet*-תורת אמת.”⁹⁸⁶ About the word “Truth-*Emet*-אמת” Talmud Yerushalmi states,⁹⁸⁷ “The signet of the Holy One, blessed is He, is Truth-*Emet*-אמת.” This is because the word “Truth-*Emet*-אמת” consists of three letters. Its letter *Aleph*-א is the first letter (*Otiyot*) of the *Alef-beit*, its letter *Mem*-מ is the middle letter of the *Alef-beit*, and its letter *Tav*-ת is the last letter of the *Alef-beit*.⁹⁸⁸

This is similar to the verse that states,⁹⁸⁹ “Thus said *HaShem*-יהו"ה, King of Israel, and its Redeemer, *HaShem* of Legions-*HaShem Tzva* 'ot-צבאות-יהו"ה; I am first, and I am last, and besides Me there is no God.” That is, the matter of “Truth-*Emet*-אמת” is such that on all levels it is equal from beginning to end with utterly no change.

In other words,⁹⁹⁰ Truth (*Emet*-אמת) is not just the opposite of the false (*Sheker*-שקר), but it also never ceases, and is the opposite of that which disappoints and fails, such as a

⁹⁸⁵ Also see Sefer HaMaamarim 5652 *ibid.* p. 54

⁹⁸⁶ Talmud Yerushalmi, Rosh HaShanah 3:8, and elsewhere.

⁹⁸⁷ Talmud Yerushalmi, Sanhedrin 1:1; Midrash Devarim Rabba 1:10

⁹⁸⁸ Midrash Bereshit Rabba 81:2 – אֲבִיגַד הַיּוֹחֵחַ טִיכָךְ לִי מִן הַיּוֹחֵחַ עֲפִי צִיָּקָר שִׁתִּי –

⁹⁸⁹ Isaiah 44:6

⁹⁹⁰ Also see Sefer HaMaamarim 5635 Vol. 2, p. 299 and on; 5656 p. 256 and on; Also see the notes of the Rebbe Rashab to the discourse entitled “*Patach Eliyahu*” 5658 (p. 42 and on); Kuntres U'Maayon 2:2.

river whose waters fail.⁹⁹¹ That is, even though they currently have existence, nonetheless, over the course of time they change and cease etc.⁹⁹² This itself indicates that even now, they are not true. This is because truth is a matter that never changes and is sustained eternally.

This then, explains how the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) sustain the Ten Sayings (*Asarah Ma'amarot*-עשרה מאמרות) by which the world was created. That is, since Torah is the unchanging Truth (*Emet*-אמת), therefore sustainment is drawn to the Ten Sayings (*Asarah Ma'amarot*) through it. For, what sustains them is the matter of Truth (*Emet*-אמת), which is [eternal and is] the opposite of change.

This likewise is the meaning of the verse,⁹⁹³ “*HaShem* is true to the world-*Emet HaShem Le'Olam* לעולם יהוה.”⁹⁹⁴ For, since, in and of itself, the world (*Olam*-עולם) has nothing to sustain it, it therefore is necessary to draw “The truth of *HaShem* to the world-*Emet HaShem LeOlam* לעולם יהוה,” so that it is sustained. This drawing down is specifically through Torah, which is called “The Torah of Truth-*Torat Emet* תורת אמת.”

This then, is the superiority of the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) over and above the Ten Sayings (*Asarah Ma'amarot*-עשרה מאמרות) by which the world was

⁹⁹¹ Mishnah Parah 8:9; Also see Likkutei Sichot Vol. 15 p. 427

⁹⁹² Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

⁹⁹³ Psalms 117:2

⁹⁹⁴ Though normally the word “*LeOlam* לעולם” of this verse would be “eternal,” so that it reads, “The truth of *HaShem* יהוה is eternal,” here the word “*Olam* לעולם” also means “world.”

created. For, even though the Ten Sayings (*Asarah Ma'amarot*) are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, as explained before, nevertheless, they chained down from level to level, to the point that they changed from how they are in their root, which is why they come to be the existence of a separate "something" (*Yesh Nifrad*) that conceals its source etc. This comes about from the matter of change. In contrast, this is not so of Torah, which is drawn below as it is Above,⁹⁹⁵ this being the matter of Truth (*Emet*-אמת). Thus, the world is sustained specifically from Torah.

3.

However, we still must better understand why the Ten Sayings (*Asarah Ma'amarot*), which are rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He, descend in a way undergoing change, and why only the Torah is the aspect of Truth (*Emet*-אמת), and is drawn below as it is Above.

This can be understood based on the explanation before⁹⁹⁶ about the distinction there is between souls and angels.⁹⁹⁷ That is, the souls are called "walkers-*Mehalchim*-מהלכים," whereas angels are called "the ones who stand-

⁹⁹⁵ Also see *Hemshech* 5672 Vol. 2, p. 741 and on; Discourse entitled "*Karov HaShem – HaShem* is close to all who call Him," 5718, translated in *The Teachings of The Rebbe* 5718 Vol. 2 (Sefer HaMaamarim 5718 p. 231 and on); Discourse entitled "*Vayedaber Elokim*" 5730 (Sefer HaMaamarim 5730 p. 238 and on, p. 244 and on); Discourse entitled "*v'Nachah*" 5731 (Sefer HaMaamarim 5731 p. 455 and on), and elsewhere.

