

## Discourse 30

“*Vayedaber Elokim... -  
God spoke...*”

Delivered on the 2<sup>nd</sup> day of Shavuot, 5729<sup>529</sup>

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

1.

The verse states,<sup>530</sup> “God-*Elohi*” *m*-אלהי” spoke all these things to say-*Leimor*-לאמר.” The question about the word “to say-*Leimor*-לאמר” here is well known.<sup>531</sup> Namely, since all the Jewish people (including the souls of all their generations)<sup>532</sup> were present at the [singular] event at Mount Sinai and [they all] heard the utterances of the Ten commandments, directly] from the Holy One, blessed is He, Himself, what then does the word “to say-*Leimor*-,לאמר” which means “to say to others” mean here?<sup>533</sup>

Now, the essential point of the explanation is that it is with this [word] that the Torah explains the novelty of the

---

<sup>529</sup> The original discourse was edited by the Rebbe and published as a pamphlet for the holiday of Shavuot 5750.

<sup>530</sup> Exodus 20:1

<sup>531</sup> Torah Ohr, Yitro 67b (and with the glosses in Ohr HaTorah Yitro, p. 783 and on); Sefer HaMaamarim 5567 p. 149; Likkutei Torah, Shir HaShirim 40b; 42a and on; Torat Chayim, Yitro p. 370a [Vol. 2 p. 253b in the new edition]; Also see the beginning of the discourse entitled “*Vayedaber... Anochi*” 5629 (cited later in the discourse itself), **and elsewhere**.

<sup>532</sup> Pirkei d’Rabbi Eliezer, Ch. 41; Midrash Shemot Rabba 28:6; Tanchuma Yitro 11; Zohar I 91a, and elsewhere.

<sup>533</sup> See Likkutei Sichot, Vol. 6, p. 119 and the citations there in note 1\*.

giving of the Torah. For, at first glance, even before the Torah was given they learned the entire Torah [as also understood by the fact that “our forefather Avraham fulfilled the whole Torah before it was given,”<sup>534</sup> and to fulfill the Torah it must be learned, and Avraham certainly taught the whole Torah to his son Yitzchak, and Yitzchak certainly taught it to Yaakov and his sons.]<sup>535</sup> This being so, what novelty is there in the Torah being given?<sup>536</sup>

Therefore, the verse explains that the novelty in “God spoke all these things” at the giving of the Torah, is that by doing so, empowerment was granted to each and every Jew throughout all generations that his study of Torah will be in a way of “to say-*Leimor*-לאמר.”

Now, this is explained in two ways. [The first is] that through one’s study of Torah, he causes the Holy One, blessed is He, **to say** these words.<sup>537</sup> For, “whosoever reads and studies Torah, the Holy One, blessed is He, reads and studies opposite him.”<sup>538</sup> Based on this, the meaning of “to say-*Leimor*-לאמר” (meaning, “to say to others”) is that the one who studies Torah

---

<sup>534</sup> Talmud Bavli, Yoma 28b; Kiddushin 82a (in the Mishnah)

<sup>535</sup> “From the days of our forefathers, Yeshivah (Torah study) never ceased from them... Our forefather Avraham was an elder and sat in Yeshivah (Torah study)... Our forefather Yitzchak was an elder and sat in Yeshivah (Torah study)... Our forefather Yaakov was an elder and sat in Yeshivah (Torah study).” (Yoma ibid.)

<sup>536</sup> As in the question in Torah Ohr ibid. Likkutei Torah, Bamidbar 13d, **and elsewhere.**

<sup>537</sup> Discourse entitled “*Vayedaber... Anochi*” 5629 (cited later in the discourse itself) – Sefer HaMaamarim 5629 p. 203 (cited later in Ch. 5).

<sup>538</sup> See Tanna d’Vei Eliyahu Rabba, beginning of Ch. 18; Yalkut Shimoni Eichah, Remez 1,034.

tells the Holy One, blessed is He,<sup>539</sup> to repeat his words, so to speak. Moreover, one's study of Torah should be in a way of "to say-*Leimor*-לאמר," meaning to repeat the words that the Holy One, blessed is He, says, as the verse states,<sup>540</sup> "My tongue shall answer with Your word." That is, the words of Torah that one says are "**Y**our word," and my tongue shall answer "like one who repeats after the reader."<sup>541</sup>

Another explanation of [the verse], "God spoke... to say (*Leimor*-לאמר)," is that "God spoke all these things," referring to the Ten Commandments, which are inclusive of the whole Torah,<sup>542</sup> "to say-*Leimor*-לאמר," meaning that the Ten Commandments (the Torah, which transcends the world) should be drawn down into<sup>543</sup> "the Ten Utterances by which the

---

<sup>539</sup> This is further elucidated by Chiddushei Aggadot of the Maharsha to Shabbat (89a) in explanation of the verse (Numbers 14:17), "As You have spoken to say (*Leimor*-לאמר)," is, "As you have spoken to Me saying that I say." In other words, Moshe told **the Holy One, blessed is He**, ("May the strength of my Lord-*Adona*" אדוני-י-י-י be magnified"). Based on what is explained in various places (see the end of the discourse entitled "v'Atah Yigdal Na" 5719 (Torat Menachem, Sefer HaMaamarim Sivan p. 378 (and the citations there in note 47) [translated in The Teachings of The Rebbe 5719, Discourse 26], that "As You have spoken to say (*Leimor*-לאמר)" is similar to "God spoke... to say (*Leimor*-לאמר)," – it makes sense that this is also the explanation of [the word] "to say-*Leimor*-לאמר."

