

Discourse 32

“*Vayedaber Elo*”him... -
God spoke...”

Delivered on 2nd day of Shavuot, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁰⁵¹ “God spoke all of these words to say.” Now, we must understand²⁰⁵² why the verse here states, “God spoke... to say (*Leimor*-לאמר).” For, it makes sense in the rest of the Torah, where the word “to say-*Leimor*-לאמר” means to say it to others,²⁰⁵³ because there the Jewish people heard it from Moshe and only Moshe heard it from the mouth of the Almighty. It thus applies to use the word “to say-*Leimor*-לאמר,” in that the Holy One, blessed is He, told Moshe to repeat it to the Jewish people.

However, in regard to the Ten Commandments-*Aseret HaDivrot*-עשרת הדברות, this explanation cannot apply, in that the entire Jewish people heard directly from the mouth of the Holy One, blessed is He. This being so, what is the meaning of the word “to say-*Leimor*-לאמר here?”

²⁰⁵¹ Exodus 20:1

²⁰⁵² Also see Torah Ohr, Yitro 67b; Likkutei Torah, Shir HaShirim 40b; Beginning of the discourse entitled “*Chaveeven Yisroel*” 5646 (which is cited later in the discourse), and elsewhere.

²⁰⁵³ See Rashi to Exodus 19:12; Leviticus 1:1; Numbers 12:13, and elsewhere.

2.

This may be understood by prefacing with what was explained before in the discourse of the holiday of Shavuot,²⁰⁵⁴ based on the discourse of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, entitled “*Chaveeveen Yisroel*” of the year 5646,²⁰⁵⁵ (which is founded on the discourse of the Tzemach Tzedek²⁰⁵⁶ and the discourses of the holy Rebbes who preceded him, and the discourse of his honorable holiness, my father-in-law, the Rebbe of our generation, is founded on them).²⁰⁵⁷

That is, there are two explanations of the teaching of our sages, of blessed memory,²⁰⁵⁸ “Beloved are Israel, for a precious instrument was given to them by which the world was created.” The first is that the world was created through the Torah, as in the teaching of our sages, of blessed memory,²⁰⁵⁹ “The Torah is saying: I was the craftsman’s tool of the Holy One, blessed is He. Just like when a king of flesh and blood builds a palace, he... has plans on sheets etc... so too, the Holy One, blessed is He, looked into the Torah and created the world.”

The second explanation is that the intention for the creation of the world was entirely for the sake of the Torah, as in the teaching of our sages, of blessed memory,²⁰⁶⁰ “The Holy One,

²⁰⁵⁴ In the discourse of the 2nd day of Shavuot entitled “*Chaveeveen Yisroel* – Beloved are Israel,” Discourse 31 (Sefer HaMaamarim 5726 p. 228 and on).

²⁰⁵⁵ A transcript of the discourse is printed in the additions (*Hosafot*) to Sefer HaMaamarim 5646 p. 411 and on.

²⁰⁵⁶ See Ohr HaTorah, Bechukotai p. 194 and on; Ohr HaTorah Bamidbar (Drushim L’Shavuot) p. 171 and on.

²⁰⁵⁷ See Sefer HaMaamarim 5700 p. 92-98; 5702 p. 104 and on.

²⁰⁵⁸ Mishnah Avot 3:14

²⁰⁵⁹ Midrash Bereishit Rabba 1:1

²⁰⁶⁰ See Talmud Bavli, Shabbat 88a; Avodah Zarah 3a; Midrash Tanchuma, Bereishit 1

blessed is He, established a condition with the act of creation, [saying], ‘If Israel accepts My Torah, good etc.’”

Similarly, our sages, of blessed memory, stated,²⁰⁶¹ ““These (*Eileh*-אלה) are the generations of the heavens and the earth.”²⁰⁶² In whose merit were they created, and in whose merit do they endure? In the merit of,²⁰⁶³ ‘These (*Eileh*-אלה) are the names of the children of Israel.’ And by what merit do these endure? By the merit of,²⁰⁶⁴ ‘These (*Eileh*-אלה) are the testimonies and the statutes etc.’” This then, is the meaning of “by which the world was created,” namely, that the intention in the creation of the world was for the sake of Torah.