⁹⁹⁶ In the discourse entitled "*Tze'enh u'Re'enh* – Go out and see," of the first day of Shavuot of this year, 5722, Discourse 32.

⁹⁹⁷ Also see Sefer HaMaamarim 5652 *ibid.* p. 53.

Omdeem-עומדים.” Now, souls also have the matter of “standing” (*Amidah*-עמידה), and this is true not only of souls as they are above [before coming down] about whom the verse states,⁹⁹⁸ “As *HaShem*-יהו"ה lives, before whom I stood,” but even upon their descent and manifestation below they also have a matter of “standing-*Amidah*-עמידה.” That is, when one’s service of *HaShem*-יהו"ה, blessed is He, accords to reason and intellect, he is in a state of “standing” (*Amidah*-עמידה). For, even though when serving *HaShem*-יהו"ה, blessed is He, with reason and intellect, there also are many ascents, nonetheless, it all is called “standing” (*Amidah*-עמידה).

This is similar to the ascents in [learning] a matter of intellect, in that “days speak, and many years teach wisdom.”⁹⁹⁹ Even though there are many ascents in this, nevertheless, all the ascents are within the intellectual matter itself, the totality of which is in a way that one grasps its extremities.¹⁰⁰⁰

This is to such an extent that even in the aspect of Wisdom-*Chochmah*, which is the beginning of the matter of intellect and only is the aspect of the point (*Nekudah*), the matter then branches out specifically in a way of the understanding and comprehension of its extremities, this being a matter of measure and limitation. Thus, even the substance of the aspect of Wisdom-*Chochmah* is limited. Therefore, although there are many ascents in the intellect, nevertheless, since the general matter of intellect is that of measure and limitation, all its ascents are called “standing-*Amidah*-עמידה.”

⁹⁹⁸ Kings I 17:1

⁹⁹⁹ Job 32:7

¹⁰⁰⁰ See *Hemshech* 5672 Vol. 1, p. 508

The same is likewise so when serving *HaShem*-יהו"ה, blessed is He, in a way that accords to reason and intellect, [which are the aspects of] "with all your heart and with all your soul."¹⁰⁰¹ That is, even when one's service of *HaShem*-יהו"ה, blessed is He, is in a way of ascent of "going from strength to strength,"¹⁰⁰² until its ultimate perfection, nevertheless, it is called "standing" (*Amidah*-עמידה).

This is why the angels are called "those who stand-*Omdeem*-עומדים." For, even though they have many ascents, which is why they are called "birds-*Otot*-עופות," as in the verse,¹⁰⁰³ "And birds that fly (*v'Of Ye'ofeif*-ועוף יעופף)," which our sages, of blessed memory, taught¹⁰⁰⁴ refers to [the angels] Michael and Gavriel, [and that],¹⁰⁰⁵ "Michael [arrives at his destination] in one (flight)," even so, since the general totality of their service of *HaShem*-יהו"ה, blessed is He, is according to reason and intellect, therefore, their "going" and ascending from level to level is that each level relates to the level that preceded it.

In other words, even when they ascend from one level to the next level, it is in a way that the second level has a measure of relationship to the level that preceded it. The same is so when they ascend to the third level, that it has a measure of relationship to the second level, in that it is not possible for them to skip to a level that has no relation to the level preceding it. This is because the general matter of intellect (*Sechel*) is

¹⁰⁰¹ Deuteronomy 6:5

¹⁰⁰² Psalms 84:8

¹⁰⁰³ Genesis 1:20

¹⁰⁰⁴ Zohar III 26b

¹⁰⁰⁵ Talmud Bavli, Brachot 4b (and Rashi there); Zohar III 229b

specifically the matter of grasp, which is the very opposite of a leap (*Dilug*).

We thus find that even at their ultimate level of ascent, they remain in the same category of relationship to the level where they began their service of *HaShem*-יהו"ה, blessed is He. This matter is called "standing-*Amidah*-עמידה," being that all the ascents have a measure of relationship to the first level, since they never completely left it.

Rather, when souls are called "walkers-*Mehalchim*-מהלכים," this is out of serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect. This service of *HaShem*-יהו"ה, blessed is He, is "with all your being" (*Bechol Me'odecha*-בכל מאדך), which does not stem from intellect (*Sechel*), but from the point of the *Chayah* level [of the soul], or from the point of the *Yechidah* level [of the soul].

Through this a person completely leaves the parameters and measure of the preceding level, which is why it is called "walking" (*Hiluch*-הילוך). This is because it is not in a way of relationship and gradation, but is in a way of a leap (*Dilug*). This form of serving *HaShem*-יהו"ה, blessed is He, is specifically present in souls, rather than angels.

The reason that service of *HaShem*-יהו"ה, blessed is He, in a way of "walking" (*Hiluch*-הילוך) is specifically present in souls rather than angels, is because souls are rooted in the inner aspect (*Pnimiyyut*) [of *HaShem*'s-יהו"ה Godliness], whereas the angels are rooted in the external aspect (*Chitzoniyyut*).¹⁰⁰⁶

¹⁰⁰⁶ See Likkutei Torah, Parshat Re'eh 26c and on; Drushei Yom HaKippurim 70c; Biurei HaZohar of the Mittler Rebbe 114d and on; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part Three, Gate Two, section entitled "The Existence of Man," and on.