<sup>540</sup> Psalms 119:172

<sup>541</sup> Torah Ohr *ibid.* 67b; Torat Chayim *ibid.* 370b [253b] and on (and see p. 373b [p. 255b]) and elsewhere. To point out, even according to this explanation, that man repeats the words that the Holy One, blessed is He, says – it is understood that the fact that the Holy One, blessed is He, says these things now is brought about through man's study. However, **the explanation** of the term "to say-*Leimor*-לאמר" is (not that man causes this Above, but on the contrary) is that man's speech is "like one who repeats after the reader."

<sup>542</sup> See the discourse entitled "*Vayedaber... Anochi*" 5728 Ch. 1 (Torat Menachem, Sefer HaMaamarim Sivan p. 326).

<sup>543</sup> See the discourse entitled "*Vayedaber... Anochi*" 5728, Ch. 1 (Torat Menachem, Sefer HaMaamarim Sivan p. 326 [translated in The Teachings of The Rebbe 5728, Discourse 30]).

world was created.”<sup>544</sup> The same is so of our study of the Torah, that it should be in a way of “God spoke... to say (*Leimor*-לאמר),” meaning that from his speaking Torah there comes to be “saying-*Amirah*-אמירה,” referring to the drawing down of bestowal to below.<sup>545</sup>

We therefore must understand the connection and relationship between all the above-mentioned matters of [the word] “to say-*Leimor*-לאמר.”

## 2.

Now, in the discourse of the Rebbe Maharash by this title, said one-hundred years ago, (after pointing out the question about the word “to say-*Leimor*-לאמר” which at first glance, seems to be superfluous), he brings the statement in Yalkut,<sup>546</sup> that when the Holy One, blessed is He, spoke, each and every Jew said [to himself], “It is to me that the speech is speaking,” as the verse states,<sup>547</sup> “I am *HaShem*-יהו"ה **your** God-*Elohe*”*cha*-אלהיך” [in the singular].

He explains that this is the meaning of the statement in Midrash<sup>548</sup> on the verse, “I am *HaShem*-יהו"ה your God-*Elohe*”*cha*-אלהיך,” [in the singular] that “the voice that they heard at the Ten Commandments **was heard** by each person according to his strength, the youth in accordance with their

---

<sup>544</sup> Mishnah Avot 5:1

<sup>545</sup> Likkutei Torah, Shlach 39b and on.

<sup>546</sup> Yalkut Shimoni on the verse in Exodus 20:2 (Yitro).

<sup>547</sup> Exodus [20:2] *ibid.* (Yitro)

<sup>548</sup> Midrash Shemot Rabba, beginning of Ch. 29; Yalkut Shimoni *ibid.*

strength, the elders in accordance with their strength, and the children in accordance with their strength.”

It can be said that amongst the reasons that he also brings the teaching of the Midrash, is because through this, it is understood that the matter of “it is to me that the speech is speaking” (to each and every individual unto himself) was not only in regard to the soul, but also in regard to the body. This is because the distinctions between “youth,” “elders,” and “children,” is with respect to the body.

In the discourse he explains that the reason that the speech of the Ten Commandments was in such a way that “it is to **me** that the speech is speaking,” in the singular, meaning to each and every Jew unto himself, [even though all the commandments of the Torah are for all Jews, and throughout Torah it states, “I am *HaShem*-יהוה your God-*Elo*”*heichem*-אלהיכם [in the plural]], [can be understood] according to what Yalkut states there, that at the time of the giving of the Torah, the Holy One, blessed is He, partnered His Name with each and every Jew. This is the meaning of the verse,<sup>549</sup> “God’s entourage is twice ten thousand... the Lord-*Adona*”*y*-אדני is in them at Sinai in holiness.”

That is, just as “the Lord-*Adona*”*y*-אדני is in them” (the angels), in that the name of every angel is conjoined (at its end) with the Name of the Holy One, blessed is He, “God-*E*”*l*-אל” (as in], Michael-מִיכָאֵל, Gavriel-גַּבְרִיאֵל, Refael-רִפְאֵל), the same was so at the giving of the Torah, “at Sinai in holiness,” that the

---

<sup>549</sup> Psalms 68:18\* [\* As per the custom that one should recite the Psalm that corresponds to the years of his life on a daily basis (see the beginning of Sefer HaMaamarim 11 Nissan), this is the Psalm that began to be recited on the 11<sup>th</sup> of Nissan of this year.]

Holy One, blessed is He, partnered His Name with each and every Jew, “I am *HaShem*-יהוה, **your** God-*Elohe*” *cha*-אלהיך,” [in the singular].

In the discourse he continues [and explains] that it is due to the Name of the Holy One, blessed is He, being partnered with the angels, that they are nullified relative to His Name that is partnered with them, blessed is He, and the same is so of the Jewish people. That is, through the Holy One, blessed is He, partnering His Name with the Jewish people, they are in a state of nullification (*Bittul*) [to Him], as explained at length in the discourse.

### 3.

Now,<sup>550</sup> the Name of the Holy One, blessed is He, that He partnered with the Jewish people, is higher than the name that is partnered with the angels. For, about the angels it states, “the Lord-*Adona*” *י-אדני* is in them,” and as explained in Tanya,<sup>551</sup> the angels are called by His title “God-*Elohi*” *m-אלהי*” and “God-*Elohi*” *m-אלהי*” and “my Lord-*Adona*” *י-אדני*” are (generally) one matter.<sup>552</sup> In contrast, about the Jewish people the verse states,<sup>553</sup> “For His people are a part of

---

<sup>550</sup> In regard to the coming section, see Ohr HaTorah (Yahel Ohr) to Psalms ibid. p. 240; Also see the above-mentioned discourse of the year 5629 (Sefer HaMaamarim ibid. p. 194 and on).

