

Discourse 27

*“B’Asarah Maamarot Nivra HaOlam... -
The world was created with ten utterances...”*

Delivered on Shabbat Parshat Behar-Bechukotai,
Shabbat Mevarchim Sivan, 5728
By the grace of *HaShem*, blessed is He,

1.

It states in Mishnah,¹⁶⁴¹ “The world was created with ten utterances... but is it not so that it can be created with one utterance? Rather, [this is] to punish the wicked who destroy the world that was created with ten utterances, and to give good reward to the righteous who sustain the world that was created with ten utterances.”

The question asked about this in the discourses of our Rebbes and leaders is well known.¹⁶⁴² That is, why does punishment come to the wicked who destroy the world that was created with ten utterances, when at the same time it could have been created with one utterance?

This is as stated in Midrash Shmuel, that this is analogous to a person who bought a vessel worth one gold coin for ten gold coins, and then someone came and broke the vessel. Does it apply to say that he is liable to pay ten gold coins [for

¹⁶⁴¹ Mishnah Avot 5:1

¹⁶⁴² See the discourse entitled “*Ki Tavo’u el HaAretz*” 5627 (Sefer HaMaamarim 5627 p. 257); Discourse by the same title and the discourses after it of the year 5641; Sefer HaMaamarim 5652 p. 36.

the damage] just because the other fellow spent ten gold coins for a vessel valued at one gold coin? The same is so in the analogue about the punishment of the wicked who destroy the world. Why should retribution be exacted from them according to the numeration of the world that was created with ten utterances, when it only has the “value” of the one utterance by which the world could have been created?

We also must understand the depth of the matter that, “the world was created with ten utterances in order to punish the wicked.” For, at first glance, it is not understood, being that the Holy One, blessed is He, is the essence of goodness, and “it is the nature of the good to do good (and how much more so of the essence of goodness).”¹⁶⁴³ This being so, it makes sense when it states, “The world was created with ten utterances in order to give good reward to the righteous etc.” However, how can it be said that the intention of creating with ten utterances is for the sake of the opposite of goodness, to punish the wicked etc.?¹⁶⁴⁴

This is especially so considering that, as known, the world was brought into being through the Torah, as in the teaching,¹⁶⁴⁵ “He gazed into the Torah and created the world.” This is why the world was created with ten utterances, because they correspond to the Ten Commandments of the Torah, as in the teaching of our sages, of blessed memory,¹⁶⁴⁶ on the

¹⁶⁴³ See note of the Rebbe to Maamarei Admor HaEmtza’ee, Kuntreisim p. 5.

¹⁶⁴⁴ Also see the discourse entitled “*b’Asarah Maamarot*” in Ohr HaTorah, Al Maamarei Rabboteinu Zichronam L’Brachah p. 52.

¹⁶⁴⁵ Zohar II 161a and on

¹⁶⁴⁶ Zohar III 11b and on

verse,¹⁶⁴⁷ “Each ladle was ten ten (*Asarah Asarah*-עשרה עשרה) of the sacred *shekel*.” However, the Torah is [called] “the Torah of kindness-*Chessed*,”¹⁶⁴⁸ and this being so, how does it apply to say that “He gazed into the Torah,” – “the Torah of kindness-*Chessed*” – and “created the world with ten utterances in order to punish the wicked,” which is the opposite of kindness-*Chessed*?

Moreover, the order of the words of this Mishnah poses an even greater question (for, as known,¹⁶⁴⁹ even the order in Torah is Torah.) That is, the Mishnah gives the reason of punishing the wicked, before giving the reason of rewarding the righteous, seeming to indicate that the reason for creating the world with ten utterances is primarily to punish the wicked. We [therefore] must understand why this is.

2.

This may be understood by prefacing with an explanation of the matter of, “*B’Ma’amar echad yochol l’hibarot*-יכול להבראות אחד - it can be created with one utterance” [in the present tense]. That is, what is meant here, is not just something that could have happened, but did not happen, but that this matter is present even in actuality.¹⁶⁵⁰ That is, there indeed **is** the creation of existence brought about with

¹⁶⁴⁷ Numbers 7:86

¹⁶⁴⁸ Proverbs 31:26; Yalkut Shimoni to Psalms 118:1 (Remez 875); See Ohr HaTorah, Bamidbar (Shavuot) p. 176, p. 189 and on, and elsewhere.

