

Discourse 17

“*v'Eileh HaMishpatim... -
And these are the ordinances...*”

Delivered on Shabbat Parshat Mishpatim,
Parshat Shekalim, Shabbat Mevarchim Adar, 5728
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁸² “And these are the ordinances that you shall place before them.” About this it states in Midrash Rabbah on the Torah portion of Mishpatim,¹⁰⁸³ “About this the verse states,¹⁰⁸⁴ ‘He declares **His** word to Yaakov,’ these are the [Ten] Commandments, ‘**His** statutes and ordinances to Israel,’ these are the ordinances (*Mishpatim*). This is because the attributes of the Holy One, blessed is He, are unlike the attributes of flesh and blood. The attribute of flesh and blood is that he instructs others to do, but he does not do. The Holy One, blessed is He, is not so. What He does, He tells Israel to do and keep.”

The Rebbe Maharash brings this teaching of our sages, of blessed memory, in his discourse entitled “*Vayikchu Li Terumah*,” (the verse we read at Minchah of [this] Shabbat), said one hundred years ago,¹⁰⁸⁵ after he brings the words of

¹⁰⁸² Exodus 21:1

¹⁰⁸³ Midrash Shemot Rabba 30:9

¹⁰⁸⁴ Psalms 147:19

¹⁰⁸⁵ Sefer HaMaamarim 5628, p. 87 and on.

Midrash Rabbah which states,¹⁰⁸⁶ “Wherever the word ‘to Me-*Lee*-לִי’ is stated, it is eternal and unmoving, not in this world and not in the next world,” and it then enumerates thirteen places where the word “to Me-*Lee*-לִי” is stated. One is the verse,¹⁰⁸⁷ “Let them take to Me (*Lee*-לִי) a portion (*Terumah*).” [It should also be pointed out that about the donations (*Terumot*) given [for the construction] of the Tabernacle (*Mishkan*), thirteen things are enumerated.]¹⁰⁸⁸

He explains that the word “to Me-*Lee*-לִי” hints at the limitless light of the Unlimited One, about whom the verse states,¹⁰⁸⁹ “I *HaShem*-יהו"ה have not changed,” referring to the Essential Self and Being of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and therefore “I have not changed” altogether. This is because “You are He before the world was created and You are He after the world was created,”¹⁰⁹⁰ with no change whatsoever, being that He is the Essential Unlimited One.

He explains that this also is the meaning of the statement in Midrash Rabbah on the Torah portion of *Terumah*,¹⁰⁹¹ in explanation of the verse, “Let them take to Me-*Lee*-לִי a portion,” that, “It is Myself (*Otee*-אֹתִי)¹⁰⁹² you are taking, as it were.” Moreover, the meaning of “It is Myself-*Otee*-אֹתִי” here also refers to the Essential Self of the limitless light of the

¹⁰⁸⁶ Midrash Vayikra Rabba 2:2

¹⁰⁸⁷ Exodus 25:2

¹⁰⁸⁸ Rashi to Exodus 25:2 *ibid*.

¹⁰⁸⁹ Malachi 3:6

¹⁰⁹⁰ See the liturgy of the morning prayers; Tanya, Likkutei Amarim, Ch. 20; Torah Ohr, Vayakhel 87a; Likkutei Torah, Emor 31a, and elsewhere.

¹⁰⁹¹ Midrash Shemot Rabba 33:6

¹⁰⁹² In our edition of Midrash Rabba it states, “It is I-*Lee*-לִי” whereas in Midrash Tanchuma Emor it states, “Let them take for Me-*Lee*-לִי a portion – it is Me (*Otee*-אֹתִי) that you are acquiring.”

Unlimited One, blessed is He, who cannot be grasped in any name or title,¹⁰⁹³ but is rather, “Myself-*Otee*-אותי,” His Essential Self and Being, blessed is He. This being so, the explanation of “It is Myself (*Otee*-אותי) that you are taking,” refers to the fact that He is the aspect of, “I *HaShem*-יהו” have not changed,” that it is this aspect that “you are taking” through the *mitzvah* of *Terumah*.

[We can connect this to the explanation in the *Hemshech* of the Hilulah¹⁰⁹⁴ on the general matter of the Tabernacle (*Mishkan*), [about which the verse states],¹⁰⁹⁵ “I shall dwell within them,” that through this service we bring about the matter of victory (*Nitzachon*), which is something that transcends changes,¹⁰⁹⁶ and is the aspect of “I *HaShem*-יהו” have not changed.”¹⁰⁹⁷ The general matter of the Tabernacle (*Mishkan*) was brought about through “Let them take to Me a portion (*Terumah*),” specifying “to Me-*Lee*-לי,” which “is eternal and unmoving.”]