<sup>551</sup> Iggeret HaTeshuvah, Ch. 4 (94a)

<sup>552</sup> Likkutei Torah, Drushim L'Shabbat Shuvah 65d; Sefer HaMitzvot of the Tzemach Tzedek 60a, and elsewhere.

<sup>553</sup> Deuteronomy 32:9

*HaShem*-יהו"ה," meaning,<sup>554</sup> "a part of the Name *HaShem*-יהו"ה."

Now, although the matter of [the verse], "For His people are a part of *HaShem*-יהו"ה" was so even before to the giving of the Torah, this did not illuminate in a revealed way (to such an extent). This is because the matter of [the verse], "For His people are a part of *HaShem*-יהו"ה" is in regard to the soul, and upon the descent of the soul to below, the body covers and conceals the soul and the Name *HaShem*-יהו"ה within it. However, at the giving of the Torah, with the utterance, "I am *HaShem*-יהו"ה, **your** God-*Elohe*"*cha*-אלהיך," [in the singular] this was drawn into revelation.

As explained in Likkutei Torah,<sup>555</sup> the meaning of "(I am) *HaShem* your God-*HaShem Elo*"*hecha*-אלהיך" [in the singular] is that *HaShem*-יהו"ה illuminates and is revealed within you to such an extent that He be called by your name, "**your** God-*Elohe*"*cha*-אלהיך," [in the singular].

The empowerment for "*HaShem* your God-*HaShem Elo*"*hecha*-אלהיך," [such that even after the soul manifests in the body, *HaShem*-יהו"ה will be within him in a revealed way, to the point that He is called by his name], is from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, who even transcends [the name] *HaShem*-יהו"ה.

This is because the revelation of the Name *HaShem*-יהו"ה (in and of itself), specifically is Above, and for it to be revealed below in the physical body, this is through drawing

---

<sup>554</sup> Iggeret HaTeshuvah ibid.

<sup>555</sup> Likkutei Torah, beginning of Re'eh.

down the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, which transcends [the name] *HaShem*-יהו"ה, in that whatever is higher above descends and is revealed further below.<sup>556</sup>

This is the meaning of "I am-*Anochi*-אנכי *HaShem* **your** God *HaShem Elo*"*hecha*-אלהיך" [in the singular]. That is, the empowerment that *HaShem*-יהו"ה will be "your God-*Elo*"*hecha*-אלהיך" [in the singular] is from the aspect of "I-*Anochi*-אנכי," which even transcends [the Name] *HaShem*-יהו"ה.

Now, it can be said that since the Name of the Holy One, blessed is He, that is partnered with the Jewish people is the Name *HaShem*-יהו"ה, which transcends the name Lord-*Adona*"אדני"ע" that is partnered in the angels [especially being that the root of the partnering of His Name in the Jewish people is from the aspect of "I-*Anochi*-אנכי" which even transcends [the Name] *HaShem*-יהו"ה], therefore, the nullification (*Bittul*) of the Jewish people brought about through His Name being partnered in them, is also a much greater nullification (*Bittul*) than the nullification (*Bittul*) of the angels.

#### 4.

Now, [about] the matter of the Name *HaShem*-יהו"ה within every Jew, the discourse explains<sup>557</sup> that in a Jew, the *Yod*-י of the Name *HaShem*-יהו"ה is the Wisdom-*Chochmah* in

---

<sup>556</sup> See at length in Shaar HaPurim, discourse entitled Yaviyu Levush Malchut, Ch. 12 (58a-b), Ch. 32 and on (65a and on); Also see the citations in Torat Menachem, Sefer HaMaamarim Kislev, p. 24 and on.

<sup>557</sup> End of p. 196 and on; See Iggeret HaTeshuvah ibid. (94b and on); Likkutei Torah ibid., and elsewhere.

the soul. The *Hey*-ה of the Name *HaShem*-יהו"ה is the Understanding-*Binah* in the soul, “to understand a thing from the innerness of a thing-*Lehavin Davar MiToch Davar*-להבין דבר מתוך דבר.”<sup>558</sup>

The “innerness of a thing-*Toch Davar*-דבר” is the “speech of *HaShem-Dvar HaShem*-יהו"ה-דבר” that manifests in the creations, as in the explanation of the Baal Shem Tov<sup>559</sup> on the verse,<sup>560</sup> “Forever *HaShem*-יהו"ה Your speech (*Dvarcha*-דברך) stands in the heavens.” “The thing-*Davar*-דבר” is the speech (*Dibur*-דיבור) itself, which transcends manifestation in the creations, and generally is the light of *HaShem*-יהו"ה that surrounds and transcends [all worlds] (*Ohr HaSovev*).

This then, is the meaning of “to understand a thing from within a thing-*Lehavin Davar MiToch Davar*-להבין דבר מתוך דבר.”<sup>561</sup> That is, through the contemplation of the “word of *HaShem-Dvar HaShem*-יהו"ה-דבר” that is manifest “within-*Toch*-תוך” the creations (“within a thing-*Toch Davar*-דבר”), this being only a radiance (*Ha'arah*) (as self-evident by the fact that it manifests within the creations), one comes to the knowledge that there is a “thing-*Davar*-דבר” that transcends manifestation in the world, which is the source from which the radiance is drawn into manifestation below.