Now, the difference between the externality (*Chitzoniyut*) and the innerness (*Pnimiyut*) is that when the externality (*Chitzoniyut*) is drawn down, it changes. However, this is not so of the innerness (*Pnimiyut*), which does not change, and is the inner aspect (*Pnimiyut*) wherever it is found.¹⁰⁰⁷

In other words, even though due to matters that are external to him he descends from level to level, nonetheless, the descent is only in matters that are external to him, whereas in the essence of his being, his innerness (*Pnimiyut*) remains constant, without undergoing change whatsoever, such that even in his most ultimate descent he literally is equal to how he was at his beginning.

This may be understood based on the explanation in Likkutei Torah on the Torah portion of Bamidbar,¹⁰⁰⁸ about the difference between Torah and *mitzvot*, that this is similar to the difference between the blood and limbs of the body. That is, the *mitzvot* are compared to the limbs, in which there are differences and changes. For, the beginning of the limbs is the brain in the head, and from the brain in the head there is a chaining down until the heel of the foot, which in Avot d'Rabbi Nathan¹⁰⁰⁹ is called “the angel of death in man.”

In contrast, Torah is compared to blood, and as the verse states, “the blood is the soul,”¹⁰¹⁰ in that it is equal in all the limbs. For, even the blood that is in the heel is the vitality of the soul, and the fact that the heel is called “the angel of death

¹⁰⁰⁷ See Biurei HaZohar of the Mittler Rebbe ibid.

¹⁰⁰⁸ Likkutei Torah, Bamidbar 13a

¹⁰⁰⁹ Avot d'Rabbi Nathan, end of Ch. 31

¹⁰¹⁰ Deuteronomy 12:23

in man” is only in relation to his other limbs. However, in regard to the blood that is in the heel, it too is alive etc.¹⁰¹¹

The same is so of the difference between the souls and the angels. That is, wherever the root of souls and angels is discussed, the souls are the inner aspect (*Pnimiyut*) and the angels are the external aspect (*Chitzoniyut*).¹⁰¹² In other words, when discussing the aspect of the vessels (*Keilim*), the angels are rooted in the external aspect of the vessels (*Chitzoniyut HaKeilim*) whereas the souls are rooted in the inner aspect of the vessels (*Pnimiyut HaKeilim*).

Higher still, the angels are rooted in the aspect of the vessels (*Keilim*), whereas the souls are rooted in the aspect of the light (*Ohr*), since the light (*Ohr*) is inner (*Pnimiyut*) to the vessels (*Keilim*). That is, this is like the blood in relation to the limbs, in that the limbs are like the vessels (*Keilim*), whereas the blood is like the light (*Ohr*).

Thus, since the root of the souls is in the inner aspect (*Pnimiyut*), which does not undergo change and is drawn to all places equally, therefore souls have the matter of “walking” (*Hiluch*-הלוך) in a limitless way.

In this way, we can also understand the difference between the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) and the Ten Sayings (*Asarah Ma'amarot*-עשרה מאמרות) by which the world was created. That is, the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) are the inner aspect (*Pnimiyut*), whereas the Ten Sayings (*Asarah*

¹⁰¹¹ There is a small portion of the discourse missing at this juncture.

¹⁰¹² See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part Three, Gate Two, section entitled “The Existence of Man,” *ibid*.

Ma'amarot-מאמרות (עשרה) are the external aspect (*Chitzoniyut*).¹⁰¹³

This is because *HaShem*'s-ה"ה intention in creating was for the sake of Torah. This is as our sages, of blessed memory, said,¹⁰¹⁴ “‘In the beginning-*Bereishit* בראשית – means for the sake of the Torah, which is called ‘the beginning-*Reishit* ראשית.’” Therefore, the Ten Sayings (*Asarah Ma'amarot*-מאמרות-עשרה) by which the world was created, are the external aspect (*Chitzoniyut*) in which there are changes from how they are in their root, similar to the limbs, in which there are changes all the way to the heel of the foot, the aspect of which is the opposite of vitality and life etc.

In contrast, this is not so of the Ten Commandments (*Aseret HaDibrot*-הדברות-עשרת), which are the inner aspect (*Pnimityut*) in which there are no changes. Because of this, specifically the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) give sustainment to the Ten Sayings (*Asarah Ma'amarot*-מאמרות-עשרה) by which the world was created.

4.

This is also the meaning¹⁰¹⁵ of the verse,¹⁰¹⁶ “The faith of your times will be the strength of your salvations, wisdom and knowledge; fear of *HaShem*-ה"ה, that is His treasure!”

¹⁰¹³ See Maamarei Admor HaEmtz'ae, Devarim Vol. 1, p. 280; *Hemshech* 5672 Vol. 1, Ch. 114.

¹⁰¹⁴ Rashi to Genesis 1:1

¹⁰¹⁵ See the discourse entitled “*V'Hayah Emunat Itecha*” 5652 *ibid.* (Sefer HaMaamarim 5662 p. 36 and on); Also see the discourse by this title in Ohr HaTorah, Shavuot p. 68 and on, p. 83.