¹⁶⁴⁹ See Talmud Bavli, Pesachim 6b; See Likkutei Sichot Vol. 24 p. 629

¹⁶⁵⁰ See Likkutei Torah, Behar 41d; Discourse entitled “*Daber... Ki Tavo’u*” in Maamarei Admor HaZaken 5562 (Vol. 1 p. 185; Vol. 2 p. 432); Sefer HaMaamarim 5659 p. 143 and on; 5704 p. 67 and on, and elsewhere.

a single utterance, this being the utterance of “In the beginning-*Bereishit*-בראשית etc.”

This is as our sages, of blessed memory, stated,¹⁶⁵¹ “In the beginning-*Bereishit*-בראשית¹⁶⁵² is also an utterance [of creation].” That is, it is the general utterance that includes all the particular utterances by which all the creations were created.

This is as hinted in the continuation of this utterance, “In the beginning, God created the heavens (*Et HaShamayim*-את השמים) and the earth (*v’Et HaAretz*-וְאֶת הָאָרֶץ).” About this, our sages, of blessed memory, explained,¹⁶⁵³ “[The word ‘*et*-את’ of] ‘the heavens-*Et HaShamayim*-הַשָּׁמַיִם’ comes to include all the hosts [of the heavens], and [the word ‘*v’et*-וְאֶת’ of] ‘the earth-*Et HaAretz*-הָאָרֶץ’ comes to include all the hosts [of the earth].”

That is, all particular creations are included in the general utterance of “In the beginning etc.” That is, at first all the creations were brought into being in general, through the [general] utterance “In the beginning-*Bereishit*-בראשית etc.” which includes all the particular utterances, and then the particulars were subdivided through the particular utterances.¹⁶⁵⁴

Now, to understand the difference between the creation as it is [brought into being] in a general state (“one utterance”) and as the creation is brought into the division of particulars

¹⁶⁵¹ Talmud Bavli, Rosh HaShanah 132a; Megillah 21b

¹⁶⁵² Genesis 1:1

¹⁶⁵³ Rashi to Genesis 1:14; Midrash Bereishit Rabba 12:4

¹⁶⁵⁴ In regard to all of this, see the discourse entitled “*Vayedaber Elohi”m* – God spoke” of the 2nd day of Shavuot of this year, 5728, Discourse 30 (Sefer HaMaamarim 5728 p. 216 and on; Torat Menachem, Sefer HaMaamarim Sivan p. 326 and on).

(“ten utterances”) we first must preface by explaining the difference between a general (*Klall*) and a particular (*Prat*).

To explain, the general (*Klall*) and the particular (*Prat*) are related to each other, in that they each point to the other. That is, the general (*Klall*) points to the particulars (*Pratim*), since it is the general whole (*Klall*) of those particulars. Moreover, the particulars (*Pratim*) point that there is a general whole (*Klall*) that binds them together, since they only are particulars (*Pratim*) of the general whole (*Klall*).

However, the difference between them¹⁶⁵⁵ is that in the general whole (*Klall*), the general totality is recognized, meaning its essential and primary aspect. In contrast, in the particular (*Prat*), the essential and primary aspect is not recognized (such that it becomes difficult to discern what is primary and what is secondary) being that the particular (*Prat*) is sensed unto itself.

From this we can also understand the creation by one utterance that includes all the utterances, that it is creation in the way of a general whole (*Klall*), so that the essential and primary aspect, meaning the Godliness in them, is recognized and sensed in the creations.

That is, the Godliness in them is recognized and felt in a revealed way. This is why the creation in the state of the general whole (*Klall*) is in a way of “[the word ‘*et*-את’ of] ‘the heavens-*Et HaShamayim*-אֵת הַשָּׁמַיִם’ to include all the hosts [of the heavens] and [the word ‘*v’et*-וְאֵת’ of] ‘the earth-*Et HaAretz*-וְאֵת הָאָרֶץ’ to include all the hosts [of the earth].” In other words,

¹⁶⁵⁵ See the discourse entitled “*Vayedaber... v’Shavta*” 5673 (Sefer HaMaamarim 5672-5676 p. 250 and on).

all the particulars of the creations (the hosts of the heavens and the hosts of the earth) are included in the heavens (*Shamayim*-שמים) and the earth (*Aretz*-ארץ), and are nullified and secondary to them, as hinted by the word “*et*-את” (“*et HaShamayim v’et HaAretz*-את השמים ואת הארץ”), as in the teaching of our sages, of blessed memory,¹⁶⁵⁶ “[The word] ‘*et*-את’ means that which is secondary” (*Et HaTaphel*-את הטפל).