Now, the discourse poses a difficulty. That is, at first glance, it is astonishing that through a particular *mitzvah*, [meaning that this greatness is not because of the overriding the general light in the *mitzvot* in general, but is also through each *mitzvah* in particular] we reach such a lofty aspect as this, in which “it literally is Myself that you are taking” etc.

¹⁰⁹³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹⁰⁹⁴ *Hemshech* “*Bati Legani*” 5710

¹⁰⁹⁵ Exodus 25:8

¹⁰⁹⁶ *Hemshech* “*Bati LeGani*” 5710 *ibid.* Ch. 18

¹⁰⁹⁷ Also see *Hemshech* “*Bati LeGani*” 5710 *ibid.*, end of Ch. 9.

To explain this, he brings the above-mentioned teaching of our sages, of blessed memory, that the Holy One, blessed is He, does all the *mitzvot* that He commands the Jewish people to do.

2.

This is as he explains in the discourse on the teaching of our sages, of blessed memory, “What He does, He tells Israel to do.” That is, through the Jewish people doing and keeping the *mitzvot*, a drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is caused. By way of analogy, through fulfilling the *mitzvah* of donning the Tefillin, we draw down that the Holy One, blessed is He, dons Tefillin, and the same is so of all the particular *mitzvot*.

In the discourse he continues [and explains] that although the simple meaning [of this statement] seems to indicate that it is He, blessed is He, who initiates the *mitzvot*, however in truth, this cannot be said. This is because the verse states,¹⁰⁹⁸ “These are the appointed times of *HaShem*-יהו"ה that you shall declare them-*Otam*-אתם [as holy convocations],” about which our sages, of blessed memory, stated at the end of the second chapter of Tractate Rosh HaShanah,¹⁰⁹⁹ The verse is written, “You-*Atem*-אתם (missing the letter *Vav*-ו) – meaning even [if you] unwittingly [establish the New Moon on the wrong day]; You-*Atem*-אתם [established it] – even [if you do

¹⁰⁹⁸ Leviticus 23:2; 23:4, 23:37

¹⁰⁹⁹ Talmud Bavli, Rosh HaShanah 25a

so] intentionally [etc.].” We thus find that the sanctity of the *mitzvot* specifically depends on the Jewish people.

[That is, at first glance, one might think it possible to say that the Torah establishes the months, whereas the rabbinical court only **reveals** it according to the Torah. Therefore, this final ruling is brought, that it is “you-*Atem*-אתם” [who establish it] whether inadvertently [on the wrong day] or even intentionally, meaning that the months are established by the rabbinical courts, even when their **ruling does not accord to the Torah**. Rather, the establishment of the months is specifically done by the Jewish people.]¹¹⁰⁰

For example, the *mitzvah* of eating Matzah on the first night of Pesach depends on how the Jewish people establish Rosh Chodesh Nissan. [To point out, this discourse was said on Rosh Chodesh Nissan,¹¹⁰¹ and apparently this is why he brings an example from the matter of establishing Rosh Chodesh Nissan and the *mitzvah* of eating the Matzah etc.] This being so, how does it apply to say that the Holy One, blessed is He, does the *mitzvah* before the Jewish people?

Rather, what Midrash Rabbah means is that He, blessed is He, also does so. However, the Jewish people do so first, and through this it is drawn down that He Himself, blessed is He, also fulfills the *mitzvot*. [For example, in the *mitzvah* of eating the Matzah, through the Jewish people eating Matzah, the matter of eating Matzah is thereby caused for the Holy One, blessed is He. It can be said that this is like the general matter

¹¹⁰⁰ Also see *Hemshech* 5672 Vol. 3 p. 1,403 and on.

¹¹⁰¹ “The third day of the Torah portion of Vayikra, Rosh Chodesh Nissan” as stated in the heading of the discourse.

of [the word],¹¹⁰² “My beloved-*Ra’ayati*-רעיתי” [in reference to the Jewish people, which also means “my shepherd-*Ra’ayati*-רעיתי” meaning] “my benefactor-*Parnasati*-פרנסתי,” in that “the Jewish people give sustenance (*Parnassah*) to their Father in Heaven.”¹¹⁰³ In other words, the matter of sustenance (*Parnassah*) (eating) Above, is brought about by the Jewish people below, such as the matter of eating Matzah as it is Above, which comes about through the Jewish people eating Matzah below.]