¹⁰¹⁶ Isaiah 33:6

Radak explains that the word “the faith of-*Emunat*-אמונת” indicates sustainment (*Kiyum*-קיום), as in the verse,¹⁰¹⁷ “I will affix him as a peg in a **secure** place (*Makom Ne’eman*-מקום נאמן).” In other words, “the sustainment of your times and the strength of your salvations” come through engaging in “wisdom, knowledge, and fear of *HaShem*-יהוה,” which are the three matters of Torah.

That is, wisdom-*Chochmah* refers to the Written Torah and Knowledge-*Da’at* refers to the Oral Torah, as the verse states,¹⁰¹⁸ “For *HaShem*-יהוה grants wisdom-*Chochmah*, from His mouth [comes] knowledge-*Da’at* and understanding-*Tevunah*.” The words, “*HaShem*-יהוה grants wisdom-*Chochmah*” refer to the Written Torah, the words, “From His **mouth** comes knowledge-*Da’at* and understanding-*Tevunah*” refer to the Oral Torah.¹⁰¹⁹ (This is because Knowledge-*Da’at* is the matter of the leaning¹⁰²⁰ [of the intellect] to come to a decisive *Halachic* ruling, this being the matter of the Oral Torah.)

The words, “The fear of *HaShem*-יהוה, that is his treasure!” refer to the Torah teachings of Aggadah. This is as Avot d’Rabbi Nathan states,¹⁰²¹ “Whosoever learns *Halachot* (Torah law) but does not study the Torah teachings of Aggadah, has not tasted the fear of sin etc.”

¹⁰¹⁷ Isaiah 22:23

¹⁰¹⁸ Proverbs 2:6; See Midrash Shemot Rabba 41:3

¹⁰¹⁹ See Ohr HaTorah, Na”Ch to Proverbs 2:6 (Vol. 1, p. 550)

¹⁰²⁰ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, and elsewhere.

¹⁰²¹ Avot d’Rabbi Nathan Ch. 29

Through these three matters in Torah, (Wisdom-*Chochmah*, Knowledge-*Da'at*, and the fear of *HaShem*-יהו"ה, these being the Written Torah, the Oral Torah, and the teachings of Aggadah), “the faithfulness of your times will be the strength of your salvations,” is caused to be, that peace and salvations will be sustained in all “your times.”

The explanation is that “your times-*Itecha*-עֵתֶיךָ” is the matter of change (which itself is the matter of time), as Kohelet said, there are twenty-eight times,¹⁰²² fourteen are good, and fourteen are their opposites, including “a time **to speak** and a time to be silent from speaking.”¹⁰²³

The word “to speak-*Ledaber*-לְדַבֵּר” refers to the Ten Sayings (*Asarah Ma'amarot*) by which the world is created, and there is “a time to speak and a time to be silent from speaking.” That is, there could be such a weakening of the Ten Sayings (*Asarah Ma'amarot*), until they completely cease, Heaven forbid. To bring sustainment to the world, this being the matter of “the faithfulness of your times,” this comes about through Torah, that is, “Wisdom-*Chochmah*, Knowledge-*Da'at*, and fear of *HaShem*-יהו"ה.”

This is similar to the explanation above (in chapter one) on [the verse],¹⁰²⁴ “Each ladle was ten, ten (*Asarah Asarah*-עֶשְׂרֵה עֶשְׂרֵה) of the sacred *shekel*,” that through the Ten Commandments (*Aseret HaDibrot*-הַדְּבָרוֹת), (which include all matters of Torah), sustainment is given to the Ten Sayings (*Asarah Ma'amarot*-מֵאֲמָרוֹת) by which the world

¹⁰²² Ecclesiastes 3:2-8

¹⁰²³ See Ecclesiastes 3:7

¹⁰²⁴ Numbers 7:86

is created, so that “the truth of *HaShem* [is drawn] to the world-*Emet HaShem LeOlam* אמת יהוה לעולם.”

Another explanation of the verse, “the faithfulness of your times etc.,” is as Rashi explains, “be faithful to your Creator in regard to the times He set for you to separate the *Terumot* and tithes (*Ma’asrot*), the gleanings (*Leket*), the forgotten sheaves (*Shichechah*), and the corner of the field (*Pe’ah*), to leave them for the poor; to observe years of release and jubilee years in their time; this shall be the strength of your salvations, wisdom and knowledge.”

Now, at first glance it is not understood what the relationship there is fulfilling these *mitzvot*, that specifically through them, the matter of wisdom-*Chochmah* and knowledge-*Da’at* etc., will be.

