



LESSONS IN
TORAH
∞ **OR** ∞

PRECIOUS TEACHINGS THAT AWAKEN THE HEART
TO DIVINE SERVICE FROM THE HOLY MASTER
∞ **RABBI SHNEUR ZALMAN OF LIADI** ∞
TRANSLATED AND EXPLAINED

תּוֹרַה אֹר

פְּרִשְׁת כִּי תִשָּׂא

דְּבוּר הַמִּתְחִיל

זֶה יִתְּנוּ כָּל הָעוֹבֵר עַל הַפְּקוּדִים
“Giving our Half to Hashem”

www.**LEARN CHASSIDUS**.com

In collaboration with:

www.ChassidutBehirah.com



Please Donate to Keep this Project ב"ה Going!

This week is Parshas Ki Sisa, which discusses the mitzvah of giving a half-shekel to the Bais Hamikdash. Every year, in the month of Adar, the Jewish People donated to support the ongoing service in the Bais Hamikdash.

This month of Adar, please become a donor to support the ongoing service of making maamarim translations available around the world. This will hasten the coming of Moshiach and the service in the physical Bais Hamikdash!

Please help this project continue so that Torah Or and Likutei Torah will be available to Jews around the world in the language they understand.

Please become a monthly donor of \$18.

Please make yourself available to the Alter Rebbe, who wants his maamarim to be available to every Jew in the world.

Please take 5 minutes and sign up online at www.Donorbox.org/LearnChassidus to become a monthly donor of \$18.

With these \$18 a month, you will have the tremendous merit of having translated the Torah Or and Likutei Torah, making it available to Jews all around the world, and will receive the tremendous merit and blessings that come with that!

For additional sponsorship opportunities, or questions on the project, email me at lessonsinlikutaytorah@gmail.com

Torah Or

תורה אור

דבור המתחיל

זֶה יִתְּנוּ כָּל הָעוֹבֵר עַל הַפְּקוּדִים¹

פְּרִשֶׁת כִּי תִשָּׂא דָף פּו, ג - פּו, ד

“Giving our Half to Hashem”

The verse in Parshas Ki Sisa describes the mitzva for every Jew to give a half-shekel coin to the Bais Hamikdash. This Torah portion is also read on the Shabbos before Rosh Chodesh Adar, known as Parshas Shekalim, as a special additional reading. The reason we read it before the month of Adar is that in the time of the Beis Hamikdash they would collect the half-shekel from every adult male Jew starting in the month of Adar, in preparation for the month of Nisan.

(א) Part 1

"זֶה יִתְּנוּ כָּל הָעוֹבֵר עַל הַפְּקוּדִים,
מִחֲצִית הַשֶּׁקֶל בְּשֶׁקֶל הַקּוֹדֶשׁ,
עֲשָׂרִים גֵּרָה הַשֶּׁקֶל, מִחֲצִית הַשֶּׁקֶל
תְּרוּמָה לַהֲוִי"ה וְגו'" (פְּרָשַׁתְנוּ ל'
יג):

"This is what they shall give - all those who pass through the census - a half-shekel of the shekel which is used for the holy Beis Hamikdash; the whole shekel is twenty Gaira, and half of that shekel, which equals ten gaira, must be given as a donation to Hashem." (Shemos 30, 13)

The Jewish People were being counted by Hashem to bring out how precious each individual Jew is. Hashem said that the way to count them is not by counting each person directly, but by having the head of each household (or future head of a household), which is every man over twenty

¹ (לעת עתה לא נוֹדַע תַּאֲרִיךְ אֲמִירַת הַמֶּאֱמָר).

years old, give a half-shekel coin. By counting the coins, the total number of Jewish households will be counted.²

However, there are several questions on the verse that require explanation:

- 1- Why did Hashem command us to give only a half-shekel and not a whole shekel?
- 2- It says two verses later (Shemos 30, 15) that, "The rich person may not give more and the poor person may not give less than a half-shekel." Why is everyone obligated to give the same amount and not according to how much he desires (and just count the number of people who donated, regardless of how much they donated). We find with regard to the donation to the Mishkan, that each person gave according to how much their heart moved them to give [(as described at the beginning of Parshas Teruma (Shemos 25, 2)], so why, by this donation, did they all need to give the same amount?
- 3- Why does the verse use the words, "כָּל הָעוֹבֵר" - whoever passes על הפקודים - through the census," which could also mean: "כָּל הָעוֹבֵר" - all those who transgress על הפקודים - against the commandments." Why did it use an expression that could have a negative implication to command this counting process?

To explain all of this according to the teachings of Chassidus, and to understand how this is relevant to each one of us in the service of Hashem, we first have to explain the following verse:

בְּתִיב (מְשָׁלִי לֵא, כג): "נוֹדַע בְּשַׁעְרִים בַּעֲלָה" - שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא, הוּא בַעַל שַׁל כָּל נִשְׁמָה מִיִּשְׂרָאֵל³ - **It is written (Mishlei 31, 23): "Her 'husband' is known at the gates" - this means that Hashem is the**

² This applies only in the time when the Beis Hamikdash exists, but the custom is to give half coins before or during Purim as a commemoration of this Mitzvah.

³ (זהר חלק א וירא קג, ב: "נוֹדַע בְּשַׁעְרִים בַּעֲלָה" - דָּא קוּדְשָׁא בְּרוּךְ הוּא, דְּאִיהוּ אֲתִידַע וְאֲתִדְבַק לְפָנֵיהּ מַה דְּמִשְׁעַר בְּלִבֵּיהּ כָּל חַד כְּמָה דְּיָכִיל לְאֲדַבְּקָא בְּרוּחָא דְחֻכְמָתָא, וְלְפָנֵיהּ מַה דְּמִשְׁעַר בְּלִבֵּיהּ, הִכִּי אֲתִידַע בְּלִבֵּיהּ.)

תְּרַגּוּם: "נוֹדַע בְּשַׁעְרִים בַּעֲלָה" - זֶה הַקְּדוֹשׁ בְּרוּךְ הוּא, שֶׁהוּא נוֹדַע וְנִדְבַק לְפָנֵיהּ מַה שֶׁמִּשְׁעַר בְּלִבּוֹ כָּל

שְׁמִשְׁפִּיעַ לְכָל אָחָד וְאָחָד. “husband” of every Jewish soul, in the sense that He gives an intimate awareness of Himself to each one of us.⁴

שָׁכַל אֶהְבֵּה אוּ יִרְאֶה שֵׁשׁ לְכָל נְשִׁמָּה מִיִּשְׂרָאֵל, הַכֵּל הוּא מֵאֲתוֹ יִתְבָּרַךְ; This intimate awareness of Himself that He gives to us is expressed in the fact that all of the love and fear of Hashem that is experienced in every Jewish soul all come from Hashem.

What does it mean that our awareness of Hashem is “בַּשְּׁעָרִים-at the gates?” The Alter Rebbe gives two explanations:

1: The word בַּשְּׁעָרִים comes from the word “שיעורים-measurements.” So, depending on the “measure” of each person’s intellect and emotions, is how we will experience our awareness of Hashem.

וּלְכָל חָד לְפִנּוּם שִׁיעוּרָא דִּילֵיהּ, He (Hashem) is experienced by each person according to his measure and capacity to receive Divine awareness.

2: The “gates” referred to here are a metaphor for our Divine service. We need to “enter” into the service of Hashem through prayer, Torah study, and Mitzvos, and according to how much we have “entered” those “gates” of Divine service, that is how much we will experience an awareness of Hashem.

אָחָד כַּמָּה שְׂיֻכּוֹל לְהַדְבִּק בְּרוּחַ שְׁל הַחֲכֻמָּה, וּלְפִי מֵה שְׁמִשְׁעֵר בְּלִבּוֹ, כִּךְ נִוְדַע בְּלִבּוֹ).

⁴ This poetic song which we say before the Friday night Kiddush starting with the words “אשה חיל-A woman of valor” was written by King Shlomo to be understood on many levels, especially: 1- the Jewish woman; 2- the Jewish soul (of every Jew, even of men); 3- the Shechina (Divine Presence). The “Husband” of this “woman of valor” is thus either 1- a Jewish woman’s husband; 2- Hashem, who is the “husband” of every Jewish soul; 3- a level of Hashem’s revelation expressing how Hashem is totally beyond all the worlds, this level being the “husband” of the level of Hashem’s revelation that permeates the world, the Shechina.

וּלְפִי מַה שֶׁנִּכְנַס "בְּשַׁעְרִים", And He is also experienced according to how much the person has entered the "gates" of Divine service:

שְׁהֵם ד' שַׁעְרִים: אֶהְבָּה וַיִּרְאֶה, תּוֹרָה וּמִצְוֹת, כְּנוֹדָע - כְּנִגְדָ ד' אוֹתִיּוֹת הַיְיָ"ה בְּרוּךְ-הוּא. The "four gates" of Divine service are: 1 - a love of Hashem; 2 - fear of Hashem; 3 - Torah study; and 4 - Mitzvah performance, which, as is known, these four aspects correspond to the four letters of Hashem's name Havaya.⁵

וְלִהְבִין זֶה - אִם הַכֹּל מִמֶּנּוּ יִתְבָּרַךְ, אִם בִּין מֵהוּ הַבְּחִירָה לְאָדָם? **We need to understand this: If all of the love and fear of Him is from Hashem's revelation to us (which is why He is our "husband"), then in what aspect does a person have free choice to choose to love and fear Him, since it depends entirely on how much Hashem wants to reveal Himself to us?**

It says (Berachos 33b and many other places): "Everything is in the hands of Heaven (Hashem) except for the fear of Heaven (Hashem)." Meaning that the only real choices that we are fully in control of, are how much we choose to fear (and love) Hashem. So how can we say that Hashem, Who is

⁵ The name of Hashem that has four letters ה-ו-ה-י is referred to as Havaya. The four aspects of love, fear, Torah, and Mitzvos correspond to the four letters of His Name as follows: 1-Fear of Hashem corresponds to the letter ך since the person contracts himself and his ego before Hashem to be like a dot; 2- Love of Hashem corresponds to the first letter ה that has expansion of length and width, like a person who feels expansive and alive when they experience love for Hashem; 3-Torah study corresponds to the letter ו which is like a hook that connects two things, so too Torah study brings down Hashem's revelation into this world; 4-Mitzvah performance is like the second letter ה, since through mitzvos Hashem's presence becomes fully and expansively expressed in the physical world, permeating the whole physical world.

the "husband" of every Jewish soul, just comes and makes Himself known to us, and all we have to do is receive it? If the whole choice we have in life is whether we will come to fear Hashem, that means that we choose to awaken in ourselves a fear of Hashem which moves us to serve Him. If even that fear of Hashem is only in Hashem's control, that would mean that we have no choice and no control over anything in our lives. This certainly cannot be so, since our free will to serve Hashem is a fundamental principle of the entire Torah?!

