



*Oholei Yoel*

# *Learning a Maamor*

לע"נ

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Shavous – 5782

## *I'm Just 'Saying'...*

*Responding After the Reader*

Understanding the novelty of G-d giving us the Torah

*(d"h Bsha'ah Shehikdeemu & d"h Vayedaber... Laimor, 5738)*



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## ☆ LETTER FROM THE EDITOR ☆

13<sup>th</sup> Iyar, 5782  
May 13, 2022

By the Grace of G-d

As we are approaching the holiday of Shavous, *OHOLEI YOEL* rejoices in its release of its latest issue of *LEARNING A MAAMOR*, in which a Shavous *maamor* of the Rebbe, delivered in 5738 (1978), is translated and elucidated. The calendar year of 5738, the days of the week on which Rosh Chodesh Sivan and Shavous coincided were the same as it is this year, and being that the Rebbe makes mention of the specifications of the calendar alignment in the *maamor*, hence, we have chosen this *maamoar* for this issue.

With the Rebbe's *maamorim*, there is the unique challenge in which the Rebbe's *maamorim* often serve as the, "the collector for all the other camps," tying up all the loose ends, so to speak, of the *maamorim* of all his predecessors, and together with this, bringing them all to unprecedented heights and depths. Often, this entails ever so brief *one-liners*, which reference to an entire in-depth explanation of his predecessors. Hence, there is the need to give background to these concepts, in order to understand what the Rebbe is telling us in the *maamor*.

For this reason, after the translation of a chapter of the *maamor*, we provide a detailed explanation of the concepts discussed in the chapter, and together with this, we have created (i) *The Backstory*, (ii) *The Rest of the Story*, and (iii) *Footnotes*.

As well, we have installed *Links* taking to you to a webpage which explains the concept, item or person mentioned or being quoted.

Lastly, we have added after each chapter a *Test Yourself* with questions and answers on the chapter, followed by *Meditations* based upon the teachings of that chapter.

May our present studying of the Rebbe's *maamorim* usher in the era in which we will hear, "New Torah [teachings] from Me will come forth," from the Rebbe's mouth.

Avrohom Hakohain Lipszyc  
*Oholei Yoel*,  
A project of *The Jewish Mind, Inc.*



## ☆ SUMMARY ☆

### ◆ Core Issue Discussed

How even after all the elevations of the Jewish People, in preparation for receiving the Torah from G-d, starting from *Rosh Chodesh Sivan*, when they reached Mount Sinai, and nevertheless, on the day of the giving of the Torah itself, on the 6<sup>th</sup> of Sivan, the Jewish people experienced an exponential quantum leap elevation, bringing them to the ultimate experience of studying Torah. This quantum leap is in that G-d gave us His *Essence*, in a fashion that it united itself with us, and hence, our Torah-study has now become, "G-d speaking through us.

### ◆ Synopsis

#### Chapter One:

After explaining the levels of elevations that took place in the days before the *Giving of the Torah*, the *maamor* inquires as to what was the great novelty that took place within the Children of Israel specifically when the Torah was given.

#### Chapter Two:

The word *L'aimor* means that we are to tell others that which G-d told us. Who are we tell the *Ten Commandments* to, when everybody, from throughout all generations, were there?

#### Chapter Three:

The depth of the empowerment of the 6th of Sivan, at the *Giving of the Torah*, Is (a) G-d giving us His, "*I am*," Essence, in a fashion that it united itself with us, and therefore, (b) our Torah-study evokes G-d's saying the words of Torah once again, and now our Torah-study is but G-d speaking His words through our lips.

#### Chapter Four:

How all of this is reenacted every Shavout, and especially when the days, the month, and the calendar align the way they do on the year in which the Rebbe delivered this *maamor* (1978\*). Concluding with a blessing that (a) our preparations for the *Giving of the Torah* be complete, (b) our receiving the Torah be in joy and internally, and (c) that that which is drawn forth on Shavout shine throughout the entire year.

\* So too, on the year in which this book is being published (2022) -*Author's note*

## ☆ INTRODUCTION ☆

In the teachings of Chassidus, the *Giving of the Torah* at Mount Sinai, in the year 2448, was not just another developmental stage in the evolution of our becoming G-d's nation, which began with Abraham. Rather, the *Giving of the Torah*, which happened through, "And G-d descended upon Mount Sinai," and, "G-d said to Moses, 'Ascend,'" began an unprecedented exponential quantum leap into a dimension that changed everything.

The Talmud tells us that Abraham, Isaac and Jacob each studied Torah and observed the Mitzvot, and nevertheless, we are told that the Torah and Mitzvot of our forefathers are but, "The fragrance of your goodly oils," while our Torah and Mitzvot are, "oil (itself) poured forth." Meaning that while the service of our forefathers was spiritually superior to ours, nevertheless, it only reached unto the fragrance revelation and expression, but not the Essence of G-d Himself. It is only after the *Giving of the Torah*, in which G-d gave us a relationship with, "I am (the L-rd your G-d...)," His Essence, that our service effects not only the revelation and the Infinite Light, but instead draws G-d's Essence into the world, fulfilling G-d's desire and purpose for creating the universe, "To make for Him (His Essence) a dwelling place, here below."

The difference between being only able to reach the Infinite Light (revelation; expression) versus reaching the Infinite One (Essence) is not one of reaching 75% or 100%. Rather, it is a, "To be or not to be," difference. G-d shares this with Moses, when Moses cries out to G-d, "O L-rd! Why have You harmed this people? Why have You sent me?" To which G-d responds with, "I appeared to Abraham, to Isaac, and to Jacob with [the name] Almighty G-d, but [with] My [ineffable Tetragrammaton Essence] name [of] יהוה-יהוה, I did not become known to them." Meaning, that G-d is explaining to Moses that He is preparing the Jewish people for a relationship and oneness with G-d, which extends beyond the realm of Creator and creation. This is what the *Giving of the Torah* truly is all about.

Where this embodies itself most, is in our studying G-d's Torah. Even concerning one who is performing a mitzvah we are obligated to stand for, because of, "respect My commandments, for they are My emissaries," and even more so, Mitzvot are the will of G-d, and, "He and His will are one," and when one performs a Mitzvah, they are encompassed by the will of G-d. However, it is the person who is performing the Mitzvah which *causes* G-d's will to encompass him while performing the Mitzvah. When it comes to Torah-study, we can experience the, "My words which I have placed in your mouth." Meaning, that this (Torah-study, words of Torah) are not the speech of man, but rather, as it is stated, "my tongue will proclaim Your word."

This power of our Torah-study being G-d's saying His words of Torah through our lips, was made possible only through the *Giving of the Torah*, in which, (i) "And G-d descended upon Mount Sinai," (ii) "And to Moses He said, 'Ascend,'" (iii) "And G-d said all these things, saying (that we should say them)," and, (iv) by G-d not just giving us His names, "The L-rd your G-d," but also His, "I am," Essence. Hence, even though our forefathers were absolute transparent *Chariots* to G-d, and their service reached unto High, nevertheless, being that they and their service was pre the *Giving of the Torah*, it was but the experience of the Infinite Light and Revelation of, "The fragrance of your goodly oils," while our Torah-study is not the work of a creation, but rather are the Essence experience of the, "oil (itself) poured forth."

In this *maamor* the Rebbe is walking us through this concept, explaining us the process, step-by-step.

## ☆ CHAPTERS ONE ☆

After explaining the levels of elevations that took place in the days before the *Giving of the Torah*, the *maamor* inquires as to what was the great novelty that took place within the Children of Israel specifically when the Torah was given.