However, the explanation is that the matter of Torah in general, depends on fulfilling the *mitzvot* in action, specifically by way of deed and force. For there to be the drawing down of Torah below, as in [Moshe’s retort to the angels], “Did you descend to Egypt. Is there an evil inclination amongst you,” the matter of giving precedence to “We will do” (*Na’aseh*-נעשה) over “We will hear” (*Nishma*-נשמע) was necessary.¹⁰²⁵

“We will hear” (*Nishma*-נשמע) refers to studying Torah with understanding and comprehension, whereas “We will do” (*Na’aseh*-נעשה) specifically refers to fulfilling the *mitzvot* by way of force and accepting of the yoke of Heaven upon oneself. This is like the teaching that,¹⁰²⁶ “Action is greater,” and is like the superiority of the feet, in that the feet uphold the head, as

¹⁰²⁵ Talmud Bavli, Shabbat 88a

¹⁰²⁶ Talmud Bavli, Kiddushin 40b; Bava Kamma 17a

the verse states,¹⁰²⁷ “Six hundred thousand foot [soldiers] are the people in whose midst I am,” that specifically through the aspect of the “feet” there is a drawing down of “in whose midst I am-*Anochi b’Keerbo*-אנכי בקרבו.”¹⁰²⁸ This is because of the [principle that] whatever is higher descends further down.¹⁰²⁹

It therefore is specifically through action (*Ma’aseh*) that we draw down the Simple Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, Himself, blessed is He, by which the Torah is drawn down below. This is also why generally, fulfilling the *mitzvot* should (not be out of intellect, but) specifically out of accepting the yoke of *HaShem*’s-יהו"ה Kingship upon oneself.

This is as stated in Likkutei Torah,¹⁰³⁰ “Even if *HaShem*-יהו"ה had commanded us to chop wood [we would do so] etc.” For, even though contemplation (*Hitbonenut*) and the study of Torah are necessary, nevertheless, after all the contemplation, comprehension and serving *HaShem*-יהו"ה, blessed is He, “with all your heart and with all your soul,”¹⁰³¹ the *mitzvot* must specifically be fulfilled by way of force and accepting the yoke, this being serving *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me’odacha*-בכל מאדך)” meaning,¹⁰³² “With every measure (*Midah*-מדה) that He measures out (*Moded*-מודד) to you,” up to the explanation that

¹⁰²⁷ Numbers 11:21

¹⁰²⁸ See Torah Ohr, Bereishit 1b; Sefer HaMaamarim 5632 Vol. 1, p. 83 and elsewhere; Also see the Sichot before the discourse, Ch. 13 and on (Torat Menachem Vol. 34 p. 31 and on).

¹⁰²⁹ See Shaarei Orah, Shaar HaPurim 58a and on; 65a and on, and elsewhere.

¹⁰³⁰ Likkutei Torah, Shlach 40a

¹⁰³¹ Deuteronomy 6:5

¹⁰³² Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Sifri and Rashi to Deuteronomy 6:5 *ibid*.

“the word ‘exceedingly-*Me’od*-מאד’ means the angel of death.”¹⁰³³

Moreover, one must affect the matter of self-restraint (*Itkafiya*) in this, to the point of self-transformation (*It’hapcha*). This specifically brings about the matter of “with all your being” (*Bechol Me’odacha*-בכל מאדך), in a way that transcends measure and limitation.

This then, is the explanation of Rashi on the verse, “The faithfulness of your times etc.” That is, through the *mitzvot* of gleanings (*Leket*), forgotten sheaves (*Shichechah*), the corner of the field (*Pe’ah*), *Terumot* and tithes (*Ma’asrot*), Wisdom-*Chochmah* and Knowledge-*Da’at* are brought about. This is explained in the continuation to the discourse entitled “*VeHayah Emunat Itecha*,”¹⁰³⁴ that the superiority of these *mitzvot* is that since one must give nearly a quarter, they therefore require great self-restraint (*Itkafiya*), and their fulfillment is (not according to intellect, but) stems from faith (*Emunah*-אמונה), this being the meaning of “the faithfulness of your times (*Emunat Itecha*-אמונת עתך) etc.” This is like the teaching of our sages, of blessed memory,¹⁰³⁵ “One has faith (*Emunah*-אמונה) in the “Source of the Worlds” and sows [his crop],” specifically with faith (*Emunah*-אמונה).

This is similar to the explanation in Tanya¹⁰³⁶ about the great elevation of the *mitzvah* of charity (*Tzedakah*), in that it is

¹⁰³³ Midrash Bereishit Rabba 9:10; Torah Ohr, No’ach 9a, and elsewhere.

¹⁰³⁴ See the discourse entitled “*uLehavin b’Tosefet Biur Pirush Rashi*” in Sefer HaMaamarim 5652 *ibid.* p. 57 and on.

¹⁰³⁵ See Tosefot entitled “*Emunat*” in Talmud Bavli, Shabbat 31a, citing Talmud Yerushalmi.

¹⁰³⁶ Tanya, Likkutei Amarim, Ch. 37 (48b)

equivalent to all the *mitzvot*,¹⁰³⁷ and in general, all the *mitzvot* are called “charity-*Tzedakah*-צדקה,”¹⁰³⁸ because there is a great degree of self-restraint (*Itkafiya*) in it.

This is also why the holidays, called the three pilgrimage festivals (*Shalosh Regalim*), were established to be tied to the times when the grain is ready.¹⁰³⁹ That is, Pesach is in the springtime, as the verse states,¹⁰⁴⁰ “You shall observe the Festival of *Matzot*... at the appointed time of the springtime month,” about which Rashi explains, “It is the month when the grain becomes full in its state of ripeness etc.” Likewise, Shavuot is “the Harvest Festival” (*Chag HaKatzir*-חג הקציר),¹⁰⁴¹ and Sukkot is “The Ingathering Festival” (*Chag HaAseef*-חג האסיף).¹⁰⁴²

Now at first glance, the relationship is between the holidays and the readiness of the grain, is not understood. However, the explanation is that the general drawing down of Torah is tied to physically fulfilling the *mitzvot*, specifically by way of force and action, which is particularly emphasized in those *mitzvot* that are tied to the readiness of the grain, as explained above. That is, this is the meaning of the verse, “The faithfulness of your times etc.,” that due to the great elevation of the self-restraint (*Itkafiya*) required in specifically fulfilling these *mitzvot*, through them there is a drawing down of the aspects of Wisdom-*Chochmah* and Knowledge-*Chochmah* etc.