The explanation is that the general whole of the heavens and the earth are such that Godliness is recognized in them in a revealed way. For, about the heavens the verse states],¹⁶⁵⁷ “When I see Your heavens, the work of Your fingers etc.,” and¹⁶⁵⁸ “Raise your eyes on high and see [Who created these]” etc.

Additionally, as known¹⁶⁵⁹ the word “heavens-*Shamayim*-שמים” is of the same root as “astonishment-*Shemamah*-שממה,” in that they inspire awe and bring one to accept the yoke of the Kingdom of Heaven, being that Godliness is recognized in them in a revealed way. Likewise, about the earth our sages, of blessed memory, stated,¹⁶⁶⁰ “Why is her name called ‘earth-*Eretz*-ארץ’? Because she ran with desire-*Ratzeta*-רצתה to fulfill the will-*Ratzon*-רצון of her Owner.”

Thus, about this it states, “[The word ‘*et*-את’ of] ‘the heavens-*Et HaShamayim*-את השמים’ comes to include all the hosts [of the heavens], and [the word ‘*v’et*-ואת’ of] ‘the earth-

¹⁶⁵⁶ Talmud Bavli, Eruvin 4b; Pesachim 22b

¹⁶⁵⁷ Psalms 8:4

¹⁶⁵⁸ Isaiah 40:26

¹⁶⁵⁹ See Matnot Kehunah to Midrash Bereishit Rabba 4:7

¹⁶⁶⁰ Midrash Bereishit Rabba 5:8; See Etz Yosef and Matnot Kehunah there.

Et HaAretz – וְאֶת הָאָרֶץ comes to include all the hosts [of the earth].” That is, when the particulars of creation are found in the state of the general whole (*Klall*), “with one utterance,” they are included, nullified, and secondary to “the heavens and the earth,” in which Godliness is recognized in an openly revealed way.

That is, even the particular creations of the hosts of the heavens, such as the sun, the moon, and the stars, inspire awe and bring one to accept the yoke of the Kingdom of Heaven, and likewise, the particular creations of the hosts of the earth, the inanimate (*Domem*), vegetative (*Tzome’ach*), animal (*Chai*) and speaker (*Medaber*), are in a state and standing of desiring to fulfill the will of their Owner.

Now, according to the teachings of Kabbalah and Chassidus,¹⁶⁶¹ the “one utterance” of “In the beginning-*Bereishit* – בְּרֵאשִׁית” is the aspect of Wisdom-*Chochmah*,¹⁶⁶² as Targum Yerushalmi translated,¹⁶⁶³ “*Bereishit* – בְּרֵאשִׁית – with wisdom-*b’Chochmeta* – בְּחֹכְמָתָא.” It can be said that it is called “*Reishit* – רֵאשִׁית” in that it is of the root “head-*Rosh* – רֹאשׁ,” just as the head includes the vitality of the entire body.

Another explanation is that the “one utterance” of “In the beginning-*Bereishit* – בְּרֵאשִׁית” refers to the aspect of the desire-*Ratzon* (the Crown-*Keter*) which transcends Wisdom-*Chochmah*. This is as stated in Targum Yonatan, that “*Bereishit* – בְּרֵאשִׁית” – means at the beginning-*Min Avla* – מִן

¹⁶⁶¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 8 and elsewhere.

¹⁶⁶² Also see Likkutei Torah, Bamidbar 12d and on.

¹⁶⁶³ Targum Yerushalmi to Genesis 1:1 – “*b’Chochmah* – בְּחֹכְמָא.”

אוּלָּא,”¹⁶⁶⁴ meaning, at the beginning of the thought (the Primordial Thought-*Machshavah HaKedooma*)¹⁶⁶⁵ which is the source of the aspect of Wisdom-*Chochmah*.

When the creation is from this aspect – and this goes without saying [that this is so] of the aspect of the Crown-*Keter* which transcends the chaining down of the worlds (*Hishtalshelut*) - but even is so of the aspect of Wisdom-*Chochmah* which is the beginning of the revelation – it is in a state of inclusion and ultimate nullification in its source.