וּבְיָדָי יֵשׁ דְּבַר הַתְּלוּי בְּבַחֲרִיתוֹ שֶׁל
אָדָם, וּלְבָאֵר זֶה - מִהַ תְּלוּי
בְּבַחֲרִיתוֹ וּמִהַ בָּא מִלְמַעְלָה?

There is certainly an aspect of this that is dependent on a person's choice. We, therefore, need to understand what is dependent on a person's choice to fear and love Hashem and what aspect comes as a revelation from Above?

בְּתִיב (וְאֶתְחַנּוּ, דִּיה): "שְׁמַע יִשְׂרָאֵל ה'
אֶלֹהֵינוּ ה' אֶחָד - וְאֶהְבֶּתָּ כו'".

It is written in the Shema prayer (Devarim 6:4-5): "Hear Yisroel, Hashem, who is our G-d, Hashem is One. And you will love Hashem your G-d with all your heart, soul, and might."

וְהִנֵּה ב' וְאֶהְבֶּתָּ" יֵשׁ ב' פִּירוּשִׁים:

Now, the word "וְאֶהְבֶּתָּ-and you will love" has two explanations:

אֶחָד - לְשׁוֹן צְוִי, שֶׁתֵּאָהוּב אוֹתוֹ.

One explanation is that it is a commandment, that you must come to love Him.

וְאֶחָד - לְשׁוֹן עֵתִיד, שֶׁתֵּבֵא הָאֱהָבָה
מִמִּילָא.

Another explanation is that it is a prediction of the future, that the love of Hashem will certainly come by itself.

וְעִנֵּן אֶהְבֶּה הָרֵאשׁוֹנָה הִיא
מֵהֵתְבוּנוֹת.

The idea of the first type of love, which is a commandment, is a result of contemplation of Hashem's True Unity.

וְהֵינּוּ לְהֵבִין בְּדַעְתּוֹ אֶחָדוּתוֹ יִתְבַּרַךְ
בְּשִׁבְעָה רְקִיעִים וּבְאַרְבַּע רוּחוֹת,

Meaning that a person needs to understand in his mind the Unity of Hashem in the seven heavens and the four directions.⁶

The idea of Hashem's Unity in the "seven heavens and the four directions," means that all spiritual levels and aspects (represented by the "7" heavens), and all of physical existence (represented by the four physical directions) is all included in Hashem's Truth, as the Alter Rebbe will continue to explain.

וְ"אֲנִי ה' לֹא שָׁנִיתִי" (מְלָאכִי ג, ו) - שְׂאִין
לוֹ שׁוּם שִׁנּוּי, כְּמוֹ קוֹדֵם בְּרִיאַת
הָעוֹלָם - כֵּן הוּא מִמֶּשׁ עַתָּה,

Furthermore, as the verse says, (Malachi 3:6) "I, Hashem, have not changed," meaning that there is no change in Hashem's Unity caused by the creation of the world. Just like before the world was created Hashem was the only existence, so, too, now, He is literally the only real existence,

⁶ The verse which commands us to love Hashem -- וְאֶהְבֶּתָּ -- comes right after the last word of the previous verse that says that Hashem is One-אֶחָד, implying that the way to come to love Hashem is by contemplating on the Oneness of Hashem. In Hebrew, the word אחד which means 'one,' is comprised of three letters א, ה, ד. The numerical value of the letter א is one, meaning that Hashem is one, the numerical of value ה is 8, meaning that in the 7 heavens (meaning all the levels of the physical heavens, and all the levels of the spiritual worlds) and in the 1 earth (which together add up to 8) Hashem is one, and the numerical value of ד is 4, meaning that in the 4 directions of the world (everywhere in the physical world) Hashem is one; thus the word אחד shows Hashem's unity the way it is expressed in the world (both the physical and spiritual aspects of the world).

כִּי כָל הָעוֹלָמוֹת בְּטֵלִים בְּבִטּוֹל גָּמוֹר
נִגְדוּ בִּידוּעַ,

The fact that there is no change in His being the only existence is **because all of the worlds are totally nullified to Him, as is known.**

Since the world is nothing separate from Him and has no independent existence, Hashem is still the only “real” existence.

How do we understand that the world is nullified to Hashem and has no independent existence?

To explain this concept, the Alter Rebbe will begin by mentioning a verse in Tehillim that is explained at length in his work, Shaar Hayichud Vehaemuna, the second part of the Tanya, which describes Hashem’s True Unity:

"כִּי שְׁמֹשׁ וּמַגֵּן הוּא אֱלֹהִים וְכוּ" (תהלים
פד, יב).

The verse in Tehillim says (84:12):
“**For Hashem’s Names of Havaya**
(revelation) and **Elokim**
(concealment) **are like the sun and
its shield.**”

In short, this means as follows:

The sun is the source of the light and energy of everything on this planet. However, if it would shine directly onto us as brightly and intensely as it really is, then it would burn up everything in this world. That is why Hashem created a "shield," which is a filter around the sun, allowing only the exact amount of light and energy from the sun that we can benefit from, to pass through it and reach us.

So too, everything in the world is constantly being created by Hashem’s creative power, referred to by the Name of Havaya⁷, that expresses the infinite creative and revelatory power of Hashem. However, if we were to see the Divine energy that is invested in us and is constantly creating us, then we would be so aware of Hashem that we would lose our free will and be unable to choose to serve Him. Were we to see that everything is a part

⁷ A reference to Hashem’s 4 Letter Name comprised of the same letters as הויה.

of Hashem, an expression of His creative power, and that nothing is separate from Him, it would be impossible to sin. Without the possibility of sin, there is, obviously, no free choice. It is for this reason that He created a “shield,” meaning a filter, to filter the creative power of Havaya, thereby allowing us to receive existence from Hashem without allowing an overwhelming awareness of His creative power to enter our consciousness.

וְאֵף שֶׁנִּרְאָה לָנוּ הָעוֹלָמוֹת לַיֵּשׁ, הוּא שֶׁקָּר גָּמוֹר, **And even though the worlds appear to us as having their own independent existence, this is completely untrue,**

כִּי "בְּדִבְרֵי ה' שָׁמַיִם נִעֲשׂוּ וּבְרוּחַ פִּיּוֹ כָּל־צִבְאָם." (תְּהִלִּים ל"ג, ו). **because (as it says in Tehillim 33:6): “With the words of Hashem the heavens were created, and by the ‘breath of His mouth’ all their hosts were created.”**

Since heaven and earth and everything in them is being created by Hashem's words, there is really nothing separate from Him at all.

Now, the Alter Rebbe will elaborate on the analogy of comparing the creative power invested in constant creation to the idea of words being spoken by a person:

"וּמִבְשָׂרִי אֶחָזֶה אֱלוֹהִים:" (איוב יט, כו) - **The verse states (Iyov 19:26): “From my flesh (i.e. my body) I can understand an analogy to see the truth of G-dliness.”**

כְּמוֹ בְּאָדָם, בְּתַחֲלָה כְּשׁוֹשֵׁב, אֲזִי מִחֲשֵׁבְתוֹ בְּאֶחָדוֹת גָּמוֹר אֶתּוֹ בְּלִי שׁוֹם הַתְּחַלְקוֹת כָּלֵל, וְאַחֵר כִּן כְּשִׁוְצָא מִפִּיו, הוּא נִפְרָד מֵאֲתוֹ - **Like with a person, when he begins thinking about something his thoughts are completely united with him, without any separation from him at all, and afterward, when his thoughts are expressed in speech, they become separated from him.**

בְּכָל הָעוֹלָמוֹת, קוֹדֵם הַבְּרִיאָה הָיוּ
בְּאַחָדוֹת גְּמוּר אֶתוֹ יִתְבַּרֵּךְ.

So too, all the worlds, before they were created by Hashem's "words" as something seemingly separate from Hashem Himself, **were completely unified with Hashem** in His "thoughts,"

This is similar to how a person's speech is completely nullified and unified with him when it is still included in his thoughts.

We see how speech is nullified to thought in the following idea:

וְכִמוֹ שֶׁבִטֵּל הַדְּבֹר אֶצֶל הַמְּחַשְׁבָּה
בְּבִטּוֹל גְּמוּר, כִּי בְּרִגְעַ אֶחָד יָכוֹל
לְחַשׁוֹב דְּבָרִים עַד אֵין קֵץ -

Just like speech is insignificant compared to thought, since in one moment a person can think things that would take a relatively **endless** amount of time to explain in speech.

A great sage can review in his mind in five minutes what would take him many hours to explain in a speech to other people.⁸ We see from this that speech is an incomparably lower level of existence than thought, since thousands of words of speech exist as one in a relatively short amount of thought.

בְּכָל הָעוֹלָמוֹת שֶׁהֵם רַק דְּבֹר
אֶחָד,

So too, all of the worlds which are being created from just one "word" of Hashem,

⁸ There is a famous story of the Rebbe Rashab regarding this idea. One time he was sitting on a couch thinking over an idea and he was so involved in it that he lost track of time and where he was. After several hours of a trance-like contemplation he finally "woke up" and asked his son (the Friedike Rebbe) what day it was, what the time was, and what city they were in. He later explained that he was thinking over the ideas that would be expressed in his famous series of maamarim from 5672-5676 spanning over 144 maamarim, which is over 1500 pages long in print form. Thus, in several hours he thought through ideas that would take hundreds of hours in written and verbal form to express. See Hisvaaduyos 5744 vol. 2, page 1374.