¹⁰³⁷ Talmud Bavli, Bava Batra 9a; Talmud Yerushalmi Pe’ah 1:1

¹⁰³⁸ Torah Ohr, Mikeitz 38c, 42c; Likkutei Torah, Shir HaShirim 44c and elsewhere.

¹⁰³⁹ Also see Ohr HaTorah, Shavuot p. 77

¹⁰⁴⁰ Exodus 23:15

¹⁰⁴¹ Exodus 23:16

¹⁰⁴² Exodus 23:16 *ibid*.

Based on this, it is understood that the two explanations of the verse, “The faithfulness of your times etc.,” are intertwined and related to each other. That is, there first must be the drawing down of Torah through fulfilling the *mitzvot* in a way of self-restraint (*Itkafiya*). This is like Rashi’s explanation, that through fulfilling the above-mentioned *mitzvot*, there is a drawing down of Wisdom-*Chochmah* and Knowledge-*Da’at* etc. Then, after the Torah is drawn down in the world, the sustainment of the world is also caused, like the Radak’s explanation. That is, through Wisdom-*Chochmah* and Knowledge-*Da’at* etc., the sustainment of peace and salvation is caused to be at all times.

This then, is the matter of the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות), which bring about the sustainment of the Ten Sayings (*Asarah Ma’amarot*-עשרה מאמרות) by which the world is created. This is because the elevation and superiority of the Torah, in that it is the inner aspect (*Pnimiyyut*), which is drawn below as it is above, as explained at length above.

5.

This is also the meaning of the verse,¹⁰⁴³ “And as for **me**, may my prayer to You, *HaShem*-יהוה, be at an auspicious time; O’ God, in Your abundant kindness, answer me with the truth of Your salvation.” We recite this verse during the

¹⁰⁴³ Psalms 69:14

Shabbat Minchah prayer,¹⁰⁴⁴ which is the time of “the desire of all desires” (*Ra’ava d’Ra’avin*).¹⁰⁴⁵

The explanation is that the word, “me-*Ani*-אני” indicates the matter of revelation (*Giluy*). For, even though the word, “me-*Ani*-אני” shares the same letters is “nothingness-*Ayin*-אין,” referring to the aspect of the Crown-*Keter*, which transcends grasp and comprehension,¹⁰⁴⁶ nonetheless, the permutation (*Tziruf*) “me-*Ani*-אני,” indicating revelation (*Giluy*), refers to the *Sefirah* of Kingship-*Malchut*.¹⁰⁴⁷ This is because “The Uppermost Crown (*Keter Elyon*) is the Crown of Kingship-*Keter Malchut*,”¹⁰⁴⁸ only that the Crown-*Keter* is the aspect of the Godly “nothingness-*Ayin*-אין,” however, as it is drawn down in Kingship-*Malchut*, it is the aspect of “me-*Ani*-אני.”

Now, the meaning of the verse, “And as for me-*vaAni*-ואני, may my prayer to You, *HaShem*-יהו” etc.,” is that it refers to the bond between the aspect of Kingship-*Malchut* and *HaShem*-יהו”ה. This is because the word “my prayer-*Tefilati*-תפילתי” is of the same root as in the verse,¹⁰⁴⁹ “By the bonds (*Naftulei*-נפתולי) of God I have been bound (*Niftalti*-נפתלי),” indicating the matter of bonding.

¹⁰⁴⁴ Tur, Shulchan Aruch, and the Alter Rebbe’s Shulchan Aruch, Orach Chayim 92:3.

¹⁰⁴⁵ See Zohar III 129a (Idra Rabba); Also see Ohr HaTorah, Yahal Ohr to Tehillim p. 249 and on.

¹⁰⁴⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*), section on the term “Something-*Yesh*-ש” and Gate Ten (*Keter*), section on the term “Nothing-*Ayin*-אין,” and elsewhere.

¹⁰⁴⁷ See Zohar III 49b; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Pri Etz Chayim, introduction to Shaar HaTefillah, and elsewhere.

¹⁰⁴⁸ Introduction to Tikkunei Zohar 17a

¹⁰⁴⁹ Genesis 30:8 and Rashi there; Torah Ohr, Terumah 79d and on; Sefer HaMaamarim 5709 p. 79, and elsewhere.