Now, we should add that this matter (that first the Jewish people do the *mitzvot*, and through this it is drawn down that He Himself fulfills the *mitzvot*), is especially emphasized in the *mitzvah* of Tefillin. This is why the discourse brings the example from the *mitzvah* of Tefillin, and that through fulfilling the *mitzvah* of donning Tefillin, we draw down that the Holy One, blessed is He, dons Tefillin (as mentioned before).

Likewise, when at the beginning of the discourse he brings the teaching of Midrash Rabbah on the Torah portion of Mishpatim, that the Holy One, blessed is He, fulfills all the *mitzvot*, he brings the example from the matter of the Holy One, blessed is He, donning Tefillin.¹¹⁰⁴

The explanation is that our sages, of blessed memory, stated,¹¹⁰⁵ “What is written in the Tefillin of the Master of the world? [The verse],¹¹⁰⁶ ‘Who is like Your people Israel, one nation on the earth.’” Now, the explanation of the words, “One

¹¹⁰² Song of Songs 1:9

¹¹⁰³ Zohar III 7b

¹¹⁰⁴ Talmud Bavli, Brachot 6a

¹¹⁰⁵ Talmud Bavli, Brachot 6a *ibid.*

¹¹⁰⁶ Chronicles I 17:21

nation on the earth-*Goy Echad BaAretz* בגוי אחד בארץ,” is well known, namely, that the Jewish people draw down the aspect of “One-*Echad*-אחד” even on the earth.¹¹⁰⁷

This matter is emphasized in the *mitzvah* of Tefillin, in which there are four Torah portions, the first being the portion of “Listen Israel... *HaShem* is One-*HaShem Echad*-יהוה אחד,”¹¹⁰⁸ and this *mitzvah* is fulfilled when this is written upon physical parchment. We thus find that Tefillin is the matter of drawing down of “One-*Echad*-אחד” on the earth.

Therefore, the *mitzvah* of Tefillin is the example given for the drawing down of Godliness to below through the action *mitzvot*, and from this we can derive how it relates to all the *mitzvot*. This is as our sages, of blessed memory, stated,¹¹⁰⁹ “The entire Torah is equated to Tefillin.”

We thus find that for the Holy One, blessed is He, to don Tefillin, in which it states, “Who is like your people, Israel, one nation in the earth,” there first must be the drawing down of the “One-*Echad*-אחד” to the earth through the Jewish people fulfilling the *mitzvah* of Tefillin.

3.

Now, even though the discourse explains the words of Midrash Rabbah, and that this matter cannot be understood according to the simple meaning, that the Holy One, blessed is

¹¹⁰⁷ See Tanya, Iggeret HaKodesh, Epistle 9; Also see the preceding discourse of this year, 5728, entitled “*Bati LeGani* – I have come to My garden,” Discourse 16, Ch. 15.

¹¹⁰⁸ Deuteronomy 6:4 and on.

¹¹⁰⁹ Talmud Bavli, Kiddushin 35a

He, does the *mitzvot* first, but what the Midrash Rabbah rather means is that He, blessed is He, also does *mitzvot*, but the Jewish people do them first, and through doing so, they draw down that He Himself, blessed is He, does the *mitzvot*.

Nonetheless, since the discourse also brings the statement in Midrash that, “What He does, He tells Israel to do,” (which is further emphasized by the fact that this statement in Midrash Rabbah is also cited in the summary of the discourse),¹¹¹⁰ which indicates that the Holy One, blessed is He, does the *mitzvot* first and then “He tells Israel to do,” we therefore must say that there also is a matter of the *mitzvot* as they first are done by the Holy One, blessed is He, and that because of this, the Holy One, blessed is He, also commands Israel to do so.

This is also understood from what our sages, of blessed memory, stated,¹¹¹¹ “The 248-רמ"ה commandments are the 248-רמ"ה limbs of the King,” and certainly, even before the Jewish people fulfill the 248 *mitzvot*, there are the 248-רמ"ה limbs of the King, which is the matter of the *mitzvot* as they are Above. That is, these are the 613-תרי"ג pathways in the skull (*Galgalta*) of *Zeir Anpin*, and their root is from the one pathway of *Arich Anpin*.¹¹¹²

This is also understood from what the Tzemach Tzedek wrote in the discourse, about the three views (*Drush Shalosh Shitot*)¹¹¹³ on the general matter of the *Sefirot*, and that

¹¹¹⁰ Sefer HaMaamarim ibid. p. 93

¹¹¹¹ See Tikkunei Zohar, Tikkun 30 (74a)

¹¹¹² See Zohar III (Idra Rabba) 129a and the explanation of the Arizal there; Likkutei Torah, Re'eh 21d.