The *Vav*-ו-6 of the Name *HaShem*-יהו"ה are the emotions (*Midot*) in the soul, and the final *Hey*-ה of the Name *HaShem*-

---

<sup>558</sup> As in the language of our sages of blessed memory, in Chagigah 14a; Talmud Bavli, Sanhedrin 93b

<sup>559</sup> Beginning of Tanya, Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith].

<sup>560</sup> Psalms 119:89

<sup>561</sup> Also see Torah Ohr, Bereishit 1a; Hosafot to Parshat Vayakhel 113c; Likkutei Torah, Va'etchanan 6c; Re'eh 25b; Shabbat Shuvah 67d, and elsewhere.

יהו"ה is the lower fear (*Yirah Tata'ah*) (the acceptance of His yoke) in the soul.

In the discourse he continues [and explains] that the four letters of the Name *HaShem*-יהו"ה in every Jew, are also in his body. That is, his head has the form of the shape of the letter *Yod*-י, and the torso of the body is like the form of the shape of the letter *Vav*-ו, and the five fingers of the hand and the five fingers of the feet are the two letters *Hey*-ה.

In the discourse he adds that it can be said that the reason that there are ten fingers of the hands and ten fingers of the feet is because in the Name *HaShem*-יהו"ה which is expanded (*Miluy*) with the letter *Hey*-ה, each *Hey*-ה"ה consists of two letters *Hey*-ה.<sup>562</sup>

It can be said that through his addition that the number of the ten fingers corresponds to the *Hey*-ה"ה as it is expanded (*Miluy*), there is added explanation to the general matter of the form of the Name *HaShem*-יהו"ה that is in the body. For, as known about the matter of the expansions (*Miluyim*)<sup>563</sup> that the reason that the expansion (*Miluy*) of a letter is concealed, [such as with the *Aleph*-א"ף, that the *Aleph*-א itself is revealed, whereas the *Lamed*-ל and *Peh*-פ (which are its expansion (*Miluy*)) are included within it in a concealed way], is because the expansion is its innerness and essence, which transcends

---

<sup>562</sup> [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1) – “In the same manner, the two letters *Hey*-ה of the name *HaShem*-יהו"ה likewise attest to the division of the fingers and toes into four sets of five. For when the letter *Hey*-ה-5 is expanded it is spelled ה"ה, and as there are two letters *Hey*-ה in the name *HaShem*-יהו"ה, we find four sets of five each: ה"ה ה"ה.”]

<sup>563</sup> *Sefer HaMitzvot* of the Tzemach Tzedek 109b; *Ohr HaTorah*, Shlach p. 502 and on; See at length in *Sefer HaArachim Chabad*, section on the letters (*Otiyot*) in the introduction, p. 12 and on.

revelation. This is comparable to a person who says something and has an inner intention in it, and the intention is concealed.

From this it is understood that the fact that in the form of the Name *HaShem*-יהו"ה, that (specifically) in the body there is also the expansion of the letters *Hey*-ה of the Name *HaShem*-יהו"ה, is because it specifically is the body that (also) reveals the innerness and essence of the Name *HaShem*-יהו"ה.

This is because for there to be the drawing down of the Name *HaShem*-יהו"ה in the physical body, this specifically is through the innerness and essence of the Name *HaShem*-יהו"ה. This is like the explanation before (in chapter three) that for the Name *HaShem*-יהו"ה in the soul to be revealed, even upon its manifestation in the body, this comes about through a drawing forth of "I-*Anochi*-אנכי" which transcends [the Name] *HaShem*-יהו"ה.

The difference between the two matters is that the novelty of the revelation of the Name *HaShem*-יהו"ה that is in the soul even as it manifests within the body, is only in regard to the place (the physical body) to where the revelation is drawn down, and it is through drawing down the aspect of "I-*Anochi*-אנכי into the Name *HaShem*-יהו"ה which transcends [the Name] *HaShem*-יהו"ה, that its revelation is drawn down below.

The novelty of the form of the Name *HaShem*-יהו"ה that is in the body is in the Name *HaShem*-יהו"ה itself. For, the Name *HaShem*-יהו"ה (which transcends the world) and the (physical) body, are two opposites. Therefore, for the Name *HaShem*-יהו"ה to be depicted, so to speak, in the form of the physical body, this is not through a drawing down of a matter that is higher than it. For, the effect that is brought about in

something through a higher power is only that it be drawn down further below and the like but does not effect a change in the thing itself. Thus, in order that the Name *HaShem*-יהו"ה be depicted, as it were, in the form of the physical body, is through a drawing forth and revelation of the innerness and essence of the Name *HaShem*-יהו"ה itself (the expansion (*Miluy*) of [the Name] *HaShem*-יהו"ה), such that (even) *HaShem*-יהו"ה Himself in His innerness, is not limited by any spiritual parameters and it also is in His ability to be in the form of the physical body.

## 5.

In the discourse he continues<sup>564</sup> [and states] that the meaning of “God spoke... to say (*Leimor*-לֵאמֹר),” is that at the giving of the Torah, empowerment was granted to every single Jew, that when he reads the Torah, the Holy One, blessed is He, reads and studies opposite him. The same is so of the *mitzvot*, that by a Jew doing a *mitzvah*, he causes and draws down that the Holy One, blessed is He, Himself does it.<sup>565</sup>

The empowerment that each and every Jew has, in that through his study of Torah, the Holy One, blessed is He, reads and studies opposite him, and that through his fulfillment of the *mitzvot*, the Holy One, blessed is He, fulfills the *mitzvot*, is through the utterance “I am *HaShem*-יהו"ה **your** God-*Elo"hecha*-אלהיך,” in the singular, as explained in the discourse.