That is, the aspect of Kingship-*Malchut* (“me-*Ani*-אני”) bonds with the aspect of *HaShem*-יהוה, this being the matter of [the teaching], “The lower flame constantly yearns for the Upper Flame and is not quieted.”¹⁰⁵⁰ It is through this that the “auspicious time-*Et Ratzon*-עת רצון,” is caused, which is the bond of the matter of time (*Et*-עת), which is the aspect of Kingship-*Malchut*¹⁰⁵¹ with the aspect of “desire-*Ratzon*-רצון,” which is the aspect of the light of *HaShem*-יהוה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), this being the Name *HaShem*-יהוה.¹⁰⁵²

Now, in this itself there are various levels. For, as known, every single day there is an auspicious time (*Et Ratzon*-עת רצון), such as the time of the midnight prayer (*Tikkun Chatzot*),¹⁰⁵³ until the highest level of auspicious time (*Et Ratzon*-עת רצון), this being the aspect of “the desire of all desires” (*Ra’ava d’Ra’avin*).

This brings about the continuation [of the verse], “O’ God-*Elohi*”m-אלהי”ם, in Your abundant kindness.” That is, even *HaShem*’s-יהוה title God-*Elohi*”m-אלהי”ם,¹⁰⁵⁴ which is the

¹⁰⁵⁰ See Zohar II 140a; Zohar I 178b, 77b, 86b

¹⁰⁵¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).

¹⁰⁵² The numerical value of “Desire-*Ratzon*-רצון-346” is “His Name-*Shmo*-שמו-346.” See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17; Pri Etz Chayim, Shaar HaKriyat Shema, Shaar 8, Ch. 28; Shnei Luchot HaBrit, Shaar HaShem 4a and on. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁰⁵³ See Zohar II 36b; Ohr HaTorah, Yahal Ohr ibid. p. 248 and on.

¹⁰⁵⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

quality of judgment (*Din*),¹⁰⁵⁵ is transformed into kindness-*Chessed* and mercy-*Rachamim*. This is similar to what our sages, of blessed memory, taught¹⁰⁵⁶ on the verse,¹⁰⁵⁷ “Look down (*Hashkifah*-השקיפה) from Your holy abode,” that in Torah, “All usages of the term ‘Look down-*Hashkifah*-השקיפה’ are in conjunction with the opposite of goodness, however this one is a language of blessing.”

Now, when the quality of judgment (*Din*) is [itself] transformed to kindness-*Chessed*, there then is caused to be abundant kindness-*Chessed*, much more than kindness-*Chessed* as it is, in and of itself. This is why the verse states, “God-*Elohi*”מ-אלהי, in Your abundant kindness-*Rov Chasdecha*-רב חסדך,” in which “abundant-*Rov*-רב” is specified.

This likewise is the meaning of the verse, “The faithfulness of your times etc.,” that all twenty-eight times will be for good. In other words, even the fourteen times that are the opposite of goodness will be transformed to goodness.

The verse concludes, “answer me with the truth of Your salvation-*b’Emet Yishecha*-באמת ישעך,” referring to drawing down the aspect of Truth-*Emet*-אמת into “Your salvation-*Yishecha*-ישעך.” That is, there should be true salvation that does not undergo cessation or change whatsoever.

This is similar to the explanation above about the words, “the strength of your salvations,” that the salvation should be in an aspect of strength, meaning, true salvation that has no cessation, this being the true and complete redemption which is

¹⁰⁵⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*) and elsewhere.

¹⁰⁵⁶ Talmud Yerushalmi, Ma’aser Sheini 5:5

¹⁰⁵⁷ Deuteronomy 26:15

not followed by any exile. That is, it will be unlike the exodus from Egypt, which was followed by other exiles. This is as our sages, of blessed memory, stated,¹⁰⁵⁸ “All songs that were sung, were said in the feminine form (*Shirah*-שִׁירָה), and are like a woman who gives birth and then becomes pregnant again. In contrast, in the coming future, a “new song-*Shir Chadash*-שִׁיר חָדָשׁ” will be sung, in the masculine form. This is because the redemption will be true and complete and will not be followed by any other exile.”

This then, is the meaning of the verse, “The faithfulness of your times will be the strength of your salvations.” That is, through serving *HaShem*-יהו"ה, blessed is He, by fulfilling the *mitzvot* in a way of self-restraint (*Itkafiya*), the Torah is caused to be drawn down below, and through this, the world is caused to be sustained and “the strength of your salvations,” so that there will be true redemption and salvation.

This likewise is the meaning of the statement our sages, of blessed memory,¹⁰⁵⁹ on the verse, “The faithfulness of your times etc.” They said, “Faith-*Emunat*-אמונת – refers to the Mishnaic order of Zera'im (planting); Your times-*Eetecha*-עתֶיךָ – refers to the Mishnaic order of Mo'adim (the festivals); Strength-*Chossen*-חֹסֶן – refers to the Mishnaic order of Nashim (women) etc.”