He continues in the discourse and explains that this is why it states, “God spoke all these words to say (*Leimor*-לאמר),” in which the word “to say-*Leimor*-לאמר” refers to the Ten Commandments-*Aseret HaDivrot*-עשרת הדברות. This is like the statement in this week’s Torah portion,²⁰⁶⁵ “Each ladle was ten, ten (*Asarah*, *Asarah*-עשרה עשרה) [of the sacred *shekel*],” about which Zohar states²⁰⁶⁶ that they refer to the Ten Utterances (*Asarah Ma’amarot*-מאמרות) [of creation]²⁰⁶⁷ and the Ten Commandments-*עשרת הדברות*, in that the Ten Utterances [of creation] correspond to the Ten Commandments, since the Utterances (*Ma’amarot*-מאמרות) are entirely sustained by the Commandments-*דברות*. This is why the verse states, “all these words-*הדברים* to say (*Leimor*-לאמר),” in that the Ten Commandments-*Aseret HaDivrot*-עשרת הדברות (“all these words-

²⁰⁶¹ Midrash Shemot Rabba 48:2

²⁰⁶² Genesis 2:4

²⁰⁶³ Exodus 1:1

²⁰⁶⁴ Deuteronomy 4:45

²⁰⁶⁵ Numbers 7:86

²⁰⁶⁶ Zohar III 11b

²⁰⁶⁷ Mishnah Avot 5:1

עשרה-*Asarah Ma'amarot*) strengthen the Ten Utterances (*Leimor*-לאמר), (“to say-*Leimor*”).²⁰⁶⁸

3.

However, we must better understand²⁰⁶⁹ why the Ten Utterances require the strengthening of the Ten Commandments. However, we will begin with the statement in the daily portion of Tanya, in Shaar HaYichud VeHaEmunah,²⁰⁷⁰ in response to the heretics who “compare the making of heaven and earth to the deeds and schemes of man... but their eyes are blinded from seeing the tremendous difference between the deeds and schemes of man, who makes something from something... to the making of heaven and earth, which is something from nothing and is a greater miracle than the splitting of the Red Sea... How much more so therefore, regarding the creation of something from nothing... How much more so is it the case, that with the withdrawal of the power of the Creator from the created, God forbid, the created would revert to nothingness, literally! Rather, the power of the Actor must be within the acted-upon continuously to give it vitality and existence, this being the aspect of the letters of speech of the ten utterances through which they were created.”

This is as he explained before this²⁰⁷¹ [about the verse],²⁰⁷² “Forever *HaShem*-יהוה Your speech stands in the heavens.” That

²⁰⁶⁸ See Likkutei Torah Chukat 57c and on; Ohr HaTorah Yitro p. 873; Kuntres U'Maayan, Maamar 16 Ch. 1; Sefer HaMaamarim 5659 p. 146 and on; 5704 p. 75 and on; See Likkutei Torah, Shir HaShirim 25c, and elsewhere.

²⁰⁶⁹ Also see the discourse entitled “*Vayedaber Elokim*” 5722 (Sefer HaMaamarim 5722 p. 283 and on).

²⁰⁷⁰ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 2

²⁰⁷¹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1

²⁰⁷² Psalms 119:89

is, “The Baal Shem Tov,²⁰⁷³ of blessed memory, explained that, ‘Your speech, that You said,²⁰⁷⁴ ‘Let there be a firmament in the midst of the waters etc.’; these very words and letters are established and continuously stand within the firmament of the heavens etc. This is true of all creatures, that they are brought forth into being and receive their vitality from the ten utterances.”

This is especially so considering the explanation in Iggeret HaKodesh, Epistle 20,²⁰⁷⁵ that “the power of the Creator that brings the creations into being from nothing to something is of the Essential Self and Being of the Emanator, blessed is He, whose existence is intrinsic to Him, and who is not caused by any cause that precedes Him, Heaven forbid to think so. It therefore is solely within His power and ability to create something from absolute nothingness and naught without any other reason or cause preceding it.”

This being so, why is the power of the Actor in the Ten Utterances not sufficient, especially the power of the Creator whose existence is intrinsic to His Essential Self etc., which is present within all the creations? Why is there a need for the Ten Commandments to strengthen the Ten Utterances?

4.