---

<sup>564</sup> p. 203

<sup>565</sup> See *Torat Menachem*, *Sefer HaMaamarim Kislev* p. 145.

Now, it can be said that the matters explained in the discourse in a way of introduction to the explanation [of the word] “to say-*Leimor*-לאמר,” that one’s study of Torah causes the Holy One, blessed is He, to read and study opposite him – [this being] the nullification (*Bittul*) of the Jewish people brought about through the Holy One, blessed is He, partnering His Name with them, and that the empowerment that *HaShem*-יהוה is “your God-*Elo*” *hecha*-יך” [in the singular] is drawn from “I-*Anochi*-אנכי” which is higher than [the Name] *HaShem*-יהוה, being that every drawing down to further below, is because the root of the drawing down is from an even higher place – are similar to the other explanations of [the term] “to say-*Leimor*-לאמר.”

To elucidate, the explanation of “to say-*Leimor*-לאמר,” that the study of Torah is in a way in which “my tongue shall answer with Your word,” “like one who responds after the reader” – is the emphasis of the matter of nullification (*Bittul*). The explanation that “God spoke... to say-*Leimor*-לאמר” is the drawing forth of the Ten Commandments into the Ten Utterances [of creation], emphasizes the matter of the drawing down to below.

The reason these two matters come in the discourse as an introduction to the explanation that “to say-*Leimor*-לאמר” means that through the study of the Torah, one causes the Holy One, blessed is He, to read and study opposite him, is because all the explanations (and matters) in “to say-*Leimor*-לאמר” are related to each other.<sup>566</sup>

---

<sup>566</sup> This is understood in a way of a priori, that is certainly so from the fact that all explanations of a single verse are related to one another, as in the known proof of

It can be said that the explanation is that at the giving of the Torah there are three matters. There is the Holy One, blessed is He, the Giver of the Torah, there are the Jewish people, the receivers of the Torah, and there is the Torah itself.<sup>567</sup> The novelty in the Torah given at the giving of the Torah relative to the Torah that our forefathers studied before the Torah was given, is [a difference] regarding the Giver of the Torah, the recipients of the Torah, as well as the Torah itself.

The novelty regarding the Giver of the Torah is as stated in Talmud,<sup>568</sup> “I-*Anochi*-אני” (this being the opening [word] of the giving of the Torah) is an acronym for, “I have placed Myself in My writings-*Ana Nafshi Khatavit Yahavit*-אנא נפשי כתבתי יהבתי.” “I-*Ana*-אנא (have placed Myself-*Nafshi*-נפשי) refers to His Essential Self, blessed is He. Thus, the meaning of “I have placed Myself in My writings” is<sup>569</sup> that “He has written in and He has given Himself” – “I have placed Myself-

---

this from the matter of “*Sha’atnez*-שעטנז” (Niddah 61b) – See Likkutei Sichot Vol. 3, p. 782, and elsewhere.

<sup>567</sup> To point out, in the discourses in Likkutei Torah in the Torah portion of Bamidbar (12c and on) which speak about the matter of the giving of the Torah – the first discourse is [on the teaching] “When **Israel** accorded precedence to ‘We will do’ (*Na’aseh*-נעשה) over ‘We will listen’ (*Nishma*-נשמע)” [and even in the discourse entitled “*Inyan Shenitnah Torah Al Har Sinai*” (15b and on) it is discussing the matter of the nullification (*Bittul*) etc. **in man**]; Afterwards comes the discourse “**God** spoke etc.,” and afterwards is the discourse “I was with Him as His nursling etc.,” which refers to **Torah**.

<sup>568</sup> Talmud Bavli, Shabbat 105a (Ein Yaakov version of the text) and Yalkut Shimoni ibid.

<sup>569</sup> Likkutei Torah, Shlach 48d and on, and elsewhere.

*Ana Nafashi*-אָנא נאָפּאַשי.” In the language of the Midrash,<sup>570</sup> “I sold you My Torah, and it is as though I was sold with it.”

The novelty regarding the Jewish people, the recipients of the Torah, is that at the giving of the Torah, the Torah was given into the ownership of the Jewish people, so to speak, in that the power to render Halachic Torah rulings is given specifically into the hands of the Jewish people. For, “we do not take a Heavenly proclamation (*Bat Kol*) into consideration,” and beyond that, “My children have triumphed over Me, My children have triumphed over Me!”<sup>571</sup>

The novelty regarding the Torah itself, is that the Torah given at the giving of the Torah is in the form of a command and decree, which affects that man and the world be according to the instruction of the Torah. This is as explained in Likkutei Torah<sup>572</sup> about the Ten Commandments that were said at the giving of the Torah (and from the content [of the discourse] there, it is understood that the same applies to all the commands of the Torah) that they were said in the form of a command, as well as in future tense. For example, “You shall not murder” is both a command, as well as a promise. For, the speech (*Dibur*) itself decrees upon man and the world<sup>573</sup> and causes them to be so.

---

<sup>570</sup> Midrash Shemot Rabba, beginning of Ch. 33.

<sup>571</sup> Talmud Bavli, Bava Metziya 59b

<sup>572</sup> Likkutei Torah, Bamidbar 13c

<sup>573</sup> It can be said that because of **the parameters of the creation**, since the speech of the Torah **decrees** upon man and the world, they are forced to be in accordance with the instruction and decree of the Torah. The fact that man has free choice (*Bechirah*) means that it is in his ability to choose to be in opposition to the nature of the creation.