**"When Israel accorded precedence** (to the declaration) 'We will do' (over the declaration) 'We will hear,' 600,000 ministering angels came (and) tied two crowns for each and every member of the Jewish people, one corresponding to 'We will do' and one corresponding to 'We will hear.'" (-Talmud, Shabbat 88a)

And this (which happened on the 5<sup>th</sup> of Sivan) was an introduction, preparation, and vessel to the giving of the Torah and to the receiving of the Torah,

--and as understood from the continuation of the teaching, that Rava said, "(of us, who proceed wholeheartedly (and with integrity), it is written (-Proverbs 11:3): 'The integrity of the upright will guide them,'" (whereas for the opposite (of those who do not proceed wholeheartedly), as (stated) in the conclusion of the verse). Meaning that the wholeheartedness of Israel, that they accorded precedence to 'We will do' (over) 'We will hear' was the way that "proceeded them" to reach to the giving of the Torah.--

And from this we understand that already on the 5<sup>th</sup> of Sivan the Children of Israel were in (a state of) ultimate completion, for they accorded precedence to 'We will do' over 'We will hear,' to the point that ministering angels tied crowns for each and every one two crowns, one corresponding to 'We will do' and one corresponding to 'We will hear.'

As it is known that the concept of *crown* (which is the main concept of a king himself, for then the king is in the fashion of (-Isaiah 33:17), "The King in His beauty shall your eyes behold"), is the concept of the *Emcompasser*<sup>1</sup>, which above the *Order of Evolution*<sup>2</sup>, etc.

And we can add on to this (the Children of Israel being already in a state of completion on the 5<sup>th</sup> of Sivan), that even before the 5<sup>th</sup> of Sivan, already on *Rosh Chodesh Sivan*, the Children of Israel were in an exalted level in relationship to the giving of the Torah.

For it is stated, "In the third month... on this day they arrived in the desert of Sinai... and Israel encamped there opposite the mountain..." And the Alter Rebbe, explains in *Torah Ohr*<sup>3</sup> (and so too, in the teachings of the Rebbeim after him) that "on this day (*Rosh Chodesh Sivan*)" Israel was already prepared and standing (ready) to receive the Torah.

**בשעה** שהקדימו ישראל נעשה לנשמע באו ששים ריבוא של מלאכי השרת לכל אחד ואחד מישראל קשרו לו שני כתרים אחד כנגד נעשה ואחד כנגד נשמע.

וענין זה (שהי' בחמשה בסיון) הי' הקדמה והכנה וכלי למתן תורה ולקבלת התורה, וכמובן גם מהמשך הסוגיא, דאמר רבא, אנן דסגינן בשלימותא כתיב בן תומת ישרים תנחם (משא"כ להיפך, כסיום הפסוק), היינו שתומתם של ישראל שהקדימו נעשה לנשמע היתה הדרך שהנחתה אותם (תנחם) להגיע למ"ת. ומזה מובן, שבחמשה בסיון היו כבר בנ"י בתכלית השלימות, שהקדימו נעשה לנשמע, ועד שמלאכי השרת קשרו לכאו"א שני כתרים א' כנגד נעשה וא' כנגד נשמע, וכידוע שענין הכתר [שהו"ע עיקרי במלך גופא, שאז הוא באופן דמלך ביפיו תחזינה עיניך] הו"ע המקיף שלמעלה מסדר ההשתלשלות כו'.

ויש להוסיף בזה, שעוד לפני חמשה בסיון, הנה כבר בר"ח סיון היו בנ"י בדרגא נעלית ביותר בשייכות למ"ת. דהנה כתיב בחודש השלישי גו' ביום הזה באו מדבר סיני גו' ויחן שם ישראל נגד ההר גו'. ומבאר רבינו הזקן בתו"א (ועד"ז בדרושי רבותינו נשיאינו שלאחריו), שביום זה (ר"ח סיון) כבר היו ישראל מוכנים ועומדים לקבל את התורה.

And this concept (that the Children of Israel were already in a state of completion on *Rosh Chodesh* Sivan), is emphasized in the details within this verse, starting with what is written, "In the third month," meaning that already then (on *Rosh Chodesh*) there was the state of *Three*, which is connected with the *Giving of the Torah*, as stated in the Talmud (-Shabbat 88a), "Who gave the three-fold Torah<sup>5</sup>, to the three-fold nation<sup>5</sup>, by means of a third<sup>5</sup>, on the third day<sup>5</sup>, in the third month<sup>5</sup>." And as Rabbi Nissan Gaon adds on more details of the *Giving of the Torah* which is connected with the number *Three*.

And so too, with what (the verse) states, "On this day" as the emphasis is known as to why the verse states ambiguously, "On this day," without explaining which day, only that our sages extrapolate (with a *gzera shova*) that it is referring to *Rosh Chodesh* (here it is stated, "On this day they arrived at Sinai Desert," and it is written there, "This month is unto you the head (first) of months," (and) just like there (the latter verse), is (speaking of) *Rosh Chodesh*, so too, here (our verse) is (speaking of) *Rosh Chodesh*.)

And it is also known the question of *Tosafos*<sup>6</sup>, why did we not learn the (*gzera shova*) from (the word) *desert* (in our verse, and the word) *desert* (in a different verse, which speaks of *Rosh Chodesh*)? However, the explanation of this is, even though the (mystical) level of *desert* (of holiness), (of) which (the verse (-Jeremiah 6:2) defines as), "where no man had dwelt," (meaning that it) is above the *Order of Evolution* ("man had dwelt"), nevertheless, this (exalted level of *desert*) is in (a state of) hiddenness and concealed. And this is the virtue of the verse stating, "on this day," which shows upon *revelation*, as the teaching states, "Shows (upon it) with his finger, and exclaims, 'This!'" Meaning, that the level ("above the *Order of Evolution*") of beyond revelation comes into revelation ("This day") below (within the, "the *Order of Evolution*" all the way into the physical world here below)!

(The Rebbe continues with the words of our verse:)

And so too, with the words, "Came to Desert Sinai... opposite the mountain, Mount *Sinai*," which is called by five names... which emphasize, both, the concept that from it (Mount Sinai, through the Torah being given to the Children of Israel) descended a hatred to the nations, and the concept that from it (Mt. Sinai) came goodness to Israel. Which these two concepts are in Torah, as it is known that the Torah is called, '*Strength and Toshiya* (weakening),' *strength* to the *G-dly Soul*, and *weakening* to the *Animalistic Soul*. Meaning, "*Strength to the G-dly Soul:*" That even though the *G-dly Soul* is, "*Truly a piece of G-d above*," nevertheless, being that it descended below, and clothed itself within a body with an *Animalistic Soul*, it now needs *strength* from the Torah, for, "*Strength is not, but Torah*," As it is explained (concerning the Torah being *strength*) in the beginning of *Igerres HaKodesh*, "and make known to mankind the might of the Torah... and its strong power..." and, "She girds with strength..."

וענין זה מודגש בפרטי הענינים שבפסוק זה, החל מ"ש בחודש השלישי, היינו שכבר הי' אז הענין דמספר שלש הקשור עם מתן תורה, כדאינתא בגמרא דיהיב אוריאל תליתאי לעם תליתאי ע"י תליתאי ביום תליתאי בירחא תליתאי, וכפי שמוסיף הר"נ גאון עוד פרטים השייכים למ"ת שהם במספר שלש.

וכן גם מ"ש ביום הזה, כידוע הדיוק שנאמר סתם ביום הזה, ולא פי' באיזה יום, רק חז"ל דרשו (בגזירה שוה) שהוא בר"ח (כתיב הכא ביום הזה באו מדבר סיני, וכתיב התם החודש הזה לכם ראש חדשים, מה להלן ראש חדש, אף כאן ראש חדש).

וגם ידועה קושיית התוס', אמאי לא יליף הכא (בגזירה שוה) מדבר ממדבר. אך הביאור בזה, שאע"פ שבחי' מדבר אשר לא ישב אדם שם היא למעלה מסדר השתלשלות, מ"מ, בחי' זו היא בהעלם והסתר, וזהו העילוי דמ"ש ביום הזה, שהוא לשון המורה על הגילוי, כמאמר מראה באצבעו ואומר זה, היינו שבחי' זו שלמעלה מגילוי באה בגילוי למטה.