וְהוּא נִמְשָׁךְ מִחִכְמָתוֹ יִתְבַרֵךְ, **And this “word” of creation is drawn forth from His “Wisdom”** through an intense process of limitation, bringing it down to an incomparably lower level, just like speech is drawn down from deep thought through an intense process of limitation.

בְּדִכְתִּיב (זְכַרְיָה ט, יד): "וְה' עֲלֵיהֶם יִרְאֶה, וְיֵצֵא כְבָרְק חֲצוֹ כו'". **As it is written (Zecharya 9:14):** “And Hashem will appear over them (the enemies of the Jewish People), and His “arrow” will go forth like lightning.”

The verse is describing how Hashem will fight for the Jewish People against their enemies. It describes Hashem sending into the enemies His “arrow” like a lightning bolt. The Targum (authoritative Aramaic translation) translates, “His arrows” as “His words,” meaning that Hashem’s words go forth to destroy the enemies like arrows. These “words” of Hashem are being compared in the verse to “lightning bolts.”

Just like with a flash of lightning, where the energy contained in the clouds suddenly becomes condensed into a specific expression of energy visible on earth, so, too, with us when we see that Hashem’s words created a world that appears separate from Him, this is a very condensed and limited expression of the way these words existed in Hashem’s thought and were totally united with Him.

"וּבִטְבוֹ מְחִדֵּשׁ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית.⁹ **And like we say in the daily prayers (Yotzer Or): “And in His goodness, He renews every day the work of creation.”**

We see that this process of the creation of the worlds by bringing them down from the level of Hashem's thoughts, which are united with Him, to the level

⁹"(נוסח ברבנות "יוצר אור").

of Hashem's speech, which seems separate from Him, happens constantly every day from new.

וְגַם אַחַר הַבְּרָאָה, הִרִי אֶצֶל הַקָּדוֹשׁ
בְּרוּךְ-הוּא אֵין דְּבוּרוֹ מוּבָדֵל מִמֶּנּוּ
יִתְבָּרַךְ חַס וְשְׁלוֹם, כִּי אֵין לָהּ דְּבַר
שְׁחוּץ מִמֶּנּוּ¹⁰.

And even after the worlds were created, from Hashem's perspective, His creative "words" are not separated from Himself, G-d forbid, since "there is no existence outside of Hashem."

Hashem is the ultimate True Existence, and everything exists inside of Him.

Imagine a person is alone in a room by himself with his thoughts. Even though his thoughts are also in the room, the person is really alone, since his thoughts are all part of him. This is especially true regarding his thoughts that are still part of his desires and memories, before he consciously thinks about something. The knowledge or desire that he has on a subconscious level is totally united with him; it has no separate existence apart from him. Even though the knowledge or desire is for something outside of the person, the way it exists in the subconscious, it has no identity apart from the person, since it exists completely "inside" of him.

So, too, we are all really Hashem's thoughts that exist "inside" of Him since He is always everywhere, and things can only exist inside of Him. Therefore, there is really nothing separate from Him.

Even though we look at reality as though it is Hashem's words that have become totally separate from Him (like a person's words that are separate from the person), but from Hashem's perspective we are still His "thoughts" that exist inside of Him and have no separate identity.

See Tanya chapters 20-21 at length on this concept.

וְלִכְּנֹן, קָמִיָּה - כּוֹלָא כְּלָא חָשִׁיב
מִמֶּשׁ.

Therefore, before Hashem (from His perspective), **everything** in the world **has literally no independent value.**

¹⁰ כו' וּכְמוֹ שֶׁנִּתְבָּאֵר בְּתַנְיָא (פָּרָק כ"א).

וְגַם הָעוֹלָמוֹת בְּטָלִים זֶה בְּזָה. Not only relative to Hashem are the worlds an incomparably lower level of existence, but **even the worlds themselves** exist on many levels, with **each level being insignificant compared to a higher level**. Another way to translate this: “each spiritual world is included in a higher state in the spiritual world above it.”

וַיְמַה שְׁלִמְעָלָה - בְּחִינַת "דְּבוּר", Each spiritual world can be described in two ways depending on the perspective: **From** the perspective of the spiritual world **above** it, the world below **it is considered like “speech”** that is a lesser revelation from the person and is more separate from him than his thoughts,

נִקְרָא לְמַטָּה נֶגֶד עוֹלָם הַתַּחְתּוֹן - **but from the perspective of the world below it, it is considered like “thoughts,”** which are a higher and more internal expression of the person, **and therefore** the level below **it is insignificant and included in** the world above it.

For example, there are three spiritual worlds of souls and angels (that feel that they have some independent existence) that are between this physical world and the world of Divinity called Atzilus. They are called (from above to below):

Atzilus (World of revealed Divine Oneness)
1- Beria (Creation)
2- Yetzira (Formation)
3- Asiya (Action/Completion of the creative process)
Our Physical World

Let's look at the world of Yetzira (Formation):

From the perspective of the world above it, the world of Beria, the world beneath it, Yetzira, is like speech, whereas Beria would be like thought. This is because the world of Beria is a higher level of revelation of Hashem that is more united with Him than Yetzira. Therefore, whatever exists in the world of Yetzira, also exists on a higher level in the world of Beria, just like whatever is expressed in speech, also exists at a higher level in one's thoughts.

However, from the perspective of the world below Yetzira, the world of Asiya (Action), the world of Yetzira is like "thought" compared to Asiya, which would be like "speech," since whatever exists in Asiya, also exists on a higher level in the world of Yetzira.

כְּמוֹ שֶׁהַדְּבוּר שֶׁל הָרַב נִעֲשֶׂה בְּחִינַת מַחְשְׁבָה אֲצֵל הַתַּלְמִיד כּו', כַּנּוֹדָע¹¹. **Just like the speech of the teacher becomes the thoughts of the student, as is known.**

Meaning, that from the lowest level of the teacher's knowledge - what he can give over to the student by way of speech - becomes the highest level of the knowledge of the student, which the student must use his most powerful intellectual abilities to comprehend. This is similar to a great sage: When he is in front of his students, his knowledge is on a relatively high level, but when he is in front of an even greater sage, he feels insignificant, since he realizes that the greater sage knows whatever he knows, and much

¹¹ (ועיין מה שנתבאר על פסוק "כְּאִשֶּׁר דְּבַרְתָּ לְאָמֹר", בְּפִרְשַׁת שְׁלַח (לקוטי תורה שלח, לט, ב ואילך)).

more. We see that any given level of knowledge is like thought compared to a lower level of knowledge, but like speech compared to a higher level of knowledge.

So too, all the spiritual worlds - Each “world” is a level of awareness of Hashem, which is insignificant and exists on a higher state in a higher “world” i.e. a higher level of awareness of Hashem.

Based on the above, the Alter Rebbe will explain a deeper meaning in what it says in the Zohar, that, “No ‘thought’ can grasp Hashem at all:”

וְזֵהוּ לִית מַחְשָׁבָה תִּפְיֶסָא בֵּיהּ
 כָּלֵל¹²: This is the meaning of what is stated in the Zohar (Tikunei Zohar 17a), “No ‘מַחְשָׁבָה-thought’ can grasp Him (Hashem) at all.”

The simple meaning of this statement is that a person's mind cannot grasp, nor understand Hashem at all. Since Hashem is infinitely higher than the limitations of all of the worlds, a person's mind cannot grasp Him.

Now, the Alter Rebbe will give a deeper explanation of which “מַחְשָׁבָה-thought” it is referring to as being unable to understand Hashem:

דְּהֵינּוּ, אַף עוֹלָמוֹת עֲלִיוֹנִים מְאֹד,
 שֶׁהֵם בְּחִינַת מַחְשָׁבָה, הֵם בְּטֵלִים
 אֶצְלוֹ יִתְבָּרַךְ וְלֹא "תִּפְיֶסָא בֵּיהּ"
 כָּלֵל, כִּי הוּא לְמַעְלָה מִמַּחְשָׁבָה.
Meaning that even the highest worlds, which are considered like “מַחְשָׁבָה-thought” compared to all the lower worlds, are insignificant and comparatively non-existent before Him, and have no “grasp of Him at all,” because He is higher than any category of thought.

We explained earlier that the higher worlds are compared to thoughts relative to the lower levels. When the Zohar says that no “thought” can grasp Hashem, it also means that the highest possible spiritual world, which is considered “thought” compared to all other levels, still cannot grasp

¹²(תקוני זוהר בהקדמה, “פּתח אליהו” יז, א).

Hashem at all, since Hashem is totally beyond the realm of what can possibly be understood.¹³

Similarly, the Alter Rebbe will explain another passage from the Zohar, based on the above:

וְזֶהוּ "סְתִימָא דְכָל סְתִימִין"¹⁴, "טְמִירָא
דְכָל טְמִירִין"¹⁵:

This is also the meaning of what is stated in the Zohar, (Vol. 2, 89a) **“He (Hashem) is hidden from all hidden, concealed from all concealed,”**

אִף מֵעוֹלָמוֹת הַנִּקְרָאִים "סְתִימָא"
וְ"טְמִירָא", הוּא סְתִימִין וְטְמִיר וְ"לִית
מִחְשְׁבָה תְּפִיסָא בֵיה".

meaning that even from the worlds which are called “hidden” and “concealed,” He is hidden and concealed, and “no ‘thought’ can grasp Him at all.”

To summarize the contemplation on Hashem’s Unity that should bring us to love Him:

- 1- Just like before the world was created, Hashem was the only existence, so, too, now, He is the only True Existence.
- 2- This is because the world is being created constantly from Hashem’s words.
- 3- However, it is only from our perspective that we see His creative power as though it were creating something outside of Hashem, like a person’s speech that becomes separate from the person.

¹³ The Alter Rebbe explains in Shaar HaYichud VahaEmuna chapter nine: Just like it would be ridiculous to say that an idea is so deep that a person can't touch it with his hands because physical touch has no connection to a spiritual idea; so too it is silly to say that Hashem is so deep that we can't understand Him, since He is totally beyond the category of understanding, as He is the Creator of the whole category of logic and understanding in the first place. Rather, we say that "no thought can grasp Him **at all**," meaning that He is beyond the category of the limitations of being grasped and understood.