In other words, as all the creations stem from the aspect of Wisdom-*Chochmah*, the substance of which is that “He is alone and there is nothing besides Him” (as the Alter Rebbe writes in Tanya,¹⁶⁶⁶ in the note, “This accords with what I heard from my teacher (the Maggid of Mezhrich), peace be upon him, on the meaning and reason behind the statement of Etz Chayim, that the limitless light of the Unlimited One, blessed is He, does not unify itself even with the world of Emanation (*Atzilut*) except through first manifesting within the *Sefirah* of Wisdom-*Chochmah*, this being because the Unlimited One, blessed is He, is the True One, meaning that He is alone and there is nothing besides Him, and this is the level of Wisdom-*Chochmah*). [That is], nothing exists outside of the One Above.

¹⁶⁶⁴ See Pirush Yonatan to Genesis 1:1

¹⁶⁶⁵ See Shaar HaYichud of the Mittler Rebbe *ibid.*, translated as The Gate of Unity, Ch. 8 and Ch. 44, and elsewhere.

¹⁶⁶⁶ Tanya, Likkutei Amarim, Ch. 35

3.

Now, the explanation of the matter of “the [world] can be created with one utterance,” is that the creation with “one utterance,” whether with the aspect of Wisdom-*Chochmah* or with the aspect of the Desire-*Ratzon* and the Primordial Thought (*Machshavah HaKedoomah*), is in a way that it “**can be** (*Yachol*-יכול) created” [in the present tense].

That is, this refers to creation as it stems from His ability (*Yecholet*-יכולת).¹⁶⁶⁷ That is, even though there already is the descent to the aspects of Desire-*Ratzon*, Wisdom-*Chochmah*, Understanding-*Binah*, Knowledge-*Da’at*, and the emotions (*Midot*), up to manifesting in thought (*Machshavah*), nonetheless, in relation to [the actual] bestowal to another, it still is in His ability (*Yecholet*), that is, He can bestow, and He can not bestow etc.¹⁶⁶⁸

This may be understood by prefacing with the difference between ability (*Yecholet*) and thought (*Machshavah*) as they are in Godliness Above, and ability (*Yecholet*) and thought (*Machshavah*) as they are below.

To explain, just from the ability (*Yecholet*) and thought (*Machshavah*) of man below, nothing will come into being. Even if he thinks all day long, nothing will come into being, except specifically by way of action, or at the very least, by way of speech. For example, the verse states, “the word of the king

¹⁶⁶⁷ See the beginning of the discourse entitled “*Vayedaber... v’Shavtah*” 5673 *ibid*.

¹⁶⁶⁸ Also see the discourse entitled “*b’Asarah Maamarot*” in *Ohr HaTorah*, *Al Maamarei Rabboteinu Zichronam L’Brachah* p. 52 *ibid*.

rules,”¹⁶⁶⁹ such that when a king issues a command to his servants to do something, it is done. In other words, through a person’s speech something could come about, but not by thinking.

In contrast, this is how thought (*Machshavah*) is Above, about which the verse states,¹⁶⁷⁰ “For My thoughts are not your thoughts.” That is, when it arose in His thought that the world should exist, the world was created [instantaneously].¹⁶⁷¹ However, this is creation on the level of thought (*Machshavah*) and ability (*Yecholet*).

The explanation¹⁶⁷² is that the difference between thought (*Machshavah*) and speech (*Dibur*) is that speech (*Dibur*) becomes separate from the speaker, whereas his thought (*Machshavah*) is unified with him.

The likeness to this as it relates to the difference between the existence brought about through speech (*Dibur*) and the existence brought about through thought (*Machshavah*), is that through speech (*Dibur*) beings that are in a state of “somethingness” (*Yesh*), as something separate, are brought into being.

In contrast, through thought (*Machshavah*) beings that are nullified to their Source are brought into being. This is the general difference between the concealed worlds that are not revealed - (brought into being from the aspect of thought (*Machshavah*)), up to existence that is brought into being from

¹⁶⁶⁹ See Ecclesiastes 8:4

¹⁶⁷⁰ Isaiah 55:8

¹⁶⁷¹ See Likkutei Torah, Acharei 26b

¹⁶⁷² See the discourse entitled “*Ki Tavo’u*” 5627 and 5641 *ibid.*; Sefer HaMaamarim 5652 p. 48 and on; 5659 p. 145 and on; 5704 p. 70 and on.

the aspects of Wisdom-*Chochmah* and the Crown-*Keter*, from which the Endless Worlds (*Olamot HaEin Sof*) that transcend the world of Emanation (*Atzilut*) are brought into being) - and the revealed worlds (that are brought into being from the aspect of speech (*Dibur*)).¹⁶⁷³

They are likened to the sea (*Yam*-ים) and the dry land (*Yabashah*-יבשה) (as explained at length in the discourses that explain the matter of the splitting of the sea).¹⁶⁷⁴ That is, the creatures of the concealed world are comparable to the fish of the sea, who immediately die when separated from the sea,¹⁶⁷⁵ and sense that their vitality is the waters of the sea. [In contrast], the creatures of the revealed world are comparable to the creatures of the dry land, which are separate from the dry land.