¹¹¹³ Printed in Ohr HaTorah, Inyanim p. 248 and on.

one should not say that the existence of the *Sefirot* only stems from His deeds below, Heaven forbid. Rather, the existence of the *Sefirot* certainly stems from His Essential Self, blessed is He, except that the *Sefirot* are His names, blessed is He, similar to the name of a person, which is not at all comparable to his essential self, as the Alter Rebbe explains in the additions to Torah Ohr, on the Torah portion of Vayechi.¹¹¹⁴ From this we can also understand the matter of the *mitzvot* as they are Above, [these being] the 248-ה"ח limbs of the King, in that they exist even before the work of the Jewish people in fulfilling the *mitzvot*.

4.

Now, we can resolve this by prefacing with what is stated in Torah Ohr,¹¹¹⁵ in the additional explanation to the discourse on the verse,¹¹¹⁶ “For with You is the source of life.” That is, just as in man’s fulfillment of the *mitzvot* there are two matters, the first being the *mitzvah* as it is, in and of itself, before being done by man, such as the Tefillin as they are, in and of themselves, and the second being when a person does the *mitzvah* and fulfills it, meaning, when he actually dons the Tefillin, this being the primary matter. The same is understood as it is Above, that there are the Tefillin themselves, these being the matter of the four [aspects] of the mind (*Mochin*), whereas the primary aspect is when the Holy One, blessed is He, dons the Tefillin. In contrast, the four [aspects of] the mind

¹¹¹⁴ Torah Ohr, Hosafot to Vayechi, 103b and on

¹¹¹⁵ Torah Ohr, Mikeitz 35b and on

¹¹¹⁶ Chronicles I 29:14

(*Mochin*), as they are, in and of themselves, are of no comparison to the donning of the Tefillin by the Holy One, blessed is He.

However, at first glance, this is not understood. For, it makes sense in the analogy, in that the Tefillin have an existence outside of the person, even before he dons them. However, about how it is Above, the verse states,¹¹¹⁷ “All is from You.” This being so, how can there be a form of Tefillin Above before the donning?

However, this may be understood according to the teaching in “*Patach Eliyahu*,”¹¹¹⁸ “If You would withdraw from them, all the names would remain as a body without the soul.” This too poses a difficulty, similar the above difficulty.¹¹¹⁹ That is, how do they have existence even, “as a body etc.,” when “all is from You”? This being so, “If You would withdraw from them,” how would they have any existence **altogether** (for is it not so that¹¹²⁰ “there is nothing besides Him”)?

However, the answer is that the meaning of the word “withdraw” here, is not complete withdrawal, Heaven forbid to think so. Rather, it only is withdrawal from mature intellect (Big brains-*Mochin d’Gadlut*), and all that remains is immature intellect (Small brains-*Mochin d’Katnut*), like someone who is sleeping (at which time only the impression of life (*Kista d’Chayuta*) remains in him).¹¹²¹ Moreover, it also is because

¹¹¹⁷ Chronicles I 29:14

¹¹¹⁸ Introduction to Tikkunei Zohar 17b

¹¹¹⁹ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30.

¹¹²⁰ Deuteronomy 4:35

¹¹²¹ See Zohar I 83a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 *ibid*.

the vessels (organs-*Keilim*), which are called “the body,” have their own independent root in the limitless light of the Unlimited One etc., except that the light that is rooted higher than them, then manifests in them. Therefore, even when the mature intellect (Big brains-*Mochin d’Gadlut*) withdraws, the vessels (organs-*Keilim*) remain as a body, being that they have their own root, in and of themselves. It only is because there is no comparison between this diminished state, and when the light and mature intellect (Big brains-*Mochin d’Gadlut*) illuminated in them, that they are called “a body without a soul.”

The same is understood about the matter of the Holy One, blessed is He donning Tefillin, that it is the matter of additional light (*Tosefet Ohr*) etc. In contrast, in and of themselves, the Tefillin also exist, like a body without a soul.