¹⁴ (סְתִימָא . . . טְמִירָא: זֶהוּ חֵלֶק בַּיְתָרוֹ פֶּט, א).

¹⁵ ("דְכָל טְמִירִין").

- 4- But, from Hashem's perspective, the creative power invested in us is really like His thoughts, which He is thinking to Himself. Just like a person's thoughts are still totally unified with the person, so, too, Hashem's creative power (which is the underlying reality of our existence) is still totally unified with Him and has no separate existence or identity apart from Him.
- 5- Then why do we not feel that we exist as His thoughts inside of Himself? Because Hashem created a filter on His creative power to block out our awareness of that reality. Just like Hashem made a filter around the sun to block out the intensity of its heat, so that we wouldn't burn up, so, too, He created a filter on His creative power so that we shouldn't feel how we are part of His Oneness, so that we should have free choice to serve Him. If the truth of Hashem's Oneness would be openly felt, then it would be impossible to sin. Therefore, He created a filter to block out that awareness, so that our service of Him will result from our free choice.
- 6- To help us understand how we are included in Hashem's true existence, we should understand that our physical world is an expression of a higher spiritual world. Just like whatever is expressed in speech exists in the person's thought on a higher level, a higher state of being, so, too, whatever we see and experience in this world is just a limited expression of how we exist in the higher spiritual world, where Hashem's Presence is more revealed. And that higher spiritual world itself is also but a limited expression of how it exists in an even higher spiritual world, where Hashem is more revealed. This process continues hundreds and thousands of times over, where each world is only a limited expression of how reality exists in a higher spiritual world.
- 7- After going through hundreds and thousands (millions and billions etc.) of such levels, we then say that all of that is just a mere expression of Hashem, but Hashem Himself cannot be grasped by any spiritual level, even a level that is billions and trillions of times more real than our physical world. This is because Hashem is the infinite Creator of the whole idea of spiritual levels, and all of these are merely His thoughts within Himself.

(ב) Part 2

After we explained at length how to fulfill the command of “you shall love,” and that this love comes from contemplating Hashem’s unity, the Alter Rebbe will now proceed to explain the effect that this love has on a person:

וְעַל זֶה נֶאֱמַר הַצּוּי (וְאֵתְחַנֵּן ו, ה):
 “וְאֵהֱבֵת אֶת ה'” הַאֲלֹקִיךָ,
Regarding this type of love of Hashem, it was stated as a commandment, “and you should love (i.e. desire) that Hashem should be your G-d,”

שִׁיתְבוֹנֵן כָּל כֹּחַ בְּ”אֶחָד” מִמֶּשׁ -
Meaning that a person should reflect so much on the fact that Hashem is literally the “One” and only true existence, to the extent that he will come to fulfill what it says in the subsequent verse,

שִׂיְהִיָּה “ה'” הַאֲלֹקִיךָ - בְּכָל לִבְבְּךָ,
 וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ” (שם),
 דְּהֵינּוּ מִחֻשְׁבָּה, דְּבוּר וּמַעֲשֵׂה -
That he will love and desire that “Hashem should be your G-d, and that this should be expressed in all of your heart, in all of your נַפֶּשׁ-soul, and in all of your might,” meaning that he should want to express his love and connection to Hashem’s True Unity in his thought, speech, and action of the Torah and Mitzvos.

שֶׁלֹּא יִהְיֶה לוֹ מִחֻשְׁבָּה, דְּבוּר
 וּמַעֲשֵׂה כָּלל¹⁶,
Meaning, that he shouldn’t want to have any thoughts, speech, or

¹⁶ (“הַלְשׁוֹן שְׂכָתוּב” שֶׁלֹּא יִהְיֶה לוֹ מִחֻשְׁבָּה דְּבוּר וּמַעֲשֵׂה כָּלל” הוּא בִּלְתֵי מְבוֹאָר כָּלל. אֲבָל הַמְכוּוֹן, עַל דֶּרֶךְ מַה שְׂכָתוּב בְּתוּנָא פֶּרֶק לֹד גְּבִי ה' אֲבוֹת עוֹלָם: “לֹא הִפְסִיקוּ אֶפִּילוּ שְׁעָה אַחַת מִלְקֶשֶׁר דְּעַתָּם וְנִשְׁמַתָּם לְרִבּוּן הָעוֹלָמִים בְּבִיטוּל הַנֶּ”ל כו.” וְהוּא לְמַעַלָּה מִבְּחִינַת מִחֻשְׁבָּה, דְּבוּר וּמַעֲשֵׂה כו.” עֵינֵי שָׁם מַה שְׂכָתוּב: “וְלִכְּנֹן אַחַר שִׁיעֻמֵּיךָ הָאֲדָם בְּבִיטוּל הַנֶּ”ל כְּפִי יִכּוֹלְתוּ, זֹאת יִשִּׁיב אֶל לְבוֹ כו”, אֲעֲשֵׂה לוֹ מִשְׁכָּן וּמְכוּוֹן כו.” עֵינֵי שָׁם. וְזֶה הַמְכוּוֹן בְּמַה שְׂכָתוּב כְּאֵן. אֹר הַתּוֹרָה תִּשָּׂא א' תִּתְקַבֵּב).

actions for physical or selfish matters **at all**,

רק בְּטָלִים בְּ"אֶחָד", שֶׁהוּא לְמַעַלָּה
מִן הַמְחַשְׁבָּה, וְ"לִית מְחַשְׁבָּה
תִּפְיֶסָא בֵיה".

Rather, he should **only** want to express himself in **those** thoughts, speech, and actions **that are dedicated to and expressing the "One"** true existence of Hashem, **Who is higher than the comprehension of any thoughts, and "No thoughts can grasp Him at all,"**

כִּי הָאָדָם אֵינוֹ יָכוֹל לְחַשׁוֹב רַק דְּבָר
גְּשָׁמִי - וְזֶהוּ שֶׁקָּר גָּמֹר כִּי.

Because a person can only think about and understand physical existence, which is completely false compared to Hashem's existence. Therefore, he doesn't want to have any of those types of thoughts or other expressions that distract him from Hashem's true existence.

וְזֶהוּ "בְּכָל נַפְשֶׁךָ" - מְסִירַת-נַפְשׁ: כִּי
נַפְשׁ שֶׁל אָדָם הוּא מְחַשְׁבָּה, דְּבוּר
וּמַעֲשֵׂה, וְהַכֹּל לְמַסּוֹר וְלִהְיוֹת בְּטָל
בְּ"אֶחָד" מִמֶּשׁ.

And this is the meaning of loving Hashem "with all your נַפְשׁ-interactive soul," meaning, giving over one's נַפְשׁ-interactive soul to Hashem. Because the level of the person called "נַפְשׁ-interactive soul," is expressed in his thoughts, speech, and actions, and all of these aspects he should want to give over to become literally part of the "One" and the only true existence of Hashem.

אָבֵל לְהִיּוֹת שׁוֹהַ בְּלִתֵּי אֶפְשָׁר
 שִׁיְהִיָּה בְּלִי מַחְשָׁבָה כָּלֵל, לְכֵן צָרִיךְ
 לְקַשֵּׁר מַחְשַׁבְתּוֹ וְדַבּוּרוֹ וּמַעֲשָׂיו
 לְהִיּוֹת מְרַכָּבָה לְרִצּוֹן הָעֲלִיוֹן בְּרוּךְ-
 הוּא בַּתּוֹרָה וּבַמִּצְוֹת.

However, since it is impossible for a person to not have any thoughts at all, he, therefore, needs to connect his thoughts, speech, and actions to Hashem and become a “vehicle” for the Will of Hashem, as it is expressed in the Torah and Mitzvos.

דְּ"אורֵייתָא מַחְכְּמָה נִפְקַת"¹⁷,
 שְׁהוּא לְמַעְלָה מִן הַמַּחְשָׁבָה.

Since “the Torah comes forth from Hashem’s Wisdom”, which is higher than any creature’s limited thoughts and understanding, and therefore, can connect the person to Hashem Himself, beyond the limits of human understanding.

Since a person is always thinking, therefore, for him to not think of anything other than Hashem, he must fill his mind with the thoughts of the Torah, so that he will always have something to think about that will connect him to Hashem.¹⁸ Not only is this true of thought, it is also true of speech and action. The only way for a person to not have any speech or actions that are concealing Hashem is by having the words of the Torah in his speech as much as he can, so that all his words will be connected to the Torah and revealing Hashem, and to have Mitzvos that he does as often as possible so

¹⁷ (זֶהָר חֵלֶק בְּבִשְׁלַח פֶּרֶשֶׁת הַמָּן סב, א. יתרו פה א. משפטים קכא, א. ועוד).

¹⁸ This is similar to what it says in HaYom Yom (16 Cheshvan), that, "Thought is a garment and a vehicle for the intellect and feelings, at the time when it doesn't have an assignment from the intellect or the feelings, it continues working, to contemplate and picture ideas, but then, what it does not only lacks content, also it is wild and potentially improper, it is explained, that the source of foreign thoughts and improper thoughts is the emptiness of the mind. When someone's mind is occupied, then thought has a function to serve, and there is no room for foolish or meaningless thoughts that have no content."

that even the remaining actions that he does will be able to be "for the sake of Heaven" and with the goal of revealing Hashem.¹⁹

וְזֶהוּ "כָּל הָעוֹשֶׂה מִצְוָה אַחַת
בְּהִלְכָתָהּ כְּאֵלוּ קַיִם כּוֹלְוֹ כּוֹ"²⁰.
And this is also the meaning of
what the sages say: "Whoever
performs 'one' mitzvah
according to all of its laws, it is as
if he fulfilled all of them."