וכן מ"ש באו מדבר סיני גו' נגד ההר, הר סיני, שחמשה שמות יש לו כו', שבהם מודגשים הן הענין שממנו ירדה שנאה לאומות העולם, והן הענין הטוב שנמשך ממנו לישראל, שזהו גם ב' הענינים שיש בתורה, כידוע שהתורה נקראת עוז ותושי', עוז לנה"א ותושי' לנה"ב, פי', עוז לנה"א, דאף שנה"א היא חלק אלקה ממעל ממש, מ"מ, כיון שירדה למטה ונתלבשה בגוף ונה"ב, ה"ה צריכה כח ועוז מהתורה, דאין עוז אלא תורה, וכמבואר גם באגה"ק בתחלתה, להודיע לבני אדם גבורתה של תורה כו' וכחה עוז כו' חגרה בעוז כו'.

"*And weakness to the Animalistic Soul:*" Being that the descent of the (*G-dly*) *Soul* to (here) below is (not to correct itself, but only) to correct the body, *Animalistic Soul* and one's portion within this world (as explained in *Eitz Chaim*, brought down in *Tanya*), therefore, for this, one needs the concept of *weakening*, to weaken the strength of the *Animalistic Soul* (the physicality and the coarseness of it). And through this (weakening of the *Animalistic Soul*) is accomplished the second concept hinted in the word *Toshiya*, from the terminology *HaShtut* (*the foundation - as in Even HaShtiyah -Foundation Rock*), meaning, that this is the foundation of all *Avoda* (our service to G-d), and all of the *Order of Evolution*, for the ultimate purpose is, "*To make for Him, blessed be He, a dwelling place below,*" which is accomplished through our work (of *Toshiya* -weakening (and then transformation)) of the body, *Animalistic Soul* and one's portion in this world, through one's performance of mitzvot.

--[613 Biblical Commandments and 7 Rabbinical Ordinances, which are all inclusive within the *Ten Commandments* (as explained in the *Azhoras of the RaSaG*, brought down in *Rashi*'s commentary), that there are within them (the *Ten Commandments*) 620 (613+7) letters.]--

Which all of them (the mitzvot) clothed themselves specifically within physical things.

And all of this is emphasized in (the words) *Mount Sinai*, upon which G-d descended to give the Torah to Israel, His nation, Even though He (G-d) could have brought up Mount Sinai, Israel and Moses to heaven and give them the Torah there. (Yet G-d didn't, and instead, G-d descended upon Mount Sinai here below) because the intent in giving the Torah (to Israel) is specifically (that it be given on) earth below (Below 10 handbreaths<sup>7</sup>), in order that we, "*Make for Him, blessed be He, a dwelling place below.*"

(The Rebbe continues with the words of our verse:)

And the verse concludes that then ("*In the third month... on this day they arrived in the desert of Sinai*") there was the, "*and Israel encamped* (ויחן)," singular<sup>8</sup>, "*as one man, with one heart,*" ready to receive the Torah.

(After understanding the levels of preparation and heights of the Children of Israel, before the *Giving of the Torah*, on the 6<sup>th</sup> of Sivan, the Rebbe questions what exponentially greater heights were at the *Giving of the Torah* itself:)

And being that already on *Rosh Chodesh* Sivan the Children of Israel were already in a complete state of virtue, and how much more so on the 5<sup>th</sup> of Sivan, when they, "*accorded precedence* (to the declaration) '*We will do*' (over the declaration) '*We will hear,*'" and ministering angels tied for each and every one of them two crowns, one for, '*We will do*' and one for, '*We will hear,*' and nevertheless, after all of these (elevations and stature of virtues), there is the great fanfare of the giving of the Torah on the 6<sup>th</sup> of Sivan, which proves the great novelty (even in the face of all the previous elevations and completion) taking place within the Children of Israel specifically then (on the 6<sup>th</sup> of Sivan, by the giving of the Torah).

We need to understand this concept (the elevation to the Children of Israel on this day).

ותושי' לנה"ב, דכיון שירידת הנשמה למטה היא (לא לתקן עצמה, כי אם) לתקן את הגוף ונה"ב וחלקו בעולם (כמבואר בעץ חיים והובא בתניא), הנה לזה צריך הענין דתושי', להתיש כחה של נה"ב (הגשמיות והחומריות שבה), ועי"ז נעשה גם הענין הב' הנרמז בתיבת תושי', מלשון השתות, היינו שזהו יסוד כל העבודה וכל סדר ההשתלשלות, כי תכלית הכוונה היא לעשות לו ית' דירה בתחתונים, שזה נפעל ע"י הפעולה בהגוף ונה"ב וחלקו בעולם, ע"י קיום המצוות

[תרי"ג מצוות דאורייתא וז' מצוות דרבנן, שכוללים בעשה"ד (כמבואר באזהרות הרס"ג הובא ברש"י) שיש בהן תר"ך אותיות]

שנתלבשו בדברים גשמיים דוקא.

וכל זה מודגש בהר סיני, שעליו ירד ה' ליתן התורה לישראל עמו, אף שלכאורה הי' יכול להעלות את הר סיני וישראל ומשה למעלה על השמים וליתן שם התורה, כי הכוונה היא בנתינת התורה דוקא למטה בארץ (למטה מעשרה טפחים), לעשות לו ית' דירה בתחתונים.

ומסיים בכתוב, שאז (בחודש השלישי גו' ביום הזה באו מדבר סיני) הי' הענין דויהן שם ישראל, לשון יחיד, כאיש אחד בלב אחד, מוכנים לקבל את התורה.

וכיון שכבר בר"ח סיון היו בני בתכלית העילוי, ועאכו"כ בחמשה בסיון, שאז הקדימו נעשה לנשמע, ומלאכי השרת קשרו לכאו"א מהם שני כתרים א' כנגד נעשה וא' כנגד נשמע, ואעפ"כ, לאחר כ"ז ישנו הרעש הגדול שבנתינת התורה בששה בסיון, הרי מוכח מזה גודל החידוש שנתחדש אצל בני אז דוקא.

וצריך להבין הענין בזה.

7. A *handbreadth* is a measurement used in Jewish Law, and equals the width of 4 fingers. *Ten Handbreadths* is a legal measurement that defines a domain, both, in the laws of a minimal size of a sukkah, and in the laws of a *domain* concerning carrying on Shabbat.

In Tractate Sukka (-5a) the Talmud quotes the opinion of Rabbi Yossi that G-d did not descend only as low as the height of *Ten Handbreadths*, and not below?

However, Rabbi Sholom DovBer of Lubavitch (-[Link](#)) explains (-*Sefer HaMaamarim* 5643 page 84) that (a)

## ◆ A State of Completion

When Moses took and read to the Children of Israel the Torah, the Children of Israel responded (-Exodus 24:7), "*All that the L-rd spoke we will do and we will hear!*" Our sages emphasize the greatness of that which the Children of Israel responded with, "*we will do,*" before the, "*we will hear,*" in which they were using faith and acceptance, rather than, demanding to first *hear* what G-d wants from them, so that they can *rationally* decide if they will *do* or not. Hence, the Talmud states (-Shabbat 88a):

*"Rabbi Simai taught: When Israel accorded precedence (to the declaration) 'We will do' (over the declaration) 'We will hear,' 600,000 ministering angels came (and) tied two crowns<sup>9</sup> to each and every member of the Jewish people, one (crown) corresponding to 'We will do' and one (crown) corresponding to 'We will hear.'"*

Now, this (which happened on the 5<sup>th</sup> day of Sivan), was an introduction, preparation and vessel for G-d's giving us the Torah and for our receiving the Torah, hence, the Children of Israel were already in a state of completion on the 5<sup>th</sup> of Sivan!