Now, to understand this, we first must preface with the explanation in the above-mentioned discourse of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, entitled “*Chaveeveen Yisroel*.”²⁰⁷⁶ There, in explanation of the verse,²⁰⁷⁷

²⁰⁷³ See Keter Shem Tov 194

²⁰⁷⁴ Genesis 1:6

²⁰⁷⁵ Tanya, Iggeret HaKodesh, Epistle 20, 130a and on

²⁰⁷⁶ Sefer HaMaamarim ibid. p. 417 and on; Also see Ohr HaTorah, Bechukotai p. 194 and on; Discourse entitled “*Eem Bechukotai*” 5626 (Sefer HaMaamarim 5626 p. 100 and on); 5679 (Sefer HaMaamarim 5679 p. 428 and on).

²⁰⁷⁷ Leviticus 26:3-13

“If you go in My statutes... then I will give your rains in their time,” it is explained that the Torah is called “rain.” For, it states in Midrash Rabbah²⁰⁷⁸ “Whenever the word ‘light-*Orah*-אורח’ is mentioned by Elihu ben Barachel,²⁰⁷⁹ it only refers to rainfall. Rabbi Hoshaya Rabba said, it only refers to the words of Torah.”²⁰⁸⁰ Now, they are not arguing each other, but both have a single intent.

To explain, our sages, of blessed memory, stated,²⁰⁸¹ “Three keys are maintained in the hands of the Holy One, blessed is He, and were not transferred to an emissary,” and included in these [three] is the key of rain. However, we also find that in regard to the bestowal of rain there also is the matter of an emissary-*Shaliach*-שליח, as the verse states,²⁰⁸² “He **sends** (*Shole’ach*-שולח) water to the outside surfaces.”²⁰⁸³

The explanation is that our sages, of blessed memory, stated,²⁰⁸⁴ “From where is the earth watered? When Israel do the will of the Ever Present One, the earth is watered from the upper waters (*Mayim Elyonim*) above the firmament, and when they do not... the earth is watered from the rainwaters below the firmament.”

²⁰⁷⁸ Midrash Bereishit Rabba 26:7

²⁰⁷⁹ The friend of Iyov (Job).

²⁰⁸⁰ See Sefer HaMaamarim 5646 *ibid.*, wherein this is how the text is cited. In Midrash Bereishit Rabba there it states, “The giving of the Torah.”

²⁰⁸¹ Talmud Bavli, Taanit 2a

²⁰⁸² Job 5:10

²⁰⁸³ Also see the preceding discourse of this year, entitled “*Eem Bechukotai Teileichu* – If you go in My statutes,” Discourse 28, Ch. 2 and on.

²⁰⁸⁴ See *Hemshech “Mayim Rabim”* 5636 Ch. 128: “This is like the teaching of our sages, of blessed memory, as it states in Pirkei d’Rabbi Eliezer that when Israel actualizes the will of the Ever Present One, then the earth drinks from the upper waters (*Mayim Elyonim*).” In the note of the Rebbe there he states, “I have thus far not found this. See, however, Pirkei d’Rabbi Eliezer Ch. 5; Talmud Bavli, Bava Batra 25b.”

The difference between them may be understood by prefacing with what our sages, of blessed memory, stated,²⁰⁸⁵ “At the beginning of creation the world was entirely water [mingled with water]. Afterwards, a separation (*Havdalah*) was made, as the verse states,²⁰⁸⁶ “Let there be a firmament... and let it separate between water and water,” meaning, between the upper waters (*Mayim Elyonim*) and the lower waters (*Mayim Tachtonim*).

To explain,²⁰⁸⁷ at first the upper waters (*Mayim Elyonim*) were not in a state of utmost elevation, and the lower waters (*Mayim Tachtonim*) were not in a state of utmost descent. This is analogous to a barrel of wine which is mingled with sediment, and thus the quality of the wine is not as recognizable in it because of the admixture of sediment. In this state, the sediment is likewise not as deficient, being that it still has the flavor of the wine. However, after pouring the wine through a sieve, it becomes clear and praiseworthy, and the sediment descends and only remains as dross.

The same came about through the firmament that separates “between water and water.” That is, the upper waters (*Mayim Elyonim*) ascended to the highest elevation, and the lower waters (*Mayim Tachtonim*) descended to the lowest descent, with no comparison whatsoever relative to how they were when they still were mixed with the upper waters (*Mayim Elyonim*), and how much more, that there is no comparison to how the upper waters (*Mayim Elyonim*) were when they were mingled with the lower waters (*Mayim Tachtonim*), and how much more so that they are of no comparison to how the upper waters (*Mayim Elyonim*) are now, after their separation from the lower waters (*Mayim Tachtonim*) by which they elevated to the utmost elevation.