¹⁹ Regarding this idea, it is stated in Tanya chap. 34 as follows:

"And therefore, after a person thinks deeply into the idea of the nullification of all the worlds, as mentioned above (that Hashem is the only true and real existence), this he will take into consideration: "Since my mind and the source of my soul are too limited to be a "vehicle" and a dwelling place for the revelation of Hashem's true unity in absolute truth, since my thoughts cannot at all grasp the true greatness of Hashem and Hashem's true unity, (how Hashem's existence is infinitely exalted over any other type of existence), not even a minute amount of understanding compared to the understanding of the Forefathers and the Prophets (who were completely nullified before Hashem and united with Him, to the extent that Hashem revealed Himself to us through them, since they had no independent ego and self-awareness, only a complete nullification to Hashem Himself in a way that is higher than understanding). Therefore, I will make a dwelling place for Him (His unity and His revelation) in the occupation of the Torah study through fixing times for Torah study as prescribed in the Laws of Torah Study (in the Shulchan Aruch), as the sages say, 'even by learning one chapter of Torah Laws in the morning, and one chapter in the night (one has fulfilled his obligation for Torah study).'" With this he will rejoice and give thanks to Hashem for his portion with gladness of heart, for having merited to be the host of the Almighty twice each day, and (possibly more often) according to the time available (for Torah study), according to what Hashem has given him."

¹⁹This is mentioned in Tanya chap. 2 and is explained in Derech Mitzvosecha, Mitzvas Haamanas Elokus.

²⁰ (בְּקִדּוּשֵׁי לַיְלָה, ב' בְּמִשְׁנָה): כָּל הָעוֹשֶׂה מִצְוָה אַחַת מִטִּיבִין לוֹ וּמֵאֲרִיכִין לוֹ יִמְיוֹ וְנוֹחַל אֶת הָאָרֶץ" - רָאָה "תּוֹרָה אִוֵּר הַמְּבוֹאָר".

וְרָאָה פִּירוּשׁ הַמְּשֻׁנִּיּוֹת לְהַרְמַב"ם סוֹף מִסְכַּת מְכוּת: "כִּי הַמִּצְוֹת בְּהִיּוֹתָם הַרְבֵּה אֵי אֶפְשָׁר שְׁלֵא יַעֲשֶׂה אָדָם בְּחַיָּיו אַחַת מֵהֶם עַל מִתְכוּנְתָהּ וּשְׁלִמּוּתָהּ. וּבְעֵשׂוֹתוֹ אוֹתָהּ הַמִּצְוָה תַּחֲיָה נִפְשׁוֹ בְּאוֹתוֹ מַעֲשֶׂה. וּמִמָּה שִׁיּוּרָה עַל הָעֵינָקֵר הַזֶּה - מֵה שֶׁשָּׂאֵל רַבֵּי חֲנִנְיָא בֶּן תְּרַדְיּוֹן: מֵה אֲנִי לְחַיֵּי עוֹלָם הַבָּא? וְהַשִּׁיבּוֹ הַמְּשֻׁב: כָּלוּם בָּא מַעֲשֶׂה לְיָדְךָ? כָּלוּם,

By saying that whoever performs 'one' mitzvah properly, without specifying which one, our Sages are hinting to us about the idea that every Mitzvah can be equal to all mitzvos combined, as long as we make it into that 'one' mitzva. Meaning that when we intend with a Mitzva to become part of the true Oneness of Hashem, then that mitzva is considered as having being done properly and is as if he did all the mitzvos, since in that aspect (that they enable us to become part of Hashem's Oneness) all the mitzvos are equal.

וְאִף שֶׁהַתּוֹרָה נִתְּלַבְּשָׁה בְּדַבְרִים
 גְּשָׁמִיִּים, אִיסוּר וְהִיתָר וְכַדּוּמָה,
Even though the knowledge of the Torah becomes invested in physical matters of determining what is forbidden and what is permissible, and similar laws concerning physical matters,

וְכָל שֶׁבֵּן מַעֲשֵׂה הַמִּצְוֹת שֶׁהֵם
 בְּדַבְרִים גְּשָׁמִיִּים מִמַּשׁ, כְּמוֹ צְדָקָה
 בְּמִמּוֹן וְכִיּוֹצֵא -
And, how much more so regarding the fulfillment of the Mitzvos that are performed with actual physical objects, like giving charity with money, and similar Mitzvos that are performed with physical action, not just with the knowledge of laws regarding physical matters. These Mitzvos become completely invested in the physical world even more than the Torah knowledge becomes invested in physicality,

So how is it possible that, through the Torah and Mitzvos - which are invested in physical matters and we can't directly recognize their Divine source when we see them - a person will be able to rise above all physicality

נִדְמֵן לָךְ לַעֲשׂוֹת מִצְוָה כְּהוֹגֵן". וְרָאָה "תּוֹלְדוֹת יַעֲקֹב יוֹסֵף" חַיֵּי שָׂרָה: "דִּכְתַּב הָרַמְבַּ"ם:
 הַמְקִיִּים מִצְוָה אַחַת כְּהִלְכָתָהּ כְּאֵלוֹ קִיִּים כּוֹלֵן").

and connect to Hashem Himself the way He is beyond the limitations of the created world and human understanding?²¹

הוא במשל השערות הנמשכות
מהמוח, שאין במוח בחינת שערות
בלל -

The answer to **this will be from the analogy of a person's hair, which derives its life from the brain,** even though, in the brain itself, there is nothing similar to hair. Nonetheless, the brain can condense its own life-force and direct it towards enlivening the hair.

We see two opposites with regard to the life of the hair: On the one hand, it has less life than the rest of the body, which is why it doesn't hurt to cut the hair, since it has so little life-force. On the other hand, it grows close to the brain, so the minimal life that it does receive has the quality of having a special connection to the brain, more so than the rest of the body (below the head).

²¹ Possibly the question is as follows: Even though we just said that the Torah and the Mitzvos come from Hashem's Will and Wisdom, and therefore are completely united with Him, so that through them a person is united with Hashem; that is true with regard to Hashem's Wisdom in the World of Atzilus, in Hashem's "mind" as it were, Hashem's infinitely exalted Wisdom is higher than any creature can know, is unified with Him, and so too, Hashem's Will that transcends His Wisdom is unified with Him. But, in the Torah and Mitzvos the way they are manifest in the physical world, how can we say that they are unified with Hashem so completely that a person who connects to them is unified with Hashem Himself? When a person expresses his will and wisdom to someone else, then that knowledge and desire becomes removed from the first person himself, and someone who learns that knowledge or fulfills that desire, even though he is connected to the person who is the source of that wisdom and will, he isn't completely unified with him, so how can we say that Hashem's Wisdom and Will that became expressed in physical matters are still completely unified with Him to the extent that they unite the one who learns and fulfills them with Hashem? This is what the Alter Rebbe will proceed to explain with an analogy from a person's hair.

בֵּין הוּא הַתּוֹרָה וְהַמִּצְוֹת, אִף שֶׁהֵם
דְּבָרִים גְּשָׁמִיִּים, עִם כָּל זֶה "אוֹרֵייתָא
מִחֲכָמָה נִפְקֵת כּו'".

So, too, with regard to the Torah and Mitzvos, even though they are expressed in physical matters, which are far removed from the way they exist purely spiritually, in Hashem's Will and Wisdom, nonetheless, "the Torah came forth from Hashem's lofty spiritual Wisdom" and is still connected to its source, just like the lifeforce in the hair, which is still connected to its source in the lifeforce of the brain.

Just like the life in the (attached) hair is still connected to the life of the brain, which is its source, despite the great contrast between them, so, too, the Torah and Mitzvos are still directly connected to their source in Hashem's Essential Will and Wisdom. Therefore, they can connect the person directly to Hashem's Will and Wisdom, which is totally beyond the limitations of the world and of human understanding.

The Alter Rebbe will finish off the idea explained here at length, noting that the one type of love that we are commanded to achieve is by contemplating Hashem's Oneness:

וְדַבֵּר זֶה חוֹבָה עַל כָּל אָדָם לְהִתְבּוֹנֵן
בְּזֶה הַיֵּטֵב, וְזֶה תְּלוּי בְּבַחֲרֵתוֹ.

This knowledge of Hashem's Oneness is what every person needs to think about very thoroughly, and this process of contemplation is dependent on the person's own choice, and therefore, the resulting love of Hashem produced by that contemplation is also his own choice and accomplishment.

(ג) Part 3

וּפִירוּשׁ הַב' שֶׁל "וְאַהֲבַתְּ אֶת ה'וְהוֹי" ה'
- לְשׁוֹן עֲתִיד הַבָּא מִמִּילָא,

The second explanation of “וְאַהֲבַתְּ-you will love Hashem” is that it is speaking in the future tense as a prediction, that this love will come by itself,

הוּא בְּחִינַת אֲהָבָה רַבָּה הַבָּא
מִלְּמַעְלָה מֵאֵתוֹ יִתְבָּרֵךְ.

and this is the aspect of the “Great Love for Hashem” that comes from Above, from Hashem Himself.

In Hebrew grammar, the word “וְאַהֲבַתְּ-and you will love,” could mean either a command – ‘and you should love,’ or it could mean future tense - ‘and you will come to love.’ Now, we are explaining it to mean in the future tense, that you will come to love Hashem, since He will give this love to you. This love is called, “Great Love” since it is a great and unlimited love, compared to a person’s finite love:

וּבִזְהָ פִירוּשׁ "שְׁמַע" - לְשׁוֹן שְׁמִיעָה,
שְׂאִינּוּ יָכוֹל לְהִיּוֹת בּוֹ שׁוֹמֵם
הַתְּבוֹנְנוֹת כָּלֵל, שֶׁהוּא לְמַעְלָה
מִהַתְּבוֹנְנוֹת.

In this context the explanation of “שְׁמַע-Hear” (in the verse “שְׁמַע- Hear Yisroel, that Hashem who is our G-d, this Hashem is One”) is an expression of actual hearing, for this type of love is not able to be understood at all, since this revelation is higher than any understanding.

The word “שְׁמַע-Hear” can mean two different things:

- 1- To hear intellectually and understand, like people say in the middle of a conversation “do you hear what I am saying?,” or “I feel like so and so is not listening to me,” or “hearing me out,” where the implication is not of physical hearing, but of attentive listening, understanding and internalizing the concepts and feelings being conveyed. According to that translation of “שְׁמַע-Hear,” when the posuk says, “Hear Yisroel that Hashem who is our G-d, this Hashem

is One,” it means that we need to think about and internalize the idea that Hashem is truly the One and only existence. This is the idea of the contemplation, explained above at length, that will bring a person to one type of love of Hashem.