The same can be said about the *mitzvot* themselves which the Holy One, blessed is He, does. That is, their primary existence comes about by the Jewish people doing the *mitzvot*.¹¹²² The explanation¹¹²³ is that as known¹¹²⁴ through the Jewish people serving *HaShem*-יהו"ה, blessed is He, in fulfilling His *mitzvot*, a drawing down of additional illumination comes about etc. This is also the meaning¹¹²⁵ of what the verse states about Adam, the first man,¹¹²⁶ “*HaShem* God-*HaShem Elohi*” מ-אלהים took the man and placed him in the

¹¹²² Also see *Torat Menachem*, *Sefer HaMaamarim* Kislev p. 145 and the citations there.

¹¹²³ Also see *Shaarei Orah* of the Mittler Rebbe, discourse entitled “*Ki Eemcha Mekor Chayim*” Ch. 15-16.

¹¹²⁴ Also see *Sefer HaMaamarim* *ibid.* p. 99 and the citations there.

¹¹²⁵ Also see *Sefer HaMaamarim* *ibid.* 92.

¹¹²⁶ *Genesis* 2:15

Garden of Eden, to work it and to guard it,” that “to work it” (*L’Avdah*-לעבדה) refers to the 248-רמ"ה positive action *mitzvot*, and “to guard it” (*L’Shamrah*-לשמרה) refers to the 365-שס"ה negative prohibitive *mitzvot*.¹¹²⁷

In other words, even though, in and of itself, there is a greatness to the Garden of Eden (*Gan Eden*) as it stems from the creation, nonetheless, through man’s toil in fulfilling the 248-רמ"ה positive action *mitzvot* and the 365-שס"ה negative prohibitive *mitzvot*, additional light is drawn down into the Garden of Eden (*Gan Eden*), and this additional light is so great that the entire matter of creation and the coming into being of the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) was worthwhile for this matter of “to work it and to guard it.” For through this there is a drawing down of additional abundance of lights into the world of Emanation (*Atzilut*),¹¹²⁸ and certainly into the Garden of Eden (*Gan Eden*).

With the above in mind, it is understood that although there certainly is the matter of the Holy One, blessed is He, fulfilling the *mitzvot* before the toil of the Jewish people, this being the general matter of the *mitzvot* as they are in the aspect of *Zeir Anpin* and in the aspect of the Long Patient One-*Arich*, and even higher; nevertheless, through the Jewish people fulfilling the *mitzvot* there is a drawing down of additional light, such that the addition is more than the principal. Thus, the primary matter of the Holy One, blessed is He, fulfilling the *mitzvot* is brought about through the Jewish people fulfilling the

¹¹²⁷ See Targum Yonatan ben Uziel to Genesis 2:15; Zohar I 27a; Zohar II 165b; Tikkunei Zohar, Tikkun 21 (62a); Tikkun 55 (88b); Yalkut Reuveni to Genesis 2:15.

¹¹²⁸ See Torah Ohr, Mikeitz 35c

mitzvot. This is to such an extent that the *mitzvot* that the Holy One, blessed is He, does, in and of himself, are only secondary, “like a body without a soul,” compared to the *mitzvot* that the Holy One, blessed is He, does through the Jewish people doing *mitzvot*.

5.

However, even though the *mitzvot* that the Holy One, blessed is He, does through the Jewish people fulfilling the *mitzvot* are greater beyond all comparison to the *mitzvot* that the Holy One, blessed is He, does in and of Himself, nevertheless, the order is, that there first there must be the fulfillment of the *mitzvot* by the Holy One, blessed is He, in and of Himself, which is what grants empowerment for the work of the Jewish people in fulfilling the *mitzvot*,¹¹²⁹ by which they affect that the fulfillment of the *mitzvot* by the Holy One, blessed is He, will be in a way that is higher beyond all comparison. This is the matter of the arousal from Above that precedes the arousal from below.

This is as explained in discourses of Chassidus,¹¹³⁰ that for there to be the empowerment for the arousal from below to awaken and bring about the arousal from Above, there must be the granting of empowerment for this from Above in a way of an arousal from Above. Now, what is meant here is not just what was generally determined at the onset of creation - that

¹¹²⁹ Also see Torat Menachem, Sefer HaMaamarim Kislev p. 145 and the citations there.

¹¹³⁰ See Likkutei Torah, Va'etchanan 2d; Shemini Atzeret 83b and on.

the arousal from below would bring about arousal from Above - but as explained in the above-mentioned discourses, this matter is present even on a daily basis. This refers to the matter of engaging in the study of Torah, the primary matter of which is that it is a gift from Above,¹¹³¹ (like the words of our sages, of blessed memory,¹¹³² “I have a good gift in My treasure house”). It is through the study of Torah that power and strength is given for the arousal from below in fulfilling the *mitzvot* to be able to bring an arousal from Above.