And in order to point out how deeply the Children of Israel were in a state of completion, the Rebbe points out two exalted experience that happened on this day:

a) The Talmud (-ibid 88b) relates a story:

*"A heretic saw that Rava was immersed in (studying) Jewish law, and his fingers were beneath his leg (he was sitting on his fingers) and he was squeezing them, and his fingers were spurting blood. (Rava did not notice that he was bleeding because he was engrossed in study. The heretic) said to Rava: '(You) impulsive nation, who accorded precedence to your mouths over your ears. You still bear your impulsiveness, (as you act without thinking). You should listen first. (Then,) if you are capable (of fulfilling the commands), accept (them). And if not, (do) not accept (them).' (He; Rava) said to him: '(About) us, who proceed wholeheartedly (and with integrity), it is written (-Proverbs 11:3): 'The integrity of the upright will guide them,' (whereas) about those people who walk in deceit, it is written (at the end of the same verse): 'And the perverseness of the faithless will destroy them.'"*

Hence, we see that on the 5<sup>th</sup> of Sivan, when the Children of Israel, "*accorded precedence,*" to, "*We will do,*" to, "*We Will Hear,*" they reach the state of, "*The integrity of the upright will guide them,*" of the verse Rava quoted to the heretic.

b) On this day, "*ministering angels came (and) tied two crowns,*" upon their heads:

The ordinary level of *Divinity* that exists within the universe, both celestial and terrestrial, is called, "*Seder Hishtalshilut -Order of Evolution,*" for it is a *Linear Light*, in which there is a top and a bottom, and on each level of this *Linear Light*, from the *higher* level evolves a *lower* level, forming links in a chain. Hence, the entire definition of this *Light* is that it is *Finite*, with a *Top* and a *Bottom*, and a precise *Form* and *Boundaries* of each and every level, from top to bottom.

However, the mystical definition of a *Crown* (which is the main component of a king, bringing the king to the state of (-Isaiah 33:17), "*The King in His beauty shall your eyes behold*") is that it is above the head (which, the head, is the top of the *Order of Evolution*), and that it is a *Circular Light*, which is *Infinite*, and encompasses *Top* and *Bottom* equally, for to the *Infinite* all of *Finite* is equal.

These two exalted experiences tell us that already on the 5<sup>th</sup> of Sivan, the Children of already reached the highest levels of, "*The integrity of the upright will guide them,*" and of the *Supernal Crown Infinite Circular Light*, above and beyond the *Finite Light* of the *Order of Evolution*.

9. Rashi (-[Link](#)) defines these two crowns as, "*From the brilliance of the Shechina* (G-d's Presence)."

## ◆ The Calendar of Events at Mount Sinai

For clarity sake, let us list the calendar of events<sup>10</sup> at Mount Sinai:

*Rosh Chodesh* (first day of) *Sivan*: "And they arrived in the desert of Sinai... and Israel encamped there opposite the mountain."

2<sup>nd</sup> of *Sivan*: "Moses ascended to G-d, and the L-rd called to him from the mountain, saying, "So shall you say to the house of Jacob and tell the sons of Israel... you shall be to Me a kingdom of princes and a holy nation."

3<sup>rd</sup> of *Sivan*: "Moses took the words of the people ("We shall do!") back to the L-rd."

4<sup>th</sup> of *Sivan*: "And Moses relayed the words of the people ("that they want to hear [directly] from You. [They maintain that] there is no comparison between one who hears [a message] from the mouth of the messenger and one who hears [it] from the mouth of the king [himself]. [They say,] 'We want to see our King!'"") to the L-rd."

Begins the three days of separation and purification process.

5<sup>th</sup> of *Sivan*: "built an altar at the foot of the mountain and twelve monuments for the twelve tribes of Israel.

"And they said, 'All that the L-rd spoke, we will do and we will hear.'"

"600,000 ministering angels came (and) tied two crowns? to each and every member of the Jewish people."

6<sup>th</sup> of *Sivan*: "There were thunder claps and lightning flashes... The L-rd descended upon Mount Sinai... G-d spoke all these words... 'I am the L-rd, your G-d..., ...You shall not covet...'"

10. There is another opinion in the Talmud (-ibid 87a) that, "Moses added one day of his own volition... and the Holy One, Blessed be He, agreed with him." Meaning that G-d told Moses, "Go to the people and prepare them today (4<sup>th</sup> of *Sivan*) and tomorrow (5<sup>th</sup> of *Sivan*) ...for on the third day (6<sup>th</sup> of *Sivan*), the L-rd will descend." However, Moses added on a third day (6<sup>th</sup> of *Sivan*) to the purification process, and hence, G-d descended and gave the Torah the next day. (7<sup>th</sup> of *Sivan*). This is the view of Rabbi Jose who says that the Torah was given on the seventh of *Sivan*.

## ◆ Even Earlier Yet!

In truth, it wasn't only on the 5<sup>th</sup> of *Sivan* that the Children of Israel reached a subliminal state of completion, but rather, it was so already on *Rosh Chodesh* (-[Link](#)), the 1<sup>st</sup> of, *Sivan*!

As we dissect the verse that speaks of the 1<sup>st</sup> of *Sivan*, "In the third month of the Children of Israel's departure from Egypt, on this day they arrived in the desert of Sinai ...and Israel encamped there opposite the mountain," we are going to be introducing some mystical concepts, in order to understand the dissection of the verse:

- The Power of *Three*
- The power of *This*
- The *Holy Dessert*
- The definitions of *Sinai*
- The Torah's simultaneously being, "Strengthening and Weakening"
- The Power of *Unity*

## ◆ The Power of *Three*

"In the third month":

The verse begins to define the experience of the Children of Israel on *Rosh Chodesh Sivan*, by calling it the *Third* (month).

The deeper mystical meaning of *Three* is that it represents the ultimate state of unity. For 'one' denies anything but itself, and 'two' breeds separation. It is 'three' that embraces multiplicity, while revealing that all of multiplicities are but expressions of G-d's oneness and unity. Hence, the power of *Three* is that it introduces the *Higher Infinite Light*, which in turn brings about an equality and a unity between *Two* seemingly antithetical opposites, without needing to be stuck in a oneness, which cannot embrace any existence of two antithetical opposites at all.

With this we can have a deeper appreciation of the teaching of our sages (-Talmud, Shabbat 88a), "*Blessed is the all-Merciful One, Who gave the three-fold Torah: (Torah, Prophets, and Scriptures), to the three-fold nation: (Kohains, Levites, and Israelites), by means of a third (-born: Moses, who followed Aaron and Miriam in birth order), on the third day (of the separation of marital relationships between husband and wife), in the third month (Sivan, which follows after Nisan and Iyar).*"

Another concept of *Three* is found in the verse (-Ecclesiastes 4:12), "*And a three-stranded cord will not quickly be broken.*" On this verse too, we will find the mystical explanation mentioned above, that only *Three* which entertains multiplicity and antithetical opposites, without losing its *unity*, endures and, "*will not quickly be broken.*"

Hence, on this day, *Rosh Chodesh* of the "*third month,*" the Children of Israel were already in a state of completion, embracing the completion of *Three*, in its power of the *Higher Infinite Light* and unity.