- 2- To physically hear the sounds that are reaching a person's ears even if he doesn't understand them. For example, in music, the goal of listening to music is not to gain new information, but to appreciate the actual sound patterns and how they come together harmoniously, even though no information is being processed. According to that translation, the idea of “Hear Yisroel, etc.” is just to listen to and appreciate the beauty of Hashem's revelation to us, even if we cannot actually understand it. This is the second type of love for Hashem, which comes from a revelation from Above, while we are just passive recipients to listen and appreciate it without understanding it.

וְזֶה נִקְרָא "שֶׁקֶל הַקֹּדֶשׁ" (פְּרָשְׁתָנוּ ל, יג):
 "בְּסֶף" - לְשׁוֹן "נִבְסַף נִבְסַפְתָּ אֶל בַּיִת
 אָבִיךָ" (וַיֵּצֵא לֵאמֹר, ל),

This type of love is called, “the Holy Shekel,” which was a silver coin. In Hebrew, the word כֶּסֶף which means silver, is related to the word בּוֹסֵף, which is an expression of love, longing or yearning, like it says in the verse about Yaakov Avinu wanting to return to Yitzchok in Eretz Yisroel (Bereishis 31:30): “נִבְסַף נִבְסַפְתָּ - you have greatly yearned for and loved to be in your father’s house”.

By calling the silver coin the “Holy Shekel,” it represents a love (כֶּסֶף-silver related to בּוֹסֵף-love) that comes from the Holiness of Hashem Himself, from a revelation from Above.

Now, the Alter Rebbe will explain why it is called “שֶׁקֶל-Shekel,” which comes from the word “מִשְׁקָל-measure:”

בְּחֵינֵת אֶהְבֶּה־רַבָּה הַבָּאָה
מִלְמַעְלָה בְּמִשְׁקָל, כֹּל חֵד לְפֹם
שִׁיעוּרָא דִּילִיָּה, בְּבִחֵינֵת עֵשָׂה טוֹב
- וְסוּר מֵרַע -

This aspect of “Great Love of Hashem” comes from Above, corresponding to the “מִשְׁקָל-measure” of each person, according to his own measure of doing good Mitzvos and turning away from bad sins,

צְרִיךְ לֵהִיּוֹת בְּתַכְלִית.

This service from the person **must be complete** before he can receive the corresponding love from Above²².

The reason this type of love it is called, “שֶׁקֶל-Shekel,” is because it only comes to the person according to the “מִשְׁקָל-measure” of how much he refines himself in the performance of the Torah and Mitzvos.

וְהוּא בְּחֵינֵת "עוֹבֵר לְסוּחָר"²³, לְשׁוֹן
"סוּחָר סוּחָר"²⁴ - 'סוּבֵב כֹּל עַלְמִין'.

The Shekel coin, which represents **this love, is also called** in Parshas Chayei Sara “עוֹבֵר לְסוּחָר-it passes around as currency everywhere.” This word ‘סוּחָר-currency’ is **related to** the word ‘סוּחָר-encompassing’ or surrounding, as in the **phrase** (Shabbos 113a) “A Nazir²⁵ should go **סוּחָר סוּחָר-all**

²² See Tanya chapter 50, where the Alter Rebbe mentions this concept, that to receive a Great Love for Hashem as a gift from Above, a person has to be totally G-d fearing so that no sins separate him from Hashem, making him spiritually dull and unable to receive this revelation.

²³ (חֵי שְׂרָה כג, טז: "אֲרַבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לְסוּחָר").

²⁴ (סְבִיב סְבִיב. תַּרְגוּם אוֹנְקֵלוֹס חֵי שְׂרָה כג, יז. שְׁבַת קִיג, א: "אֲמָרִי, נְזִירָא - סוּחָר סוּחָר לְכַרְמָא לֹא תִקְרַב". רֵאָה זֶה־ר חֶלֶק בְּנִשָּׂא בְּאֲדָרָא רַבָּה קַבְח, ב וְאֵילָךְ. וּבְפִירוּשׁ בְּסִפְר "קוֹל בְּרָמָה". וְרֵאָה תוֹרָה אוֹר וַיִּשְׁלַח כד, ג. לְקוּטֵי תוֹרָה מְסַעֵי צב, ג. נְצַבִּים נ, ג. וְרֵאָה מֵאֲמָרֵי אֲדָמוֹ"ר הַזֶּקֶן הַקְּצָרִים עֲמוּד רנד).

²⁵ Someone who made a vow not to drink wine, eat grapes or grape products, cut

the way around’ a vineyard so that he shouldn’t come to eat grapes.” This is a reference to a level of Divine Revelation that “encompasses all worlds.”

In the story of how Avraham our forefather bought the burial plot for Sarah (which was the Mearas Hamachpala), the Torah says that Avraham spent 400 Shekel HaKodesh, which were "עובר לסוחר." The simple meaning is עובר-passes לסוחר-as currency, which means that it was a very valuable coin that was acceptable currency in all places, because of its globally recognized value. Here, we are translating the words as follows: עובר-passes לסוחר- around in an encompassing manner. The word לסוחר, which means “for business,” or “as currency used in business,” is related to the word סוחר, which is Aramaic and means “to go around or encompass”²⁶ and it means that the love that comes from Above (which is called 'Shekel,' like in the story of Avraham and in our verse,) comes from a level of Divine Revelation which encompasses all the worlds. This level is called "encompasses all worlds" not because it is not present within the worlds, but because it is so unlimited and transcendent that we are unable to perceive it, and thus it remains "above" and "encompassing" our understanding.²⁷

his hair, or come in contact with the dead.

²⁶ This word is used in Targum Unkelos as the translation of the Hebrew word סביב (as in Shemos 29,16), which means, ‘to encompass’ (there, in Shemos, it was used to describe how the blood of the burnt offering had to be thrown on the two opposite corners of the Alter so that it would encompass all four sides of the Mizbeiach).

²⁷ For example, when a parent explains something to a small child that can’t understand the entire idea, only a very limited element of the idea, the rest of the idea that he can’t currently understand is still “present” and available, it is just that he is not able to receive it, and thus it remains “encompassing” and “transcendent” with relation to his mind. So too, the real truth of Hashem is so infinite that we can only receive a very limited aspect of it, and the rest of it remains “encompassing” and “transcendent” to us.

This love, which is a gift from Above, is an expression of this higher truth that “encompasses all worlds.”

The Alter Rebbe will bring proof to show that this love is from the level of Divine Revelation that "encompasses all worlds:"

וְזֶהוּ "אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף" (חיי
שָׂרָה כג, טו) - בְּחִינַת "ד' מֵאוֹת
עַל־מִין דְּכֶסֶף לְעֵלְמָא דְאַתִּי"²⁸.

This lofty level of love is the idea of the “400 silver Shekels” used to buy the Mearas HaMachpaila, which is connected to the level of “the 400 Worlds of Yearning that we will experience in the World to Come.”

In the story of Avraham buying the land, he used 400 silver Shekel coins. It is explained in Kabbala that these correspond to the "400 Worlds of Yearning" that will be revealed in the World to Come. This shows that this type of love is, indeed, from a very high level, since it is connected to "Worlds of Yearning," meaning an intense love, that is so great that it cannot be (fully) revealed until the World to Come, since it so intense that the world now is not able to receive it.

Now, we will return to explain the verse quoted at the beginning of the Mamaar:

וְזֶהוּ "עֶשְׂרִים גֵּרָה הַשֶּׁקֶל" (פְּרָשְׁתָנוּ
שָׁם):

This is the deeper meaning idea of what it says: “The Shekel is twenty Geira,”

כִּי כָל אֶחָד מִשְׁנֵי בְּחִינּוֹת אֶהְבָּה
הַנִּלְכָּל בְּלוּלָה מִעֵשֶׂר - שֶׁבֶל וּמְדוּת,
כְּנוֹדָע;

since each one of the two types of love mentioned previously is comprised of ten aspects, three of intellect, and seven of emotion, as is known,

²⁸ (זֶהר שָׁם. חֶלֶק א חיי שָׂרָה כבג, ב).

וּבְחִינֵי אֱהָבָה רַבָּה הַבָּאָה
 מִלְּמַעְלָה - גַּם בֵּין כְּלוּלָה מִמַּעַשְׂרֵי,
 וְזֶהוּ "עֶשְׂרִים גֵּרָה הַשֶּׁקֶל".

so that even the aspect of “the Great Love of Hashem” that comes from Above is also comprised of ten aspects, intellect, and emotion. Since, between the love of Hashem from Above and below, there are a total of twenty aspects, **this is** what is represented by saying that: “**the Shekel** (love of Hashem) **is twenty Geira.**”

Since the love of Hashem represented by the Shekel is comprised of two halves, (the love from our effort here below, and the love from Above), and each love has ten aspects, together, there are twenty aspects to the love of Hashem, represented by the fact the Shekel was twenty Geira.

The 10 aspects of each love are the 3 intellectual aspects of the love and the 7 emotional aspects of the love. This means that for the love to permeate the person's entire being, it must start in his intellect, in his understanding and awareness, until it comes into his emotions and actions.

Only when it has completely permeated his being, can he say that he truly loves Hashem "with all his heart, with all soul, and with all his might." This is true not only of the love that is the result of the person's efforts, but even with regard to the love that is a gift from above. In order for it to be "his" love, then it must permeate the entire range of his intellect and emotions - how he thinks, what he cares about, how he acts, etc. Then, I can be said that this love is "his" love of Hashem.²⁹

²⁹ A possible example for this is the idea that is explained in Tanya, Igeres HaKodesh chapter 27, where the Alter Rebbe explains that whoever is connected to the Tzaddik and wants to receive from his faith, love, and fear must work very hard to connect to the Tzaddik by learning and internalizing the Tzaddik's teachings and following his instructions, and then he will be able to receive from the Tzaddik an incomparably deeper and truer faith in Hashem, and love and fear of Hashem. Moreover, as a result of the student's having toiled to establish that connection, it becomes the student's own faith, love, and fear (rather than just the Tzaddik's faith, love and fear that is being given to the student), since it has permeated him and he has internalized what he receives from the Tzaddik.