²⁰⁸⁵ See Midrash Bereishit Rabba 5:2; Shemot Rabba 50:1; Torat Chayim, Bereishit 1c

²⁰⁸⁶ Genesis 1:6

²⁰⁸⁷ With respect to the coming section see Likkutei Torah, Shlach 42b

The explanation is that water (*Mayim*-מים) indicates the matter of pleasure (*Taanug*), in that “water causes all kinds of pleasurable things to grow.”²⁰⁸⁸ This then, is the difference between the upper waters (*Mayim Elyonim*), which are the source of spiritual pleasures, and the lower waters (*Mayim Tachtonim*), which descended to become the source of physical pleasures. Therefore, “the lower waters cry out, ‘we desire to be before the King,’”²⁰⁸⁹ their cry being caused by their great descent etc.

[This is why the lower waters (*Mayim Tachtonim*) were promised they that will be offered on the altar with the salt and the water libations of the holiday of Sukkot.²⁰⁹⁰ This is also the reason for the great joy of the water libation ceremony (*Simchat Beit HaSho'evah*), as our sages, of blessed memory, stated,²⁰⁹¹ “Whosoever has did not seen the celebration of drawing [the water] has never seen celebration in his days,” as explained elsewhere at length.²⁰⁹²]

About this our sages, of blessed memory, stated, “When Israel do the will of the Ever Present One, the earth is watered by the upper waters (*Mayim Elyonim*) above the firmament,” in that the bestowal of beneficence drawn from there is with limitless abundance. This is hinted in the words, “I will give your rains in their time,” which hints at the drawing down of the upper waters (*Mayim Elyonim*).

This is like what we observe that there is no similarity between one who irrigates his field with regular water, compared [to a field that grows from] rainwater. That is, the growth is not

²⁰⁸⁸ See Tanya, Likkutei Amarim, Ch. 1.

²⁰⁸⁹ Tikkunei Zohar, Tikkun 5 (19b); Tosefot HaRosh to Genesis 1:7; Rabbeinu Bachaye to Leviticus 2:13

²⁰⁹⁰ Tosefot HaRosh and Rabbeinu Bachaye ibid. Rashi to Leviticus ibid. Also see Ohr HaTorah (Yahal Ohr) to Tehillim p. 340.

²⁰⁹¹ Talmud Bavli, Sukkah 51a-b

²⁰⁹² See the beginning of the Sichah talk of Simchat Beit HaSho'evah 5716 (Torat Menachem, Vol. 15, p. 54 and on).

as great as it is from rainwater, as the verse states,²⁰⁹³ “It waters the earth causing it to produce and sprout,” in that the growth is primarily brought about specifically through rain that descends in strength (*Gevurah*).²⁰⁹⁴ This quenches the thirst of the earth causing the growth to be in a much higher way, such as “wheat kernels that grows as big as kidneys,”²⁰⁹⁵ to the point that “even barren wild trees will bear fruit.”²⁰⁹⁶ All this is brought about through the Torah, as the verse states, “If you go in My statutes etc.,” meaning, “if you labor in Torah.”²⁰⁹⁷

This is also the meaning of what Rabbi Yochanan said,²⁰⁹⁸ “[Wherever the word ‘light-*Orah*-אורה’ is mentioned by Elihu ben Barachel], it only refers to rainfall,” meaning Torah. This is because the descent of the Torah to below is an essential bestowal, and it therefore is not possible for there to be the descent and manifestation of the light of Torah except in physical manifestation. For, all inner and essential bestowals cannot come forth except in physical being etc.

5.

This then, is the meaning of the verse, “God spoke all these words to say.” That is, when the verse specifies *HaShem*’s יהוה’s title “God-*Elohi*” מ-אלהים,” which is the quality of His Might-*Gevurah*, this is to demonstrate the greatness of the bestowal, like “the might of the rains-*Gevurot Geshamim*,” which is the matter of the upper waters (*Mayim Elyonim*), as mentioned above.

This then, is why the verse states, “God spoke all these words to say (*Leimor*-לומר),” this being the drawing forth from the

²⁰⁹³ Isaiah 55:10

²⁰⁹⁴ See Talmud Bavli, Taanit 2a

²⁰⁹⁵ Torat Kohanim to Leviticus 26:4

²⁰⁹⁶ See Torat Kohanim and Rashi to Leviticus 26:4

²⁰⁹⁷ Torat Kohanim and Rashi to Leviticus 26:3

²⁰⁹⁸ Midrash Bereishit Rabba 26:7

Ten Commandments-עשרת הדברות (“all of these words-הדברים”) into the Ten Utterances-עשרה המאמרות (“*Leimor*-לאמר”). This is because the Ten Commandments are the aspect of the upper waters (*Mayim Elyonim*), whereas the Ten Utterances are the aspect of the lower waters (*Mayim Tachtonim*).