## ◆ The Power of "This"

"On *this* day":

The verse does not tell us on which day of the month of Sivan the Children of Israel arrived at Mount Sinai, other than telling us that it was, "*On this day.*"

Our sages, in search of knowing which day *this* is, applies one of the *Thirteen Rules by which the Torah is Expounded Upon* (-[Link](#)). Namely, rule #2: *Gzeirah Shava -An analogy between two laws established on the basis of identical expressions in the Biblical texts.*

The sages (-Talmud, Shabbat 86b) make an analogy between the word "*This*" in our verse, and the word "*This*" in the verse (-Exodus 12:2), "*This month shall be to you the head of the months,*" and they state, "*Just as there,* (the term 'this' is referring to the) *New Moon, so too, here* (the term is referring to the) *New Moon.*"

However, what is the deeper meaning of specifically connecting *Rosh Chodesh Sivan* with the word "*This*"? Especially, since *Tosfos'* (-[Link](#)) questions this extrapolation, as to why is the extrapolation from the word "*This*" in our verse, instead of using the same extrapolation from the word "*Desert*" of our verse ("*on this day they arrived in the desert of Sinai*") as they did (extrapolating the date of *Rosh Chodesh* from the word "*Desert*") in the Talmud, (-Pesachim 6b; concerning a law of Passover): "*Rav Nachman bar Yitzhak said: (The law is) derived (by means of a verbal analogy between the term) Desert (written here) and (the term) Desert (written previously). It is written here: 'In the desert of Sinai,' and it is written there (-Numbers 1:1): 'And G-d spoke to Moses in the desert of Sinai in the Tent of Meeting on the first of the second month.' Just as there (it occurred) on (the day of) the New Moon, (on the first of the month, so) too here, (with regard to Passover), it was on (the day of) the New Moon.*"

Hence, we could have clearly extrapolated the date of our verse from the word "*Desert*" instead of the word "*This*"? And *Tosfos'* only answer is, "*It was more comfortable for them to learn it out of*

## THE REST OF THE STORY

Some More of Three:

The Rebbe makes mention of *Rabbi Nissim Goan's* (-[Link](#)) list of more *Three's* connected with the *Giving of the Torah*:

- 1) Torah is *Emet* (אמת) -truth, which has three letters
- 2) *Three* forefathers (Abraham, Isaac and Jacob)
- 3) Moses comes from the *Third Tribe* (Reuben, Shimon and [Levi](#))
- 4) *Levi* (לוי) has *Three* letters
- 5) Moses (משה) has *Three* Letters
- 6) Upon birth, Moses was hidden for *Three* months (from Pharaoh who decreed that all born sons be killed)

Rabbi Nissim also quotes from *Tanchuma* (-[Link](#); -Yitro, Portion 7:1), "'On the third new moon: This text is related to (proverbs 22:20): 'Did I not write down for you a threefold lore.'" With which the list of *Three's* continues:

- 7) Its letters are threefold: א' ב' ג' (I am not sure what this means -*author*)
- 8) Mishna is *Threefold* (*Talmud, Law & exegesis*)
- 9) Prayers are *Threefold* (morning, afternoon & Evening)
- 10) Holiness is *Threefold* ('*Holy, Holy, Holy*' -see Leviticus 19:2; 11:44, and Isaiah 6:3)

*This/This, than from Desert/Desert*! What is the deeper meaning as to why *Tosfos* sees it, "more comfortable," to have extrapolated the date from the word *This*?

--[*Desert of Holiness*:

The question gets bigger when we understand that mystically speaking there is the *Desert of Holiness*: Concerning the desert Jeremiah states (-6:2), "where no man had dwelt." Mystically speaking, *man* refers to the *Order of Evolution*, and therefore, "where no man had dwelt," refers to above and beyond the *Order of Evolution*. Hence, why would, "It was more comfortable for them to learn it out of *This/This, than from Desert/Desert*"?!]--

The reason is found in the words of the *Sifrie* (-[Link](#); -153:2), concerning the difference between the prophesy of Moses and of all other prophets. All other prophets only prophesized with the word "So" ("So said G-d...") while Moses prophesized (also) with the word, "This" ("This is the word of G-d..."). And the reason is explained that Moses' visions were through a transparent glass, while all other prophets only through a mirror. Hence, we see that the word "This" refers to *Revelation*, as our sages state (-Shemot Rabba, Portion 23), "They showed (pointed) with the finger and said, 'This!'" Meaning, that the word *This* refers to when that which is above revelation, reveals itself. Hence, even though the *Desert of Holiness* refers to an exalted level (above the *Order of Evolution*), nevertheless, it is not in a state of revelation, unlike "This," and therefore, "It was more comfortable for them to learn it out of *This/This, than from Desert/Desert*."

And *This* is the state of completion that the Children of Israel stood within on *This* day of *Rosh Chodesh Sivan*!

## ◆ The Definition of *Sinai*

"They arrived in the desert of Sinai":

Concerning Mount Sinai, we find in the Talmud (-ibid 89a) the following teaching:

"*Rabbi Yosei, son of Rabbi Chanina, said:* (The desert in which Israel remained for forty years) *has five names.* (Each name has a source and a rationale:) *The Zin Desert,* (because) *the Jewish people were commanded [nitztavu] in it; the Kadesh Desert,* (because) *the Jewish people were sanctified [nitkadshu] in it. The Kedemot Desert,* (because the) *ancient [keduma]* (Torah, which preceded the world,) *was given in it. The Paran Desert,* (because) *the Jewish people were fruitful [paru] and multiplied in it*<sup>11</sup>; *the Sinai Desert,* (because) *hatred descended upon the nations of the world on it* (on the mountain on which the Jewish people received the Torah). *And what is* (the mountain's true) *name? Horeb is its name. And* (that) *disputes* (the opinion of) *Rabbi Abbahu, as Rabbi Abbahu said: Mount Sinai is its name. And why is it called Mount Horeb?* (It is because) *destruction [hurba] of the nations of the world descended upon it.*"

And in discerning the reason of the name *Sinai*, the Talmud (-ibid) explains:

"*One of the Sages said to Rav Kahana: Did you hear what* (is the reason that the mountain was called) *Mount Sinai? Rav Kahana said to him:* (It is because it is) *a mountain upon which miracles [nissim] were performed for the Jewish people.* (The sage said to him: If so,) *it should have been* (called) *Mount Nisai,* (the mountain of miracles). *Rather,* (Rav Kahana said to him:) *It is a mountain that was a good omen [siman] for the Jewish people.* (The Sage said to him: If so,) *it should have been* (called) *Har Simanai,* (the mountain of omens). *Rav Kahana said to him: What is the reason* (that) *you do not frequent* (the school where you can study) *before Rav Pappa and Rav Huna, son of Rav Yehoshua, who study aggada* (non-legalistic exegesis)? *As Rav Chisda and Rabba, son of Rav Huna, both said: What* (is the reason it is called) *Mount Sinai?* (It is because it is) *a mountain upon which hatred [sina] for the nations of the world descended* (because they did not accept the Torah).

In the teachings of the chassidus, when the Talmud states, "A mountain upon which hatred [sina] for the nations of the world descended," it is (a) not referring to the gentiles, but to the *Animalistic Soul* (-[Link](#)) within each and every one of us, and (b) it is not a *hatred*, but a *weakening*, of our *Animal Soul*. Hence, the teaching is telling us that the mountain is called *Sinai*, for upon it was given the Torah, which creates a weakening of the arrogance and self-centeredness of our *Animalistic Soul* within us.

With this we can now understand a teaching of our sages (-Mechilta D'RaSHBY, Yitro 19:16) upon the verse in Job (-12:15), "With Him is might (oiz) and counsel (tushiyya)," that the Torah is called *oiz* (strength) and *tushiyya*. Concerning the Torah being called *tushiyya* the Talmud explains (-Sanhedrin 26b), "Rabbi Chanan says: Why is the Torah called *tushiyya*? Because it weakens [matteshet] the strength of a person who engages in its study... (Alternatively, *tushiyya* can be interpreted as an abbreviation for amorphous [tohu] matters that seem foreign and strange, but nevertheless the world is founded [meshotat] on them)."

The Torah is called *oiz* -strength because it gives strength to the *G-dly Soul* (-[Link](#)). However, we need to understand: Being that the *G-dly Soul* is (-Tanya, Chapter 2), "'Truly a part of G-d, 'Above<sup>12</sup>," then why does it need to receive strength from the Torah? The answer is, once the Torah descends below, and clothes itself into a body (meaning that the lower levels of the soul contracted itself so that it can be within and function within a finite corporal and coarse realm, while the higher levels of the soul remain above, from where they but encompass and circle from above), the *G-dly Soul* now needs to receive strength<sup>13</sup> from the *Torah*, for (-Vayikra Rabba, Portion 31:5), "There is no strength but Torah." And this strength of Torah gives the *G-dly Soul* the strength to overcome the coarseness of the body, and to free itself from this imprisonment, and brings about the peace, which is why the verse states (-Psalms 29:11), "The L-rd shall grant strength (oiz; Torah) to His people; the L-rd shall bless His people with peace."