¹⁰⁵⁸ Midrash Shemot Rabba 23:11; Mechilta to Exodus (Beshalach) 15:1; Tosefot entitled “*Hachi Garsinan v'Nomar*” to Talmud Bavli, Pesachim 116b

¹⁰⁵⁹ Talmud Bavli, Shabbat 31a

The explanation¹⁰⁶⁰ is that the Mishnaic order of Zera'im (planting) is in the line of Kindness-*Chessed*. The Mishnaic order of Mo'ed (festivals) is in the line of Judgment-*Gevurah*, which why it has the limitations of time and the festivals in it. And the Mishnaic order of Nashim (women) is in the middle line. This is why they stated, "Strength-*Chossen-*חוסן – refers to the Mishnaic order of Nashim (women)," being that strength specifically stems from the middle line (*Kav HaEmtza'ee*).¹⁰⁶¹

This is because the middle line (*Kav HaEmtza'ee*) is the same from beginning to end, completely equal and without change.¹⁰⁶² Moreover, this is not just as [indicated by the verse],¹⁰⁶³ "How will Yaakov rise, for he is small,"¹⁰⁶⁴ in that he [is the inner beam] "that runs through from one end to the other end,"¹⁰⁶⁵ but rather, the true matter of the middle line (*Kav HaEmtza'ee*) is that it draws down from that which transcends the matter of the "end."¹⁰⁶⁶

¹⁰⁶⁰ See Biurei HaZohar of the Mittler Rebbe 20a; Biurei HaZohar of the Tzemach Tzedek Vol. 2 p. 707-708; Ohr HaTorah, Na"Ch Vol. 1, p. 457; *Hemshech "Kol HaNeheneh"* 5652 (Sefer HaMaamarim 5652 p. 128 and on).

¹⁰⁶¹ See introduction to Tikkunei Zohar 5b; Me'orei Ohr, Ma'arechet 8, Ot 62; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹⁰⁶² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

¹⁰⁶³ Amos 7:2, 7:5

¹⁰⁶⁴ Yaakov is the quality of Splendor-*Tiferet* and the middle column (*Kav HaEmtza'ee*). See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid.* Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 *ibid.*

¹⁰⁶⁵ Exodus 26:28; See Zohar II 175b; Shaarei Orah of Rabbi Yosef Gikatilla *ibid.*; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21.

¹⁰⁶⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

The reason is because the middle line (*Kav HaEmtza'ee*) ascends to the inner aspect (*Pnimiyut*) of the Crown-*Keter*.¹⁰⁶⁷ For, as known,¹⁰⁶⁸ the lines of Kindness-*Chessed* and Might-*Gevurah* are rooted in the externality (*Chitzoniyyut*) of the Crown-*Keter*), whereas the middle line is drawn from the inner aspect (*Pnimiyut*) of the Crown-*Keter*, which is why there are no changes in it.

This is similar to what was explained before about the difference between souls and angels, and between the Torah and the Ten Sayings (*Asarah Ma'amarot*) by which the world is created, namely, that this [itself] is the difference between the inner aspect (*Pnimiyut*) and the external aspect (*Chitzoniyyut*).

6.

This, then, is the meaning of the words, “God spoke all of these things, saying.” That is, the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) sustain the Ten Sayings (*Asarah Ma'amarot*-עשרה מאמרות) by which the world is created. That is, even though the Ten Sayings (*Asarah Ma'amarot*) are also rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who is not caused by any cause that precedes Him, Heaven forbid to think so, nevertheless, as they are drawn down below they undergo change. In contrast, this is not so of the

¹⁰⁶⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 *ibid*.

¹⁰⁶⁸ See Torah Ohr, Noach 65b; Shaar HaYichud of the Mittler Rebbe, Ch. 21 *ibid*.; *Hemshech* 5672 Vol. 1, Ch. 114; Sefer HaMaamarim 5683 p. 107 and on, and elsewhere.

Ten Commandments (*Aseret HaDibrot*). Since they are the inner aspect (*Pnimityut*), they are below just as they are Above, and because of this, they sustain the Ten Sayings (*Asarah Ma'amarot*).

This is also the meaning of the verse,¹⁰⁶⁹ “The truth of *HaShem* [is drawn] to the world-*Emet HaShem LeOlam*- אמת יהו"ה לעולם.” For, through Torah, which even includes the novel insights that a seasoned Torah scholar is destined to reveal, which were given to Moshe at Mount Sinai, the “The truth of *HaShem-Emet HaShem*-יהו"ה-אמת” is drawn down into the world.

This likewise is the meaning of the verse, “The faithfulness of your times will be the strength of your salvations,” that there is a drawing down of sustainment and strength in the salvations, so that the salvation is from the Holy One, blessed is He, Himself. That is, there should not only be the [salvation] indicated by the verse,¹⁰⁷⁰ “Comfort, comfort (*Nachamu Nachamu*-נחמו נחמו), [My people],” which is the consolation of the Prophets and does not satisfy,¹⁰⁷¹ but it should rather be as the verse states,¹⁰⁷² “I, only I (*Anochi Anochi*-אנכי אנכי) am He who comforts you,” that the comfort will come from the Holy One, Himself, blessed is He.

That is, the Holy One, blessed is He, will come and redeem us Himself, and there then there will be a drawing down of the aspect of “The truth of *HaShem* to the world-*Emet*

¹⁰⁶⁹ Psalms 117:2

¹⁰⁷⁰ Isaiah 40:1

¹⁰⁷¹ See Avudraham, Seder HaParshiyot v'HaHaftorot

¹⁰⁷² Isaiah 51:12

HaShem LeOlam-לעולם יהו"ה," [as the verse states],¹⁰⁷³
"The glory of *HaShem*-יהו"ה will be revealed, and all flesh
together will see [that the mouth of *HaShem*-יהו"ה has spoken],"
with the coming of our righteous Moshiach in the near future
and in the most literal sense, below ten handbreadths!

¹⁰⁷³ Isaiah 40:5