Based on all of the above, the Alter Rebbe will explain the first verse of the Parsha (Ki Sisa):

וזהו "כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל
לְפָקוּדֵיהֶם":

This is the deeper meaning of what it says (Shemos 30:12-13): “When you will pick up the number of the heads of the Children of Yisroel according to their counting, you should do so by having them give...a half of a Shekel.”

דְּהֵיינו נְשָׁמוֹת - הַנִּקְרָאִים "רֹאשׁ",

The deeper meaning of “כִּי תִשָּׂא אֶת רֹאשׁ-when you will pick up the heads,” is that the “heads” here are a reference to the lofty souls of the righteous, which are referred to as “heads.”

The Alter Rebbe is explaining the first and second verses of the Parsha. The first verse says that when you count the Jewish People, you should do so with a coin instead of counting them directly, and the second verse says that the coin they should give is a half shekel.

In the first verse, the term for counting is כִּי תִשָּׂא אֶת רֹאשׁ, which literally means “when you will lift up the head,” which we are explaining to mean that Hashem lifts up, spiritually, the souls that are called “heads.” They are called “heads” for two reasons:

First, these are lofty souls that are higher than other souls, just like the head is spiritually higher than the rest of the body.

Second, these are souls that contain in themselves an aspect of many other lower souls and those souls receive their life from them, just like the body receives its life from the brain, which is in the head.

These souls are lifted up by Hashem, giving them this love from Above, which is referred to in the second verse as the Holy Shekel. It is specifically these souls that will be able to have both halves of the Shekel, which means both types of love for Hashem. So, when the verse specifies “the Shekel is twenty Geira,” it is referring to these types of souls that can have both types of love, which comprises twenty aspects in total.

"לְפָקוּדֵיהֶם" - לְשׁוֹן "וְהָ' פָקַד אֶת שָׂרָה וְכוּ" (וַיֵּרָא כֵּן, א) -

The deeper meaning of "לְפָקוּדֵיהֶם"-according to their counting," is that it could also be translated as "according to their reward," like in the expression ((Bereishis 21:1) "וְהָ' פָקַד -and Hashem rewarded Sarah" by giving her a son; so too this love, which lifts up the heads of the Jewish People, is given from Above as a reward.

The word לְפָקוּדֵיהֶם means to remember and note (here it means to remember and know the count of the People) and is also used when Hashem remembered Sarah and rewarded her with a son. In this verse, we are interpreting it to mean that Hashem remembers and rewards the heads of the Jewish People by giving them this love as a gift from Above.

"וְנָתַנוּ אִישׁ כֶּפֶר נַפְשׁוֹ לָהּ." The verse ends off by saying: "**And each person will give the half Shekel as "כֶּפֶר-an atonement" for his soul to Hashem.**"

The word כֶּפֶר, which here means atonement, also means "to clean," since the atonement cleans the soul of the sinner from the blemish that was made through the sin.

This word, which denotes cleaning, is also referring to the love that comes from Above, which cleans the soul of the person who experiences it from all the filthy garments of the animal soul, i.e. the unholy desires of the animal soul which are called "filthy garments," since, when the animal soul experiences this love, he is completely aware that Hashem is the only desirable thing and no longer has any desire for physical pleasure.³⁰

³⁰ In refining the animal soul there are two levels:

- 1- A person thinks of ideas explaining the greatness of Hashem in such a way that the animal soul will fully understand, in order to convince the animal soul of the complete truth that Hashem is the only thing that is good for him,

אַךְ שֶׁלֹּא לְכֹל אָדָם בָּאָה לּוֹ אֱהָבָה - רָבָה הֵנִי לְיְהוָה בְּבַחֲיִנַת "עֲשָׂרִים גֵּירָה כו'".

However, this “Great Love of Hashem” does not come to everyone, to be able to experience the level of “twenty Geira,” meaning having both halves of the love of Hashem, from below and from Above.

There are two reasons for this:

- 1- To be a proper vessel for this higher love, a person must be complete in “doing good” and “turning from bad,” which is difficult.
- 2- To receive this higher love, a person must possess a lofty soul that is capable of receiving this revelation, the "heads of the Jewish People."

אַךְ בְּחִינַת אֱהָבָה רִאשׁוֹנָה - חוּבָה עַל הַכֹּל.

However, the first type of love explained above, which a person

until the animal soul will come to realize on his own that he should love Hashem.

- 2- A higher level is where it is not just that the G-dly soul explains to the animal soul about Hashem and convinces him of the truth, but that Hashem reveals His truth to the person so that he should actually experience G-dliness and see it for himself. Then, the animal soul also experiences G-dliness directly and the person does not have to convince himself about Hashem because he sees and experiences it directly. Only when a person comes to the second level does the animal soul undergo a real transformation, becoming essential changed so that he does not desire physical pleasure, whereas in the first level he isn't changed in essence, it is only that he convinced himself to love Hashem. This second level is the love that comes from above and thus “cleans” the animal soul of its filthy garments by enabling it to directly experience the truth of Hashem, after which it will only desire to be close to Hashem and nothing else.

See Tanya chapters 9 and 10 and chapter 14 where these two levels of love and their effect on the animal soul are discussed, and how this higher level of love is a gift from Above and a “reward.”

can awaken in himself, **is an obligation on everyone** to achieve.

- וְהֵינּוּ בְּחִינַת "מִחְצִית הַשֶּׁקֶל" לְמִסּוֹר נִפְשׁוֹ הַכְּלוּלָה מֵעֶשֶׂר
- This is the idea of giving the “half shekel,”** which is ten Geira, meaning, **to give over to Hashem his own soul, which is comprised of ten aspects,** through awakening the love for Hashem and having it permeate all ten aspects of his soul.

This is the inner meaning behind why each person is only obligated to give half a shekel, which is ten Geira, since each person must reach this half of the love of Hashem that comes through our own efforts, through awakening this love and causing it to permeate the ten aspects of our soul.³¹

Now the Rebbe will finish the explanation of the verse that our Maamar is based on:

- וְזֶהוּ "זֶה יִתְּנוּ כָּל הָעוֹבֵר עַל הַפְּקוּדִים" - "רַמ"ח פְּקוּדֵינִי,
- This is the deeper meaning of what it says (Shemos 30:13): “This half shekel is what they shall give, all ‘הָעוֹבֵר עַל הַפְּקוּדִים-those who pass through the census,”** the word הַפְּקוּדִים can also mean “The Commandments” and הָעוֹבֵר can also mean “a person who transgresses,” thus implying that our verse means that a person who transgresses against the **“248 Positive or 365 Negative פְּקוּדֵינִי-Commandments”** must give the half shekel.

³¹ This is only called half of the love, since this love will only be complete when Hashem gives the love from Above which will completely transform the person, and this will come eventually, in the Time of Moshiach, and according to what we do now will be the love that Hashem gives us then.

הַיִּינוּ אִף מִי שֶׁעוֹבֵר חֲסֵד וְשָׁלוֹם עַל
 אִיזָה מִצְוָה, אִף עַל פִּי כֵן חוֹבָה הִיא
 לִיתֵן מִחֲצִית הַשֶּׁקֶל - בְּחִינַת עֶשֶׂר
 שָׁלוֹ, בְּבַחֲיַת אַהֲבַה רַבָּה
 רֵאשׁוֹנָה³² הַנִּ"ל,

Meaning, that even someone who transgressed, G-d forbid, on any mitzvah, nonetheless, it is an obligation on him to give the “half shekel,” meaning the ten aspects of his soul, through the first type of love of Hashem explained above.

This is the inner meaning behind what it says in the verse “This is what they shall give, all הַפְּקוּדִים עַל הָעוֹבֵר-those transgress the commandments:”

Even someone who isn't perfect in keeping Hashem's commandments and transgresses them sometimes is still obligated and capable to give the “half shekel,” meaning to awaken in himself the love for Hashem so strongly that it is “Ten Geira,” that it permeates his ten soul powers, so he should be given over to Hashem with all his heart, with all his soul, and with all his might.

A person might think that since he isn't doing everything that Hashem wants, he “transgresses the commandments,” why should he try to awaken in himself this love which is so far removed from him? Therefore, the Torah says that even a person who “transgresses the commandments” is able to awaken in himself this love for Hashem, and that will help him improve in fulfilling Hashem's will. He shouldn't wait until he is perfect, but just the opposite, this will help him to grow and serve Hashem properly.

וּמִחֲצִית הַשֶּׁקֶל הִיא “תְּרוּמָה לַה'”³³. This “half shekel” is the ultimate
 : “donation to Hashem.”

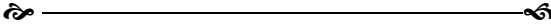
³² אה"ר ראשונה: נ"א: אהבה הראשונה

³³ (וְעֵינַי מֵה שְׁנֵתבֵּאֵר לְקַמֵּן עַל פְּסוּק “וַיִּקְהַל”, בְּעֵנֵינ “אֵית רְצוֹן וְאֵית רְצוֹן”).

וְעֵינַי עוֹד בְּ"לְקוּטֵי תוֹרָה" * פְּרִשְׁת כִּי תבּוֹא, בְּדַבּוֹר הַמִּתְחִיל "תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ" (מב, ג וְאֵילָף). וְשֵׁם פְּרָק ב' (מג, א), גְּבִי מֵה שְׁפָתוֹב שָׁם: "וְעַל זֶה נֶאֱמַר (תְּהִלִּים צז, יב) 'שְׂמַחוּ צְדִיקִים בַּהוֹי"ה'. וְעֵינַי סוּף דַּבּוֹר הַמִּתְחִיל זֶה יִתְנוּ כּו' מִחֲצִית הַשֶּׁקֶל". - עַד כָּאֵן לְשׁוֹנו.

Meaning, that this love that a person awakens in himself to give himself over to Hashem is the ultimate gift he can give.

Even though it is a Mitzvah to physically give a half shekel every year, this is only one Mitzvah (and is only obligatory during the time of the Beis Hamikdash), whereas through awakening the love for Hashem, the person is giving himself over as a donation, like it says that “רחמנא ליבא בעי” - The Merciful One desires the heart,” meaning that Hashem wants the person to be wholeheartedly dedicated to Him.