We are taught (-Eitz Chaim, Gateway 26 (*Gateway Form*), Chapter 1; Tanya, Chapter 47) that the *G-dly Soul* did not descend for its own *correction*, but rather, only to *correct* the body, *Animalistic Soul*, and its portion in this world, therefore, the *G-dly Soul* needs that the Torah should also be a *tushiyya*, a weakening of the physicality and the coarseness of the *Animalistic Soul*. And through this weakening of the *Animalistic Soul*, and the *G-dly Soul's* correcting the *Animalistic Soul*, we reach the second concept hinted in the word *tushiyya* -*Founded* ("Alternatively, *tushiyya* can be interpreted as an abbreviation for amorphous [tohu] matters that seem foreign and strange, but nevertheless the world is founded [meshotat] on them"), for this is the foundation of all our service of and of the entire *Order of Evolution*, that through our body, *Animalistic Soul*, and our portion in this world, observing and being used in *mitzvoit*, the world becomes an *Abode for G-d*, which is the purpose and intention of creation.

--[When mentioning the observance of *mitzvoit*, the Rebbe quotes the teaching of the *RaSaG* (-[Link](#)), quoted in Rashi (-Exodus 24:12) that all of the 613 *Mitzvoit* (-[Link](#)) and the 7 *Rabbinical*

### THE REST OF THE STORY

Where is Mount Sinai:

There are many different opinions as to where Mount Sinai is. Some say that it is Jabal Mūsā (Mountain of Moses), granitic peak of the south-central Sinai Peninsula, Janūb Sīnā' (South Sinai) muhāfazah (governorate), Egypt, which has an elevation of 7,497 feet above sea level:



While others say that it is the mountain called Jabal Maqla (Burnt Mountain) or Jebel el-Lawz today, in northwestern Saudi Arabia:



*Commandments* (-[Link](#)) are all hidden within the 620 (613+7) *Letters of the Ten Commandments.*]

And this is why G-d *descended* upon Mount Sinai, even though G-d could have easily brought Mount Sinai, Moses and the Children of Israel up to Heaven to receive the Torah, because (-Tanchumah, Nasso 16; Tanya Chapter 36), "*The purpose for which this world was created is that the Holy One, blessed be He, desired to have an abode in the lower realms.*" And therefore, all of the commandments are clothed within physical objects and physical observance.

All of this is emphasized in the words, "*They arrived in the desert of Sinai,*" (which is about the *sina* (hatred; weakening) of the *Animalistic Soul*), and the verse is telling us that on *Rosh Chodesh Sivan* the Children of Israel already obtained this completion.

11. See Rashi: "*Everyone's wife became pregnant with a son, from [G-d's] commandment (-Deuteronomy 5:27) to them (after the Ten Commandments), [Go say to them,] 'Return to your tents.' And I do not know where this [that they each got pregnant with a son] is hinted.*"

The *Rabbi Solomon Luria* (-[Link](#)) in his works *Chochmat Shlomo*, explains: "*And I say and there is clear proof because after we learned concerning the inauguration of the Holy Temple with King Solomon, that they found their wives pure and each one gave birth to a male, fortiori by the mitzva of the Giving of the Torah. And there too (by the inauguration of the Holy Temple), it is stated (-Kings I 8:66) 'and will go to their tents,' and here (-Deuteronomy 5:27) too, 'Return to your tents.' And this is easy to understand.*"

12. See *Lessons in Tanya* on this:

"*A part of G-d above' is a quotation from Scripture (-Job 31:2). The Alter Rebbe adds the word 'truly' to stress the literal meaning of these words, for, as is known, some verses employ hyperbolic language. For example, the verse (-Deuteronomy 1:28) describing 'great and fortified cities reaching into the heavens' is clearly meant to be taken figuratively, not literally. In order that we should not interpret the phrase 'a part of G-d above' in a similar manner, the Alter Rebbe adds the word 'truly,' thus emphasizing that the Jewish soul is quite literally a part of G-d above.*"

13. See Talmud (-Kedushin 30b), quoted in *Tanya* (-Chapter 13), "[Man's evil inclination gathers strength daily...and] *if the Almighty did not help him* (i.e., help his good inclination; *G-dly Soul* within the body) *he could not overcome it* (his evil inclination)."

## ◆ The Power of *Unity*

*And Israel encamped there opposite the mountain:*

The verse concludes with telling us that the Children of Israel camped at the foot of Mount Sinai. However, the grammar of the text is giving us deep insight to the ultimate completion that the Children of Israel had reached on this day! The text reads *Vayichan*, which is singular for *encamped*, rather than *Vayachanu*, which is plural. Why? Our sages teach us (-Rashi, Exodus 19:2), "[the singular form, denoting that they encamped there] *as one man with one heart, but all the other encampments were [divided] with complaints and with strife.*"

This unity that they reached on this *Rosh Chodesh Sivan* day was the ultimate state of completion for the Children of Israel, as the concluding teaching of the entire *Oral Law* (-Tractate Uktzin, Chapter 3, Mishna 12), "*Rabbi Shimon ben Chalafta said: the Holy One, Blessed be He, found no vessel that could contain blessing for Israel save that of peace, as it is written (-Psalms 29:11): 'The L-rd will give strength unto his people; the L-rd will bless his people with (the Hebrew word *BaShalom* also means in peace, meaning when the Jewish people are in peace (unity) among themselves) peace."*

## ◆ Hence, The Question

Hence, the Rebbe concludes with the question, if already on *Rosh Chodesh Sivan* the Children of Israel reached this level of completion, and then on the 5<sup>th</sup> of *Sivan* they each received *Two Crowns* (the *Circular Infinite Light*), and then on top of all this came the 6<sup>th</sup> of *Sivan*, with all great fanfare of the *Giving of the Torah*, creating an even greater new level of completion by the Children of Israel, hence, we need to understand what this *even greater new level of completion* was.

## ◆ Test Yourself



- (1) Why is it so important that we first commit to, "We will Do," before we commit to "We will hear"?
- (2) What are the *crowns* that the angels placed upon our head at Mount Sinai?
- (3) What is a *Gzeirah Shova*?
- (4) What is the ultimate purpose of the universe, and how does Torah help us achieve this?
- (5) Why do we need to *weaken* our *Animal Soul*?

## ◆ Discussion/Meditation



- (1) Are we really in the high state of holiness that the Rebbe states we are in? Why don't I feel it or able to act on it?!

*Discussion/Meditations:*

1. It is hard for us to see, feel and act upon the perfection and holiness that the Rebbe sees in us. The Rebbe, as with all of his paradigms, sees us from the *bird's-eye view*. The Rebbe sees us for the reality that exists within us, and for the reality of evolution within us caused by the *Divine Flow* of Shabbat, Holidays, and the Mitzvot we have performed. However, as we live within the *worm's-eye view* of our *nurture* upbringing, with all the childhood and present *hurt recordings* playing in our head, we cannot see this, and need to have faith in what the Rebbe sees in us, and act upon it, one baby-step at a time.

*Answers:*

1. We cannot limit our relationship with G-d to the limitations of our mind. Rather, we need to build our relationship with G-d upon the infinity of obedience
2. A *crown* lays *above* the head (which is the top of the *Order of Evolution*), and it is circular, meaning the *Circular Light*, which is *Infinite*, and encompasses *Top and Bottom equally*, for to the *Infinite* all of *Finite* is equal.
3. A *gzeira shava* is an extrapolation of an explicitly stated rule or definition in one case being applied to a new case based upon an identical word in the verses of both cases.
4. "The purpose for which this world was created is that the Holy One, blessed be He, desired to have an abode in the lower realms." And therefore, all of the commandments are clothed within physical objects and physical observance, transforming the physical realm into an abode for G-d.
5. Our body and our *Animalistic Soul* are primarily driven by the survival mechanism and the emotional mechanisms of our *Reptilian* and *Limbic* brains. Ultimately, these two brains work on the self-centeredness and entitlement that the paradigm of *survival* imbues us with. Hence, we need to weaken this paradigm, of *I am the center of the universe*, in order to allow for G-d to be the center of our universe.