This is also the difference between creation with one utterance and creation with ten utterances. That is, there first is the creation with the one utterance, in the aspect of His thought (*Machshavah*) and ability (*Yecholet*). This creation is such that all the creations are nullified in their Source. This is creation in the aspect of the general whole (*Klall*), in that the essence and primary aspect is recognized in them, namely, that their existence is Godliness.

¹⁶⁷³ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 11 (88b); Torah Ohr, Yitro 69d, 71a; Likkutei Torah, Balak 67c and on, and elsewhere.

¹⁶⁷⁴ See Torah Ohr, Beshalach 64b; Likkutei Torah, Tzav 14b and on; Shaar HaEmunah of the Mittler Rebbe, Ch. 53 and on; Also see the continuum of the discourse of the holiday of Pesach 5727, (Sefer HaMaamarim 5727 p. 199 and on, translated in The Teachings of The Rebbe, 5727 Vol. 2).

¹⁶⁷⁵ Talmud Bavli, Avodah Zarah 3b

After this there is creation with the ten utterances, these being the particulars that are separate from the aspect of the thought (*Machshavah*) (the one utterance) into the aspect of the speech (*Dibur*). Through this, the division into particulars (*Pratim*) is caused, in which their essence and primary aspect is not recognized, and [it thus is not recognized] that their innerness is Godliness. This is the matter of the concealment and hiddenness of the Creator from the created, such that the creations sense themselves as existing as “something” (*Yesh*) and as independent beings.

About this our sages, of blessed memory, stated¹⁶⁷⁶ that all the products of the heavens and the earth were created on the first day, but that then they each appeared in their appointed times (each one being established on the day in which it was decreed).

In other words, the creation on the first day (with the one utterance of “In the beginning-*Bereishit* בראשית” which includes all the utterances) was in a way that the creations were still in a state of concealment, within the aspect of thought (*Machshavah*) and in a state of nullification to their Source. It is only later, over the course of the six days of creation, that the speech of the ten utterances came out, by which they came forth from concealment into revelation, to be a “something” and an independent being.

¹⁶⁷⁶ Midrash Bereishit Rabba 12:4; Rashi to Genesis *ibid*. Also see at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, (The Letters of Creation, Part I).

4.

With the above in mind, we can explain why it was not enough for the world to be created with one utterance, but it was necessary for the creation of the world to also be with ten utterances. For, had the creation been brought forth with a single utterance, all creatures would be in the ultimate state of nullification, and there would be no room for the matter of free choice, reward and punishment etc.

This is only brought about by the creation through ten utterances, such that the world was made to be the existence of a “something” and an independent existence, until it is possible to choose good or its opposite etc.

Now, even though above in Godliness, we find that the supernal angels also have a matter of choice and punishment,¹⁶⁷⁷ as the verse states,¹⁶⁷⁸ “He finds fault with his angels,” and as our sages, of blessed memory, taught,¹⁶⁷⁹ “Metatron was taken and smitten with sixty lashes of fire,” though this only is in the most refined of the most refined way etc.,¹⁶⁸⁰ nevertheless, the true and primary matter of free choice, and reward and punishment, only applies to the creatures below, specifically in the world that was created with ten utterances.

¹⁶⁷⁷ Also see Likkutei Torah, Behar 43d; Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 186; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 397; Siddur Im Da”Ch 73d; Sefer HaMaamarim 5697 p. 234.

¹⁶⁷⁸ Job 4:18

¹⁶⁷⁹ Talmud Bavli, Chagigah 15a

¹⁶⁸⁰ Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part II), The Gate explaining the true meaning of the name ‘sphere-*Galgol*-גלגל’ and what it is.