[Even though, at first glance, this novelty seems to only be in regard to the effect of Torah on man and the world, and not in the Torah itself, nevertheless, since the name “Torah-תורה” [the name of something being indicative of its inner substance matter]<sup>574</sup> is of the root “instruction-*Hora’ah*-הוראה,”<sup>575</sup> the novelty is in the manner of the instruction (*Hora’ah*) of Torah, [in that the instruction of the Torah as to how man and the world must be, in a way that effects them,] relates to the Torah itself.]<sup>576</sup>

The same is likewise so when it comes to the study of Torah by the Jewish people. For, as explained in Likkutei Torah there, through the Jewish people studying [the Mishnah],<sup>577</sup> “These are [wounds] that render an animal unfit (*Tereifot*)... and these are [conditions] that render an animal fit (*Kesheiros*),” there is caused to be a refinement and separation between the impure and the pure and “all doers of iniquity shall

---

<sup>574</sup> Tanya, beginning of Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith].

<sup>575</sup> See Radak to Psalms 19:8; Also see his Sefer HaShoroshim, section on the root “*Yarah*-ירה”; Gur Arich to beginning of Parshat Bereishit citing Radak; Also see Zohar III 53b.

<sup>576</sup> It can be said the reason that the Torah is specifically called by the name “Torah-תורה” of the root “instruction-*Hora’ah*-הוראה” – even though there are many wisdoms that seemingly (also) have instructional guidance [and to point out the teaching of our sages, of blessed memory, (Eichah Rabba 2:13), “[If a person will say to you], ‘There is wisdom (*Chochmah*) amongst the nations,’ believe it... [If a person will say to you], ‘There is Torah amongst the nations,’ do not believe it”] – is because the instructional guidance (*Hora’ah*) in all [other] wisdoms are **a part of wisdom (*Chochmah*)** (in that according to **the principles of wisdom** man must conduct himself in such and such a way), but they are not instructional **to the person** since they have no effect upon him. It specifically is Torah that has an effect on a person (such that it in his ability to choose the opposite of the natural order) which is instructional (*Hora’ah*) to man.

<sup>577</sup> Mishnah, Chullin, beginning of Ch. 3 (42a; 54a)

be dispersed,”<sup>578</sup> similar to the effect in the world brought about through the utterances that the Holy One, blessed is He, spoke at the giving of the Torah.

To add, the novelty brought about in the Torah, in that through it change is caused in the world, is emphasized to an even greater extent in the *mitzvot* of the Torah. That is, through the fulfillment of the *mitzvot* of the Torah, as they are after the giving of the Torah, there is caused to be the refinement and purification of the physical thing with which the *mitzvah* was performed. This is to such an extent that in some matters, the physical thing becomes a *mitzvah* object (*Cheftzah Shel Mitzvah*), and beyond that, even a holy object (*Cheftzah Kedoshah*).<sup>579</sup>

## 7.

Now, about the verse,<sup>580</sup> “Your oils are good for fragrance, Your Name is flowing oil,” our sages, of blessed memory, stated,<sup>581</sup> “All the songs that the forefathers recited in Your Presence were like fragrances, but we are [like the conclusion of the verse], ‘Your Name is like flowing oil’ like a person who pours from one vessel to another vessel. All the *mitzvot* that the forefathers did in Your Presence were like

---

<sup>578</sup> Per the language of Scripture – Psalms 92:10

<sup>579</sup> See at length in Likkutei Sichot, Vol. 16, p. 212 and on; “Hadran” al HaShas (5749) Ch. 5 and on (Torat Menachem – Hadranim Al HaRambam v’SHas, p. 163 and on).

<sup>580</sup> Song of Songs 1:3

<sup>581</sup> Midrash Shir HaShirim Rabba 1:3 (1)

fragrances. However, we are [like the conclusion of the verse], ‘Your Name is like flowing oil.’”

It can be said that in this teaching of our sages, of blessed memory, all three matters that were newly introduced upon the giving of the Torah are explained. For, there is the difference between fragrance and oil themselves, in that scent is only the spreading forth (a radiance) of the oil. This is indicative of the novelty in the Torah and *mitzvot* (that were given at the giving of the Torah) regarding the Giver of the Torah and the Commander of the *mitzvot*. That is, the Torah as it is, in and of itself (the wisdom of the Holy One, blessed is He), is only a radiance (a fragrance), whereas the true matter of “the Torah and the Holy One, blessed is He, are entirely one,”<sup>582</sup> was brought about at the giving of the Torah, as there was then a drawing forth of His Essential Self (oil) in it. The same is likewise so regarding the *mitzvot*, that at the giving of the Torah there was a drawing forth of His Essential Self in them.

Another difference between the fragrance of oil and the oil itself is that through smelling the fragrance of the oil, there is no loss in the oil itself. In contrast, when one takes the oil itself there is a loss in the place that it first was, (“Your Name is flowing-*Turak*-תורק oil,” “like a person who pours-*Moreek*-מוריק from one vessel to another”). In the analogue, it is through the giving of the Torah below that the power to render judgment

---

<sup>582</sup> See Zohar III 73a

was **taken away**<sup>583</sup> from the supernal beings, since “the Torah **is not** in Heaven.”<sup>584</sup>

Another difference between fragrance and oil is that the fragrance continues to dissipate until nothing remains of it. This likewise is so of the pleasure a person enjoys in fragrance, that after the fragrance passes, his pleasure passes.<sup>585</sup> In contrast, this is not so when it comes to food (oil),<sup>586</sup> in that even after the food has been digested in his innards, it remains in existence, only that it has become transformed to blood and flesh, and this affects the person that thereby his characteristics will be like the characteristics of the food.<sup>587</sup> In the analogue, the drawing down that was brought about through the fulfillment of the *mitzvot* by our forefathers, and how much more so this certainly was the case in their study of the Torah, did not become **established** in the world **inwardly**.<sup>588</sup>

---

<sup>583</sup> See the discourse entitled “*Anochi HaShem Elokecha*” 5749 note 53 (Torat Menachem, Sefer HaMaamarim Sivan p. 313).