## ☆ CHAPTER TWO ☆

The word *L'aimor* means that we are to tell others that which G-d told us. Who are we tell the *Ten Commandments* to, when everybody, from throughout all generations, were there?

2) And this can be understood, from that which is stated in the beginning (opening verse) of the *Ten Commandments*, "*And G-d spoke all these words l'aimor (saying; to be said (over to another)).*"

And as it is known the emphasis here, for seemingly, the word *l'aimor* is not understood, for it is not like every other *l'aimor* in the verses, which (everywhere else) it means, *to say over to another*, however, with the *Ten Commandments* we cannot define (*l'aimor*) as such. For all of Israel heard it (directly from G-d, and hence, no one had to give it over to another).

And especially in accordance with the explanation of *Pirkei D'Rabbi Eliezer*, that all the future souls of throughout the generations were (there) at the time of the giving of the Torah, and received the Torah (there at Mount Sinai, directly from G-d).

And the explanation to this is known, that at the *Giving of the Torah*, the power was given to every Jew that his study of Torah should be in the fashion of "*L'aimor.*" Meaning, (that his Torah-study be) as repeating and saying the word of G-d, as it was said to Moses at Sinai.

As this is like the concept of, "*My words which I have placed in your mouth.*" Meaning, that this (Torah-study words of Torah) are not the speech of man, but rather, as it is stated, "*My tongue will proclaim Your word.*" For, "*All who read and study* --[only read, only study, or both together]-- *the Holy One, blessed be He, reads and studies opposite him.*"

Meaning, (that when on studies Torah) the saying (of) "*I [am L-rd your G-d]...*" (by G-d) is being drawn forth from anew.

And therefore, our sages teach, "*Just as there* (at Mount Sinai, at the giving of the Torah, it was) *with fear and awe, etc.,* so too here (when one studies Torah, it must be with fear and awe), etc., for also the Torah-study of each Jew throughout all of time, is truly the word of G-d (being said *now by G-d*), which was said to Moses at Sinai.

(ב) ויובן ממ"ש בהתחלת עשה"ד וידבר אלקים את כל הדברים האלה לאמר,

וידוע הדיוק בזה, דלכאורה תיבת לאמר אין לה הבנה, ואינה כמו כל לאמר שבמקרא, שפי' לאמר לזולתו, משא"כ בעשה"ד אי אפשר לפרש כן, שהרי כל ישראל שמעו.

ובפרט ע"פ המבואר בפדר"א שכל הנשמות העתידות להיות בכל הדורות היו בעת מתן תורה וקבלו התורה.

וידוע הביאור בזה, שבמ"ת ניתן הכח לכל אחד מישראל שלימוד התורה יהי' אצלו באופן דלאמר, היינו, לחזור ולאמר את דבר ה' כמו שנאמר למשה מסיני,

וכענין דברי אשר שמתי בפייך, היינו, שאין זה דיבור של האדם, רק כמ"ש תען לשוני אמרתך, כי, כל הקורא ושונה [הקורא בלבד או השונה בלבד או שניהם יחד] הקב"ה קורא ושונה כנגדו, היינו שנמשך מחדש אמירת אנכי וגו',

ולכן אמרו רז"ל מה להלן באימה וביראה כו' אף כאן כו', כי גם עסק התורה שבכל אחד ובכל זמן הוא דבר ה' ממש שנאמר למשה מסיני.

## ◆ "Saying?!"

In order to understand what greater heights the Children of Israel reached on the 6<sup>th</sup> of Sivan, at the *Giving of the Torah*, the Rebbe first introduces another concept.

Most often, when G-d told Moses to give over to the Children of Israel a directive, the verse finishes with the word *Laimor* - לאמר, which, while most often is translated as *saying*, but literally means, "To (prefix ל) *Say* (אמר)," meaning that G-d is saying that the teaching that G-d is now telling Moses, Moses is to tell --*Laimor*-- the Children of Israel, and needs to be told over --*Laimor*-- to the family and to future generations.

This leads us to a question concerning the *Ten Commandments*, which begins with the verse (-Exodus 20:1), "*G-d spoke all these words, Laimor.*" In this solidary instance of the *Giving of the Torah* at Mount Sinai, when everyone, men, woman and children were there to hear the *Ten Commandments* directly from G-d, who were we being commanded to "*Laimer*" this to?!

Even defining this *Laimer* as directing us to tell this over to future generations is problematic, because of the teaching of *Pirkei D'Rabbi Eliezer* (-[Link](#); -Chapter 41):

*"And the dead who were in Sheol revived, and stood on their feet till the end of all the generations, as it is said (-Deuteronomy 29:15), 'But with him that stand here with us this day,' and those (also) who in the future will be created, until the end of all the generations, there they stood with them at Mount Sinai, as it is said (-ibid), 'And also with him that is not here with us this day.'"*

Hence, even the previous and future generations all heard the *Ten Commandments* directly from G-d at Mount Sinai, leaving us with the question as to who G-d is referring to when He is telling us the *Ten Commandments*, commanding us to *Laimer* them.

Chassidus explains (-Torah Ohr, Yisro 67b) that in this instance the word *Laimer* is referring to each and every Jew, empowering each and every one of that when **we** study the words of Torah, it should be nothing but a *Laimor* of what G-d said! Meaning, that when we study Torah it should not be us studying what G-d told Moses in the year 2448 (1313 BCE), but rather, that it be in this very present moment a repetition of **G-d** saying the words that G-d told Moses at Mount Sinai in the year 2448. As Isaiah stated (-59:21), "*My words that I have placed in your mouth,*" to the point of (-Psalms 119:172), "*My tongue will proclaim Your word,*" that it is literally G-d speaking the word that is rolling off the tongue of the one who is in this moment studying the Torah! As our sages teach (-Tanna D'vei Eliyahu (-[Link](#)), Chapter 18), upon the verse in Lamentations (-2:19), "*Arise... Pour out your heart like water (in the study of Torah) before the presence (face to face) of the L-rd,*" that "*From here it was said: 'all who read and study (just reading, just studying, or both), the Holy One, blessed be He, reads and studies opposite him.'"* This means, that in the very present moment when we are reading and/or studying the Torah we are drawing forth from anew G-d's saying, "*I am G-d...!*"

This is why we are commanded (-Talmud, Brochois 22a), that our studying of Torah be in the manner of, "*As it was taught: (It is written (-Deuteronomy 4:9):) 'And you shall impart them to your children and your children's children,' and it is written thereafter (-ibid 4:10): 'The day that you stood before the L-rd your G-d at Horeb.' Just as below, (the Revelation at Sinai was) in reverence, fear, quaking, and trembling, so too here, (in every generation, Torah must be studied with a sense of) reverence, fear, quaking, and trembling.*" For, our present studying of Torah is truly once again G-d saying the words of Torah, as on Mount Sinai, once again!

And the empowerment that our studying Torah through all of time should reenact and draw forth G-d's saying the words of Torah once again, comes from G-d telling us (when He said the *Ten Commandments* at Mount Sinai), "*G-d spoke all these words, Laimor.*"

## ◆ Test Yourself



- (1) What does the word *Laimer* mean?
- (2) How do we know that when we study Torah, G-d is opposite us, face-to-face, studying the Torah?
- (3) Why should we study Torah with the same reverence, fear, quaking and trembling that we experienced at Mount Sinai, when G-d gave us the Torah?

## ◆ Discussion/Meditation



- (1) What connection with G-d takes place specifically when we study the Torah?

Answers:

1. The literal meaning is *To Say*, meaning that we are to give over to others what is being told to us.

2. The sages, in explaining the words, "*Noichach Hashem - In the presence of G-d* (when studying Torah)," extrapolate from the usage of the same word *Noichach* in a verse in Kings I (-20:29), "*Just as there it is speaking of the faces of these facing the faces of these, so too here it is speaking of these faces* (of those studying Torah) *facing these faces* (of G-d, who is studying Torah opposite the one studying Torah).