This is as explained in *Torat Chayim*,²⁰⁹⁹ that the upper waters (*Mayim Elyonim*) and the lower waters (*Mayim Tachtonim*), correspond to the upper wisdom (*Chochmah Ila'ah*) (which is the wisdom of the Torah, as it is, in and of itself) and the lower wisdom (*Chochmah Tata'ah*) (which is the aspect of the Wisdom-*Chochmah* as it is drawn into the act of creation). Thus, since the Ten Utterances are the aspect of the lower wisdom (*Chochmah Tata'ah*), this being the aspect of Kingship-*Malchut*,²¹⁰⁰ whose “feet descend etc.”,²¹⁰¹ they therefore require that a strengthening to be drawn to them etc., from the Ten Commandments.

The general explanation is that in regard to the elevated level of the Torah, the verse states, “As it states in the Primordial Allegory (*Mashal HaKadmoni*)”,²¹⁰² in that “the Torah is the allegory (*Mashal*) for the “Predecessor of the World (*Kadmono Shel Olam*).”²¹⁰³ This is because Torah is rooted in the aspect of the Unlimited One, the “Predecessor of all the Primordial (*Kadmon L'Khol HaKedumim*),” this being the aspect of Primordial Man (*Adam Kadmon*). Therefore, we reach this aspect through the Torah.

Now, although the general source of all the worlds is in the Primordial Thought (*Machshavah HaKedoomah*) of Primordial

²⁰⁹⁹ *Torat Chayim*, Bereishit 1a and on.

²¹⁰⁰ *Torah Ohr*, Yitro 70a and elsewhere. Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Nine (*Chochmah*).

²¹⁰¹ Proverbs 5:5; *Ohr HaTorah*, Na'Ch Vol. 1 to Proverbs 5:5 (p. 564 and on).

²¹⁰² Samuel I 24:13

²¹⁰³ Rashi to Samuel I 24:13 *ibid.*; Rashi to Exodus 23:13; Makot 10b, section entitled “*v'HaElokim*.”

Man (*Adam Kadmon*), which is why Primordial Man (*Adam Kadmon*) is called the Man of Creation (*Adam d'Briyah*) of the General Worlds (*Olamot d'Klallut*),²¹⁰⁴ nonetheless, this only is the external aspect (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*), which is the matter of the general thought (*Machshavah HaKlallit*) by which He gazes and sees to the end of all generations.²¹⁰⁵ In contrast, the Torah is rooted in the inner aspect (*Pnimiyut*) of Primordial Man (*Adam Kadmon*).²¹⁰⁶

This likewise is the meaning of what was explained (in chapter two) about the two explanations of [the teaching],²¹⁰⁷ “Beloved are Israel, for a precious instrument was given to them by which the world was created.” The first explanation is that the world was created through the Torah, and the second explanation is that the intention of the creation of the world is entirely for the sake of the Torah.

This is because the source of all the worlds is from the externality (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*), whereas the Torah is rooted in the inner aspect (*Pnimiyut*) of Primordial Man (*Adam Kadmon*), and the external aspect (*Chitzoniyut*) comes from and is drawn after the inner aspect (*Pnimiyut*). Furthermore, the intent of the external (*Chitzoniyut*) is for the sake of the inner (*Pnimiyut*). This matter comes about through drawing the Ten Commandments into the Ten Utterances.²¹⁰⁸

²¹⁰⁴ See Likkutei Torah, Masei 95a and on; Maamarei Admor HaZaken, Inyanim p. 1 and on, and with the glosses etc., in Ohr HaTorah, Inyanim p. 77 and on; Sefer HaMaamarim 5654 (Kehot 5762) p. 321; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18.

²¹⁰⁵ See the *Zichronot* blessing of the Rosh HaShanah prayers.

²¹⁰⁶ See *Hemshech* 5666 p. 230 and on.

²¹⁰⁷ Mishnah Avot 3:14

²¹⁰⁸ The conclusion of this discourse is missing.