This then, is the meaning of [the Mishnah], “The world was created with ten utterances... in order to punish the wicked... and to give good reward to the righteous etc.” In other words, the creation of the world with ten utterances (and not one utterance) is for there to be the matter of free choice (*Bechirah*), since only then does the entire matter of reward and punishment apply (“to punish... and to give good reward”).¹⁶⁸¹

As explained above, it only is through the creation with ten utterances that the world is caused to exist as a “something” and an independent existence, until it is possible to choose good or its opposite, Heaven forbid, as the verse states,¹⁶⁸² “See – I have placed before you today the life and the good, and the death and the evil,” and it is necessary for there to be the command and granting of empowerment of,¹⁶⁸³ “you shall choose life.”

This is to such an extent that there must be the matter of pleading and imploring [from Above about this], as it states in this week’s Torah portion,¹⁶⁸⁴ “If (*Eem-אם*) you will follow My decrees,” [about which our sages, of blessed memory, said],¹⁶⁸⁵ “‘If-*Eem-אם*’ means nothing else but pleading.” That is, “the Holy One, blessed is He, pleads with the Jewish people to keep His Torah.”¹⁶⁸⁶

In contrast, from the perspective of the world created with one utterance, all creations are included and nullified to

¹⁶⁸¹ See Mishneh Torah, Hilchot Teshuvah 5:4

¹⁶⁸² Deuteronomy 30:15

¹⁶⁸³ Deuteronomy 30:19

¹⁶⁸⁴ Leviticus 26:3

¹⁶⁸⁵ Talmud Bavli, Avodah Zarah 5a

¹⁶⁸⁶ Rashi to Avodah Zarah 5a ibid.; Also see HaYom Yom for the 24th of Iyyar.

their Source, and there thus is no room for free choice (*Bechirah*) and reward and punishment.

Now, [this Mishnah gives precedence to [the words] “to punish etc.,” before “to give good reward etc.” This is because “to give good reward etc.,” also applies to creation with a single utterance. Thus, the primary matter newly introduced through creation with ten utterances, this being the possibility to choose the opposite of the good, specifically relates to the matter of “to punish the wicked.”

The Mishnah then adds, “and to give good reward to the righteous.” In other words, because of the matter of free choice brought about through the creation in ten utterances, it not only is so that there was the novel introduction of the matter of “to punish etc.,” but there also was the additional matter of the reward, “to give good reward,” specifying, “**good** reward.”

The explanation is that from the perspective of the matter of reward, as it is by itself [without the word good] - that is, regular “reward” - the possibility to be able to choose undesirable matters etc., was unnecessary. This is to such an extent that our sages, of blessed memory, stated,¹⁶⁸⁷ “There are three things that the Holy One, blessed is He, regrets having created... the evil inclination, as the verse states,¹⁶⁸⁸ ‘and whoever I have harmed.’” It thus follows automatically that the creation could have been with one utterance.

However, had there not been the possibility for free choice (*Bechirah*), the reward would have been in a way of “the

¹⁶⁸⁷ Talmud Yerushalmi, Taanit 3:4, explained in Likkutei Sichot, Vol. 24 p. 168 and on.

¹⁶⁸⁸ Micah 4:6

bread of shame.”¹⁶⁸⁹ It thus would not be the true matter of reward, which only applies when it specifically is brought about through toil.

Thus, since the Holy One, blessed is He, is the essence goodness etc., and He desires that the reward will not be in a way of a gift [which would be the bread of shame] but specifically through toil, he therefore specifically created the world with ten utterances, so that there will be a “something” that is an independent existence (because of the concealment and hiddenness of the Creator from the created, and the Godly power of the Actor from the acted upon) and He even created the evil inclination, which comes into man immediately upon coming into the air of the world [at birth], as the verse states,¹⁶⁹⁰ “Sin crouches at the opening,” and,¹⁶⁹¹ “His argument comes first etc.”

This is why a person must labor with great toil, and moreover, in addition to his toil, there also must be assistance of the Holy One, blessed is He, (but for which, he would be incapable of overcoming him).¹⁶⁹² It then is possible to give good reward to the righteous. For, since through their toil they nullified and broke through all the concealments and hiddenness etc., they therefore are deserving of the ultimate reward, the “**good reward**” (which comes specifically through toil and labor).

¹⁶⁸⁹ See Talmud Yerushalmi Orlah 1:3; Maggid Meisharim, Bereishit (Ohr L’Yom Shabbat 14th of Tevet); Likkutei Torah, Tzav 7d, and elsewhere.