<sup>584</sup> Based on what is stated above in the discourse there is a sweetening of the matter that “it is like a person **who pours** etc.,” which was stated in Midrash regarding the “songs” (which refers to Torah), specifically.

<sup>585</sup> Which is why we do not recite an after-blessing on fragrance (Magen Avraham to Orach Chayim 216).

<sup>586</sup> For it is possible to eat it with bread, or drink it through mixing it with other liquids (Seder Birchat HaNehenin of the Alter Rebbe 3:1). The point out, even when one drinks it by itself, in which case it is damaging to the person (Seder Birchat HaNehenin *ibid.*) – the very fact that it is damaging is indicative that the food entered him internally.

<sup>587</sup> As known regarding the reason for the prohibition of eating animals that trample and maul (Ramban to Leviticus 11:11 and elsewhere); Also see Talmud Bavli, Brachot 44b.

<sup>588</sup> See Likkutei Sichot Vol. 5 p. 395 and on, that the *mitzvot* of our forefathers did have a **small degree** of an effect upon the physical things with which they did the *mitzvot* (even **after** the fulfillment of the *mitzvah*). For, since the deeds of our forefathers are a sign and empowerment for their children, it is necessary that they have some element of likeness, at the very least, to the *mitzvot* that followed after the

However, through the study of the Torah after the giving of the Torah, and how much more so is this certainly so of fulfilling the *mitzvot*, an **inner** change is caused in the world and in a way that is **established**.

8.

Now, it can be said that of the three above-mentioned matters newly introduced upon the giving of the Torah, the primary novelty is that at the giving of the Torah there was the drawing forth of His Essential Self in the Torah, and through this, there also was caused to be a novelty in the Torah and in the recipients of the Torah.

For, when it comes to the Torah in and of itself, since it is completely beyond relative comparison to the world, there is no change in the world through the laws of the Torah. The same is so of the *mitzvot*. [Rather] the power of Torah and *mitzvot* that was given at the giving of the Torah to affect change in the world is because at the giving of the Torah there was a drawing forth of His Essential Self in the Torah and its *mitzvot*. It is through this, that they have the power to have an effect even on things in the world that are of no relative comparison to Torah and *mitzvot*, being that His Essential Self is present everywhere.

The same is so regarding the power granted to the Jewish people to render Halachic Torah rulings, to the point that in this way, “the Holy One, blessed is He, smiled and said, ‘My

---

giving of the Torah. It is only that the effect was not **established** in the things with which the *mitzvah* was done in an **inner way** (*b'Pnimiyyut*).

children have triumphed over Me, My children have triumphed over Me!”<sup>589</sup>

This power that the Jewish people have is because the root of their souls is in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One (higher than as He constricted Himself to the descriptive title “the Holy One, blessed is He”).<sup>590</sup> The revelation of the root of the soul (as it is rooted in His Essential Self) within the soul, as it comes to be drawn down, and how much more so in the soul as it manifests in the body, is through the Torah.

For, through the opening of the giving of the Torah being [with the word] “I-*Anochi*,” which is an acronym for “I have placed Myself in My writings-*Ana Nafshi Khatavit Yahavit*” *אָנא נפשי כתבית יהבית*,” in that He invested His Essential Self into the Torah, so to speak, this brings about that “I am-*Anochi*” *אָנכי* (*HaShem*”יהו”ה) your God-*Elo*”*hecha*” *אלהיך*” (in the singular) to each and every Jew, and through his Torah study being as it should be, this is drawn into revelation.

[It can be said that the matter of “I am *HaShem* your God-*Anochi HaShem Elo*” *אָנכי יהו”ה אלהיך*” of the Jewish people, is higher than the aspect of “I am-*Anochi*” of the Torah. For, as known, even in the root of the Torah and the Jewish people, as they are in His Essential Self, the root of the Jewish people transcends the root of the Torah. This is because the Torah, (even as it is after the giving of the Torah, in the matter of “I have placed Myself in My writings-*Ana Nafshi Khatavit Yahavit*” *אָנא נפשי כתבית יהבית*) is for the sake of

---

<sup>589</sup> [Talmud Bavli, Bava Metziya 59b *ibid.*]

<sup>590</sup> See at length in Torat Menachem, Sefer HaMaamarim Tishrei p. 32

the Jewish people.<sup>591</sup> It is only that the revelation (*Giluy*) of “I am your God-*Anochi Elo*”*ה'אני אלהיך*” (of the Jewish people) – is drawn down through “I am-*Anochi*”*ה'אני*” in the Torah.]

This is also the reason why it is also through the study of Torah by the Jewish people that there is caused to be change in the things of the world, similar to the change brought about in the world through the Ten Commandments of the Holy One, blessed is He, (as mentioned before in chapter six, citing Likkutei Torah). For, through the Jewish people engaging in Torah, there is a drawing down of the revelation of “I am-*Anochi*”*ה'אני*,” (the “I am-*Anochi*”*ה'אני*” in the Torah, as well as the “I am your God-*Anochi Elo*”*ה'אני אלהיך*” of the Jewish people which is higher than the “I am-*Anochi*”*ה'אני*” in the Torah), and the speech (so to speak) of His Essential Self affects change in the world, as mentioned before.