וְיִוָּבֵן מִשָּׁם גַּם כֵּן, דְּבַחֲבִינַת הָעֲבוּדָה בְּשִׂמְחָה - שֶׁחֵיּוֹב עַל כָּל יִשְׂרָאֵל, כְּמוֹ שֶׁכְּתוּב (דְּבָרִים כח, מז): “תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ כו' בְּשִׂמְחָה”, וְכֵן נֶאֱמַר (תְּהִלִּים ק, ב): “עֲבָדוּ אֶת ה' בְּשִׂמְחָה” - זֶהוּ בְּחִינַת 'מַחְצִית הַשָּׁקֶל', שֶׁחֵיּוֹב עַל כָּל אֶחָד מִיִּשְׂרָאֵל לִיתֵּן; וּבְחִינַת “שִׂמְחוּ צְדִיקִים בַּה'” - זֶהוּ מַחְצִית הַשָּׁנִי).

* (נִזְכָּר (בְּהִגָּה) הַשֵּׁם 'לְקוּטֵי תוֹרָה' - אֲבָל הִגָּה זוֹ נִתּוּסְפָה בְּהוּצָאָה הַשָּׁנִיָּה שֶׁל ה'תּוֹרָה אור', שֶׁהוֹפִיעָה לְאַחֲרֵי הַדְּפֻסַּת ה'לְקוּטֵי תוֹרָה" - הָעֵרַת כְּבוֹד קְדוּשַׁת אֲדָמו"ר לְאַגְרַת הַקֶּדֶשׁ שֶׁל כְּבוֹד קְדוּשַׁת אֲדָמו"ר מוֹהֲרֵי"צ עַל דְּבַר הַדְּפֻסַּת ה'תּוֹרָה אור' וְלְקוּטֵי תוֹרָה', נִדְפְּסָה בְּסוּפָם).

Summary of the Maamar

Q1. How can it say in the Zohar that all the love and fear of Hashem that a person receives is just a gift from Hashem who is the spiritual “husband” of every Jewish soul? How does that fit with the concept that we have free will to choose to serve Hashem, which is dependent on our own effort to awaken a love and fear of Him, like it says “Everything is in the hands of Heaven except for the fear of Heaven?”

A1. There are two types of love (and fear) of Hashem: One type is created through our own effort to contemplate on His true Oneness, how He is the ultimate true existence, that everything exists as part of Him. Through lengthy contemplation on His Oneness we will awaken in ourselves a love for Him.

The second type of love is a gift from Above, a revelation of Hashem to those who truly fear Him and serve Him on a high level. This second type of love (and fear) is really a gift from Above, totally beyond the efforts of the person himself. This is what the Zohar was referring to when it said that all the love and fear of Hashem is just a gift, it meant that the higher level of love and fear that completely transforms the person is just a gift from Hashem. But the love and fear that we need to keep the Mitzvos and overcome the Yetzer Hara are dependent on our own effort.

Q2. How is possible to love Hashem “בְּכָל נַפְשְׁךָ - with all of your life?” This would imply that we should be so bound up in wanting to connect to Hashem that we wouldn’t want to have anything to do with the physical world at all. How is it possible to live in this world and still love Hashem with our entire life, literally?

A2. The word נַפְשְׁךָ also means the level of our soul expressed in our thoughts, speech, and actions, and the intention is that through putting all of the above forms of expression into the thought, speech, and action of the Torah and Mitzvos, we become totally bound up with Hashem.

Q3. If the Torah and Mitzvos are expressed in purely physical things, how can they elevate us to Hashem, Who is beyond all physical existence?

A3. This is similar to the idea of hairs that grow from the life they receive from the brain. Even though a person's hair is totally different than the brain, nonetheless, its life is still connected to the life in the brain. So too, the life and essence of the Torah and Mitzvos are still totally connected to their source in Hashem's Will and Wisdom even though they look different when manifested physically.

Q4. What is the deeper implication of saying "בִּי תִשָּׂא-When you will pick up the number of רֵאשׁ-heads of the Jewish People, לְפָקוּדֵיהֶם-according to their count?"

A4. The special souls that are on the level of "רֵאשׁ-head" are פְּקָד - rewarded by being spiritually בִּי תִשָּׂא - lifted up. This happens through a revelation of the "Great Love of Hashem" that Hashem shines into them as a reward for the intense and lofty service of Him.

Q5. What is the deeper implication of saying, "This is what they shall give כָּל הָעוֹבֵר עַל הַפְּקוּדִים-all those who pass through the census, a half shekel of the holy shekel?"

A5. Every Jew, even someone who עָלַת הָעוֹבֵר-transgressed על הַפְּקוּדִים-against the commandments, needs to give his "half shekel" to Hashem. The whole shekel, which is twenty Geira, represents someone who has both types of love for Hashem, each love having ten aspects. Half a shekel, which is ten Geira, represents someone who only has the love that comes from his own effort. By saying that everyone must give a half shekel, the pasuk means that everyone, even someone who has transgressed the commandments of the Torah, can awaken in himself a deep love of Hashem that will permeate his ten soul powers.

Lessons in the Service of Hashem from the Maamar

- 1- A person should not get discouraged from davening just because in the past he may have transgressed against some of the commandments. Hashem gives every Jew the ability to awaken in themselves a love for Him so powerful that it can permeate all of his/her ten soul powers. It is specifically through the inspiration we receive from davening that is how we will have the power to correct our past mistakes and serve Hashem properly in the Torah and Mitzvos.
- 2- We wish that Hashem would just appear to us and we would experience a “Great Love” for Hashem that will transform our animal soul. The truth is that this is the reward, not the service. The service is that even though we don’t see Hashem so well and we don’t have a “Great Love” for Hashem, nonetheless we work on ourselves to contemplate His Oneness and awaken a love for Him. This is really a deeper connection than experiencing Divine Revelation, since it comes from our own effort and is our own accomplishment.
- 3- To awaken a love for Hashem we need to contemplate His Oneness, like it says,

אָדֶר - וְאַהֲבָתָּהּ by thinking about how He is the One and only true existence, that is how we come to love Him. We should try to think this over before davening.

This a summary of the contemplation described in the maamar:

- 1- Just like before the world was created, Hashem was the only existence, so too now, He is the only True Existence.
- 2- This is because the world is being created constantly from Hashem's words.
- 3- However, it is only from our perspective that we see His creative power as though it were creating something outside of Himself, like a person's speech that becomes separate from the person.
- 4- But, from Hashem's perspective, the creative power invested in us is really like His thoughts that He is thinking to Himself. Just like a person's thoughts are still totally unified with the person, so too Hashem's creative power (which is the underlying reality of our existence) is still totally unified with Him and has no separate existence or identity other than Him.
- 5- Then why don't we feel that we exist as His thoughts inside of Himself? Because Hashem created a filter on His creative power to block out our awareness of that reality. Just like Hashem made a filter around the sun to block out the intensity of its heat so that we wouldn't burn up, so too He created a filter on His creative power so that we shouldn't feel how we are part of His Oneness. Thus, we can have free choice to serve Him. If the truth of Hashem's Oneness would be openly felt then it would be impossible to sin. Therefore, He created a filter to block out that awareness so that our service of Him will be our free choice.
- 6- To help us understand how we are included in Hashem's true existence, we should understand that our physical world is an expression of a higher spiritual world. Just like whatever is expressed in speech exists in the person's thought in a higher level, a higher state of being; so too whatever we see and experience in this world is just a limited expression of how we exist in the higher spiritual world, where Hashem's Presence is more revealed. And that higher spiritual world is also a limited expression of how it exists in an even higher spiritual world where Hashem is more revealed. This process continues hundreds and thousands of times over, where each

world is only a limited expression of how reality exists in a higher spiritual world.

- 7- After going through hundreds and thousands (millions and billions etc.) of such levels, we then say that all of that is just a mere expression of Hashem, but Hashem Himself cannot be grasped by any spiritual level, even a level that is billions and trillions of times more real than our physical world. This is because Hashem is the infinite Creator of the whole idea of spiritual levels, and all of these are merely His thoughts inside Himself.

Torah Or English translation project:

With Hashem's help we would like to present this installment of **Lessons in Torah Or**.

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase by phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

All of the commentary of the Tzemach Tzedek printed with brackets in the original Torah Or have been moved to the Hebrew footnotes and left untranslated.

The Goal

The main purpose of this project is to enable the reader to learn the Torah Or in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

The Ma'amarim of LIKUTEI TORAH and TORAH OR are copyright by the Kehot Publication Society, a division of Merkos L'inuyonei Chinuch Inc., and are reprinted here with special permission. To purchase the original visit www.Kehot.com.

I would like to thank: Kehot for permission to use the text of the maamarim, the administrator of the לקוטי תורה מנוקד project for helping with the נקודות and punctuation, to see any Maamar from Torah Or/Likutay Torah with נקודות go to his website www.ChassidutBehirah.com, and to R' Baruch Katz for creating and managing the website of www.LearnChassidus.com, and Rabbi Yitzchok Miller for the editing.

Sponsored by:

Rabbi Roberto and Margie Szerer,

in loving memory of

Gladys Szerer-Sarah Bat Shalom Z"L

Victor Sasson-Victor Chayim Ben Saul Z"L

Enrique Szerer-Hersh Ben Aryeh Meyer HaCohen Z"L

Andrea Szerer-Leah Bat Chayim HaCohen Z"L

לעילוי נשמת הרה"ת ר' חיים שניאור זלמן יהודה ז"ל בן
יבלחט"א ר' אהרן לייב שיחי

Every maamar from the entire Torah Or/Likutei Torah
with nekudos and punctuation is available on:

www.ChassidutBehirah.com

Did you enjoy this maamar? Please consider partnering in this
project making Likutei Torah/Torah Or available to many!

To partner by giving monthly (or one time) go to

www.donorbox.org/learnchassidus

To view previous maamarim translations, go to

www.LearnChassidus.com

To place a hagdasha in an upcoming maamar, contact me

lessonslikutaytorah@gmail.com