¹⁶⁹⁰ Genesis 4:7

¹⁶⁹¹ Zohar I 179a-b

¹⁶⁹² Talmud Bavli, Sukkah 52b

However, based on the explanation above, that for there to be the matter of free choice (*Bechirah*) etc., the creation had to specifically be with ten utterances, we must understand the matter from the opposite perspective. That is, if this is so, why then was it necessary for the creation to first be creation with one utterance in the aspect of thought (*Machshavah*), and then be creation in ten utterances, as they then were differentiated into particulars from the aspect of the thought (*Machshavah*), rather than the world being created with ten utterances in the first place? [After all], “who can restrain His hand”?¹⁶⁹³

This may be understood by prefacing with the statement at the beginning of this week’s Torah portion,¹⁶⁹⁴ “When you come to the land... the land shall observe a Shabbat rest for *HaShem*-יהו"ה. For six years you may sow your field etc.” The indication of the verse is that immediately “when you come to the land, the land shall observe a Shabbat,” before beginning the six years of sowing.

However, in truth this is not so, but it rather is as stated in the continuation, “For six years you may sow your field etc., but the seventh year shall be a complete rest.”¹⁶⁹⁵ However, the explanation¹⁶⁹⁶ is that for the toil during the “six years you may sow etc.” to be as it should be, there first must be the axiom and

¹⁶⁹³ See Talmud Bavli, Bava Batra 16a; Menachot 29b

¹⁶⁹⁴ Leviticus 25:2 and on

¹⁶⁹⁵ See Likkutei Torah, Behar 39c; Also see the beginning of the discourse entitled “*Ki Tavo'u*” 5627 and 5641; Beginning of the discourse entitled “*Vayedaber... v'Shavta*” 5673 *ibid.*, and elsewhere.

¹⁶⁹⁶ See Likkutei Torah *ibid.* 40d; end of the discourse entitled “*Vayedaber... v'Shavta*” 5673 *ibid.*, and elsewhere.

recognition that the ultimate, primary, and inner aspect of the six years, is for “the land shall observe a Shabbat rest for *HaShem*-יהו"ה” [in the seventh year]. This is what grants the empowerment that the toil during the six years will be as it should be, meaning that it will be in alignment with the ultimate, primary, and inner intent of the “Shabbat rest for *HaShem*-יהו"ה.”

The same is so of the precedence of the creation of the world with one utterance before its creation with ten utterances. For, though it is true, that there cannot be the matter of free choice (*Bechirah*) in a world that is created with one utterance, in which all the creations are in the ultimate state of nullification, and for them to be the existence of a separate “something” (at which time the matter of free choice (*Bechirah*) applies) the creation of the world must specifically be with ten utterances, nevertheless, the [ultimate] intention in the creation of the world as a separate “something” is to bring the matter of nullification (*Bittul*) to *HaShem*-יהו"ה into it.

In order to bring about the matter of nullification (*Bittul*) in the world that is a separate “something,” this must be prefaced with the matter of the nullification (*Bittul*) in the world through its creation with one utterance, in which all creations are in the ultimate state of nullification (*Bittul*) to Him. This is what grants empowerment to be capable of affecting the matter of nullification (*Bittul*) to Him in the world, even once it becomes a separate “something,”¹⁶⁹⁷ through which one is thereby able to toil in his work in the world, overcoming the concealments and hiddenness, and withstanding the tests etc.

¹⁶⁹⁷ See the discourse entitled “*Ki Tavo 'u*” 5627 and 5641, Ch. 4.

In other words, the effect of creating with one utterance, since it is in a way of a general whole (*Klall*) in which there is the open recognition and revelation of the essence and primary aspect etc., (as explained in chapter three) is that even the particulars (in which the essence and primary aspect is not recognized as they are in and of themselves etc.), it is recognized that the essence and primary aspect is Godliness. This is similar to the precedence of the axiom and recognition that the “Shabbat for *HaShem*-יהו"ה” also has an effect on the six years, that it should be recognized in them that the ultimate purpose and primary intent is the “Shabbat for *HaShem*-יהו"ה.”

6.

Now, even after the granting of empowerment for the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in the world that was created with ten utterances, through being preceded by the creation of the world with one utterance, the effect of the nullification (*Bittul*) in the world that was created with ten utterances in order to refine and clarify it etc., is brought about through the Torah.