Based on this, it can be said that the same is so of fulfilling the *mitzvot* themselves. That is, in order that the work of the Jewish people in fulfilling the *mitzvot* should bring about that the Holy One, blessed is He, fulfills these *mitzvot*, there must be the granting of empowerment from Above, in a way of an arousal from Above. It is in this regard that the Holy One, blessed is He, first fulfills the *mitzvot*, through which empowerment is granted to the Jewish people to fulfill the *mitzvot*, thus bringing about that the fulfillment of the *mitzvot* of the Holy One, blessed is He, will be in a much higher way, beyond all comparison.

6.

With this in mind, we can understand the great elevation of the *mitzvot*, in that even about a particular *mitzvah* the verse states, “Let them take to Me a portion,” meaning, “It is Myself that you are taking,” meaning, that which is not grasped in any

¹¹³¹ See Likkutei Torah, Ha’azinu 72b

¹¹³² Talmud Bavli, Shabbat 10b

name or title (and is not hinted in any letter or thorn [of a letter]),¹¹³³ but rather, “it is Myself-*Otee*-אורי,” meaning, His Essential Self, blessed is He, this being the aspect of “I *HaShem*-יהו” have not changed” (as explained before).

To explain, even though the verse states, “I *HaShem*-יהו etc.,” using the Name *HaShem*-יהו, what is meant here is not the regular name *HaShem*-יהו, the meaning of which is “He who brings into being-*Mehaveh*-מהוה,”¹¹³⁴ but what is meant is the highest level of the Name *HaShem*-יהו.¹¹³⁵ (For, as known,¹¹³⁶ in general there are two names *HaShem*-יהו - the lower name *HaShem*-יהו and the Upper Name *HaShem*-יהו.)

It is in this regard that the verse states, “**I-Ani**-אני *HaShem*-יהו,” meaning, the Name *HaShem*-יהו that is in “I-*Ani*-אני,” meaning, as it is included in His Essential Self, blessed is He.¹¹³⁷ This matter is drawn down primarily by fulfilling the *mitzvot* in action, about which it applies to use the terminology,

¹¹³³ See Likkutei Torah, Pinchas 80b

¹¹³⁴ Pardes Rimonim, Shaar 1 (Eser v’Lo Teisha) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, Ch. 4; Zohar III 257b (Ra’aya Mehemna).

¹¹³⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); See *Hemshech* 5666 p. 186; Ohr HaTorah Yitro p. 836-839; Sefer HaMaamarim 5656 p. 381 and on; *Hemshech* 5666 p. 431; Sefer HaMaamarim 5677 p. 72 and on; Sefer HaMaamarim 5696 p. 73 and on; Also see the discourse entitled “*Shiviti HaShem* – I have set *HaShem* before me always,” 5720, translated in The Teachings of The Rebbe 5720, Discourse 21 (Sefer HaMaamarim 5720 p. 160 and on); Also see the continuum of the discourses of the 12th of Tammuz 5717, entitled “*HaShem Lee b’Ozrai*,” “*Se’u Yedeichem Kodesh*” and “*Baruch HaGomel*,” translated in The Teachings of The Rebbe 5717, Vol. 2, Discourse 28, 29 and 30, and elsewhere.

¹¹³⁶ See Zohar III 138a (Idra Rabba); Torah Ohr, Beshalach 61d, and elsewhere.

¹¹³⁷ Sefer HaMaamarim *ibid.* p. 99.

“Let them **take** to Me a portion,” and through them, “It is Myself that you are taking.”

7.

Based on the above, we can also explain why the verse states, “And these are the ordinances that you shall place before them,” [meaning],¹¹³⁸ “Like a table fully laden before a person with everything ready to eat.” That is, the meaning of “you shall place before them” is that it is the granting of empowerment for man to be able to fulfill the *mitzvot*.

The intention in this, is that through man’s toil in fulfilling the *mitzvot* there will be added elevation in the fulfillment of the *mitzvot* by the Holy One, blessed is He, in a way that is beyond all comparison.

This also includes that through our general deeds and labor throughout the duration of the time of the exile, we bring about Above that instead of a conduct of judgment, the conduct will be a in a way of Kindness-*Chessed*, this being especially so after already having undergone all the undesirable matters of the birth pangs of Moshiach. It thus is certain that from now on, all matters must be with kindness and mercy, with clearly apparent and openly revealed goodness, with the true and complete redemption through our righteous Moshiach!

¹¹³⁸ Rashi to Exodus 21:1