## 9.

We should add in explanation of the relationship between the change that is brought about in the world through man’s study of Torah and the fulfillment and drawing forth of His Essential Self in Torah and *mitzvot*. For, in order that in man’s study (the speech) of the Torah there be the drawing

---

<sup>591</sup> To elucidate, based on the teaching of our sages, of blessed memory, (mentioned before in chapter six), “I sold you My Torah, it is as though I was sold with it,” it can be suggested that the explanation of this is that even the Giver of the Torah was “sold,” so to speak, to the Jewish people, the receivers of the Torah – such that even the matter of “I have placed Myself” in the Torah is not actually His Essential Self, but is secondary, so to speak, to the Jewish people who are rooted in His actual Essential Self.

down of the speech of “I am-*Anochi*-אֲנֹכִי,” this is through his study being in the state of ultimate nullification (*Bittul b’Tachlit*). The same is likewise so with the fulfillment of the *mitzvot*.

Now, the true nullification in the study of Torah and the fulfillment of the *mitzvot* comes from the fact that the Torah and *mitzvot* that were given at the giving of the Torah have the drawing forth of His Essential Self. For, the study of Torah and the fulfillment of the *mitzvot* by our forefathers, preceded the giving of the Torah.

This is because the service of *HaShem*-יהו"ה, blessed is He, by our forefathers reached only up to the root of the creations,<sup>592</sup> and in relation to the root of the creations, the creations are of some consequence. Therefore, their nullification (*Bittul*) was not total nullification (*Bittul b’Tachlit*). This is why the verse states about Avraham,<sup>593</sup> “I am but dust and ash,” in that ash too is an existence.<sup>594</sup>

In contrast, the nullification (*Bittul*) brought about through the study of Torah and the fulfillment of the *mitzvot* after the giving of the Torah is total nullification (*Bittul b’Tachlit*), similar to the nullification of Moshe (the receiver of the Torah) about whom the verse states,<sup>595</sup> “And what are we.” [It can be said that, the reason that through the fulfillment of Torah and *mitzvot*, each and every Jew can attain the

---

<sup>592</sup> Sefer HaMaamarim 5703 p. 23 and elsewhere.

<sup>593</sup> Genesis 18:27

<sup>594</sup> In Iggeret HaKodesh, Epistle 15 [it states], “there is no quantitative or qualitative resemblance between the ash and the essence of the tree etc.,” but even so, it still is an existence.

<sup>595</sup> Exodus 16:7

nullification of “what-*Ma*”*H-ה-מ*,” is because at the giving of the Torah *HaShem-יהו"ה* became **your** God-*Elo*”*hecha-אלהיך* [in the singular] (as discussed before in chapters three and four), and *HaShem-יהו"ה*, as it is expanded (*Miluy*) with *Aleph*’s-א [י"ד ה"א וא"ו ה"א] is equal in numerical value to “what-*Ma*”*H-מ-ה-45*.” However, the nullification brought about through the drawing forth of His Essential Self (“*I-Anochi-אנכי*” which is higher than the Name *HaShem-יהו"ה*) in Torah and its *mitzvot*, transcends even the nullification of “What-*Ma*”*H-מ-ה-45*.”]

## 10.

With the above in mind, we can say that the three matters (explanations) of “to say-*Leimor-לאמר*” are aligned with the three matters newly introduced upon the giving of the Torah. This is because the explanation of “to say-*Leimor-לאמר*” is that at the giving of the Torah it was newly introduced that man’s study of Torah can be in a state of ultimate nullification (*Bittul b’Tachlit*), in a way that “my tongue shall answer with Your word,” “like one who responds after the reader,” this being because of the novelty brought about at the giving of the Torah regarding the Giver of the Torah. As stated before (in chapter nine) the true nullification (*Bittul*) in the study of Torah comes from the fact that in the Torah given at the giving of the Torah, there is the drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One.

The explanation of “to say-*Leimor-לאמר*” that the person who studies the Torah tells the Holy One, blessed is He, to repeat his words, so to speak, is because of the novelty brought

about at the giving of the Torah regarding the Jewish people, the receivers of the Torah, in that they were given the power to have an effect on the Holy One, blessed is He, so to speak, [as in], “My children have triumphed over Me, My children have triumphed over Me!”

The explanation of “to say-*Leimor*-לֵאמֹר” in that the Ten Commandments are drawn forth and have an effect on the Ten Utterances [by which the world was created], is because of the novelty brought about at the giving of the Torah in Torah [itself], in that it reigns and rules over the world.

This can be connected to what our sages, of blessed memory, stated,<sup>596</sup> “There is no free man but one who occupies himself in the study of Torah.” For, since the Torah reigns and rules over the world, therefore, when a person is engaged in the study of Torah it does not apply for anyone to rule over him.<sup>597</sup> On the contrary, it is he who reigns and rules over the whole world.

Now, from personal redemption (in that through studying Torah one becomes a free man) we come to the general redemption, at which time the true matter of freedom will come to be, with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense!

---

<sup>596</sup> Mishnah Avot 6:2

<sup>597</sup> See Talmud Bavli, Eruvin 54a, “Had the first tablets not been broken... no nation or tongue would ever have ruled over them, as it states, ‘Engraved-*Charut*-חרוט,’ do not read it as ‘Engraved-*Charut*-חרוט’ but rather ‘Freedom-*Cheirut*-חירות.’” Also see Midrash Shemot Rabba 41:7 (toward the beginning).