This is why the Ten Commandments correspond to the ten utterances (as explained in chapter one). In other words, to refine and clarify the world that was created with ten utterances and became a separate something, and to effect nullification (*Bittul*) to Godliness in it, there must be the toil in fulfilling Torah and *mitzvot*, the Ten Commandments of the Torah, which include all the commandments.¹⁶⁹⁸

¹⁶⁹⁸ See Rashi to Exodus 24:12

This likewise is the general matter of the giving of the Torah. That is, its intention is to affect the refinement and clarification of the world. This is why the Torah was specifically given below, in a state and standing in which [as Moshe responded to the angels],¹⁶⁹⁹ “Did you descend to Egypt...? Is there an evil inclination amongst you?” That is, its purpose is to affect refinement and clarification below.

This matter already began in preparation to the giving of the Torah through the exile in Egypt,¹⁷⁰⁰ which was the “iron crucible”¹⁷⁰¹ which brought about the purification of the Jewish people to separate the evil from the good etc. Through this there also was the refinement of the physicality and materiality of the world.

Then, after the preparation of refinement through the exile in Egypt, the giving of the Torah was possible, so that through fulfilling Torah and *mitzvot* there will be the true completion of the refinement and purification of the world, and the sustainment of the world in a way that “the earth was afraid and was silent,”¹⁷⁰² such that “at first it was afraid, and in the end, it was silent,”¹⁷⁰³ since “the Holy One, blessed is He, established a condition with the act of creation, and said to them, if Israel accepts the Torah you will be sustained etc.,” and as stated in this week’s Torah portion,¹⁷⁰⁴ “If you will follow My decrees (*Bechukotai*-בְּחֻקֹּתַי),” about which our sages, of

¹⁶⁹⁹ Talmud Bavli Shabbat 88b and on

¹⁷⁰⁰ See Torah Ohr, Yitro 74a and on

¹⁷⁰¹ Deuteronomy 4:20

¹⁷⁰² Psalms 76:9

¹⁷⁰³ Talmud Bavli, Shabbat 88a

¹⁷⁰⁴ Leviticus 26:3

blessed memory, explained,¹⁷⁰⁵ “The decrees (*Chukim*-חוקים) by which I engraved (*Chakakti*-חקקתי) the heavens and the earth”, as the verse states,¹⁷⁰⁶ “If not for My Covenant by night and by day, I would not have set up the laws of heaven and earth.”

So shall it also be for us in our deeds and service in preparing for the time of the giving of our Torah this year, as in the wording of the blessing,¹⁷⁰⁷ “May the Torah be received with joy and inwardly,” and specifically with joy, in that “joy breaks boundaries,”¹⁷⁰⁸ nullifying and breaking through all boundaries, concealments, and hiddenness brought about by the creation of the world with ten utterances, beginning with breaking the boundaries of the intellectual soul (*Nefesh HaSichlit*) and certainly breaking the boundaries of the animalistic soul (*Nefesh HaBehamit*), to refine and clarify them through toiling in the study of Torah.

This is as stated,¹⁷⁰⁹ “If you will follow My decrees,” meaning,¹⁷¹⁰ “to labor in the study of Torah,” and in a way that the Torah penetrates inwardly, in that the Torah is received (with joy and) inwardly, until he becomes one being with the Torah, this being the matter of “in My decrees-*Bechukotai*-בחוקותי” which is of the same root as “engraving-*Chakikah*-חקיקה.”¹⁷¹¹

¹⁷⁰⁵ Midrash Vayikra Rabba 35:4

¹⁷⁰⁶ Jeremiah 33:25

¹⁷⁰⁷ This being the wording of the blessing that our Rebbes, our leaders, would bless in regard to the holiday of Shavuot – explained in Likkutei Sichot Vol. 4, p. 1307; Vol. 8 p. 272; Vol. 13 p. 158, and elsewhere.

¹⁷⁰⁸ Explained in Sefer HaMaamarim 5657 p. 223 and on

¹⁷⁰⁹ Leviticus 26:3

¹⁷¹⁰ Rashi and Torat Kohanim to Leviticus 26:3

¹⁷¹¹ See Likkutei Torah, beginning of Bechukotai 45a.

We thereby merit all the blessings stated in the Torah portion,¹⁷¹² “I will provide your rains in their time etc.,” up to and including their conclusion and signet,¹⁷¹³ “I will lead you with upright statures,” with the coming of our righteous Moshiach, speedily and in the most literal sense!

¹⁷¹² Leviticus 26:4

¹⁷¹³ Leviticus 26:13