3. For when we study Torah, we are truly drawing out that G-d is once again saying the words of Torah as He said them when giving us the Torah at Mount Sinai!

Discussion/Meditations:

1. (a) When we study Torah we are digesting the *Will* and the *Wisdom* of G-d, of which we are taught, "*He and His Wisdom, He and His Will are one.*" Hence, when studying Torah, we are, both, being hugged by G-d (in His *Will* encompassing us), while hugging G-d in return (in our mind digesting and internalizing G-d's Wisdom), as G-d's *Infinite Will* encompasses us, and our mind encompassing G-d's *Wisdom*.  
 (b) When we study Torah, G-d is sitting opposite us, face-to-face studying Torah, to the point that we become nothing more than a conduit and mouthpiece to G-d, as the verses state: "*My words that I have placed in your mouth,*" to the point of (-Psalms 119:172), "*My tongue will proclaim Your word.*"

## ☆ CHAPTER THREE ☆

Furt The depth of the empowerment of the 6th of Sivan, at the *Giving of the Torah*, Is (a) G-d giving us His, "I am," Essence, in a fashion that it united itself with us, and therefore, (b) our Torah-study evokes G-d's saying the words of Torah once again, and now our Torah-study is but G-d speaking His words through our lips.

3) And the concept here is, as the verses (after the opening verse of the *Ten Commandments*, "And G-d spoke all these things saying,") continues with, "I am the L-rd your G-d, Who took you out of the land of Egypt," meaning, that at the giving of the Torah there was drawn forth the "I am," itself, His essence and being-ness, blessed be He.

And then (through this revelation of *I* essence), was there the, "Who took you out of the land of Egypt," (which the deeper meaning of *Metzrayim* (Egypt) is,) the constraints (*metzoram*), boundaries, measurements, and limitations. For all the revelations prior to this (the *Giving of the Torah*), reached only to the (level of) the Source of the creations, and even higher, until (the Source) of the emanations<sup>14</sup>.

--[As is explained concerning the service of our patriarchs, that even though they were (in the state) of ultimate heights, to (the point of) reaching, not only to the (*Four Worlds* of) *ABY"A* (*Atzilus, Briah, Yetzirah* and *Asiya*), but rather, also (reached) to the *Infinite Worlds* (above *Atzilus*), nevertheless, even the *Infinite Worlds* are (only) in the dimensions of *Worlds*. And (hence,) in general, their (our patriarchs) service reached only to the (level of the) Source of creations and emanations.]--

Not so, by the giving of the Torah, when there was the revelation of the *Emanator*, and even higher, the drawing forth of the *Essence* (of G-d).

(Here the Rebbe is going to deal with that seemingly this unique revelation of the *Essence* is already found at the exodus of Egypt:) And even though that at the time of the exodus of Egypt the Holy One, blessed be He, in His glory and in His *Essence* revealed Himself to them (the Children of Israel),

--[And as it known the explanation of Rabbi Sholom DovBer of Lubavitch, that, "in His glory," refers to the *Pre-Tzimtzum* (contraction) *Kingship of the Infinite One*, and, "in His Essence," is *Tifferet* (*Splendor*, higher than *Kingship*, which connects to, and represents, *He*, the *Essence*, in the pre-tzimtzum, "He and His Name"), *Essence* (of) the *Infinite One*.]--

Nevertheless, this revelation was only temporary, and the revelation from above did not become one with creations.

ג) והענין בזה, כהמשך הכתוב אנכי הוי' אלקיך אשר הוצאתיך מארץ מצרים, היינו, שבמ"ת נמשך בחי' אנכי ממש, עצמותו ומהותו ית',

ואזי נעשה הענין דהוצאתיך מארץ מצרים, מכל המיצרים וגבולים ומדידות והגבלות, כי, כל העילויים שהיו לפניו, הגיעו רק עד שרש הנבראים, ולמעלה יותר עד שרש הנאצלים

[וכמבואר בנוגע לעבודת האבות, שאף שהיתה בתכלית העילוי, עד שהגיעה לא רק לעולמות אבי"ע אלא גם לעולמות הא"ס, הרי גם עולמות הא"ס הם בבחי' עולמות, ובכללות הגיעה עבודתם עד שרש הנבראים והנאצלים],

משא"כ במ"ת הי' התגלות המאציל, ולמעלה יותר, המשכת העצמות.

ואף שגם בעת יציאת מצרים נגלה עליהם הקב"ה בכבודו ובעצמו,

וידוע פירוש כ"ק אדמו"ר נ"ע דבכבודו הוא מלכות דא"ס שלפני הצמצום, ובעצמו הוא תפארת כו', עצמות א"ס,

מ"מ, גילוי זה מלמעלה הי' רק לפי שעה, ובאופן שהגילוי מלמעלה לא נתאחד עם הנבראים.

14. The word *Atzilus* is from the etymology of *etzel* -close to; nearby, or of *yatzil* -brought forth. It is also found to be translated as *Emanation*. Hence, the word *Natzolim*, which refers to the beings that were brought forth, I am translating here as *Emanations*, and the word *Matzil* as the *Emanator*, source of the *Emanations*.

The primary point of these names is to identify exalted beings that were not *creatio ex nihilo* (in which the creations are identified as a separated ex somethingness, separate of the *nihilo*, G-d), but rather, these creations are but exalted beings that were but *drawn forth* from G-d.

And even after the service of *Counting the Omer*<sup>15</sup> ("And you shall count unto yourselves"), which came after this (the *Essence* revelation of the exodus), however, even though through this service (*Counting the Omer*) they refined and elevated all the days<sup>16</sup>, etc.

--As is known the emphasis concerning this (the *Counting the Omer*), in which we say (count), "Today is two days," and not, "Today is the second day," and so too, "Today is forty-nine days," and not in the *counting number form* ("forty-ninth day"), for on each day we also elevate the prior days, until they become, "Seven complete weeks they shall be," in which there are all the particulars of the concepts (of our emotions, as our seven emotions are compiled of each other,  $7 \times 7 = 49$ ), *Kindness of Kindness until Kingship of Kingship*, "Each day and day did its service," and in a fashion of, "Unto you"<sup>17</sup>. "--

(Seemingly, this self-refinement from below should have brought about that the *temporary* exodus revelation of the *Essence*, from above, should become *permanently one with* the creations below:)

Nevertheless, in comparison to the novelty of revelation of the giving of the Torah ("I am," *Essence*), all of this (the revelation at the exodus, and the work of 'Counting the Omer') is called by the name *Mitzrayim* (Egypt; constraints), being that this service (of self-refinement of the *Counting the Omer*) was measured and limited, for it was just in accordance with the strength and capacity of the creations (person performing the counting).

However, the novelty of the *Giving of the Torah* is that, "And G-d descended upon Mount Sinai," "And to Moses He said, 'Ascend...'", and in the fashion of, "I (G-d) will be the one to begin," meaning, that the strength from *Above* was given, so that the service from below (Moses' ascending) should be in the same fashion as it is from the capacity of *Above* (the, "And I will begin," gave that Moses' ascending should be in the capacity of the, "And G-d descended"), that it (the revelation of, "I am," *Essence* of G-d) should become one with the creations, in a fashion (making it) that the service of *Below* should reach beyond their Source, for the power for this was drawn to them from *Above*, "And I (G-d) will be the one to begin."

And because of this ("I am," becoming one with creations) it made it so that (at the time of the *Giving of the Torah*) there was the confusion of the *Order of Evolution*, and a compilation of everything, that therefore, "they saw what is heard, and heard what is seen."

וגם לאחר העבודה דספירת העומר (וספרתם לכם) שלאח"ז, הנה אף שבעבודה זו ביררו והעלו את כל הימים כו',

וכידוע הדיוק במה שאומרים היום שני ימים, ולא היום יום שני, ועד"ז היום תשעה וארבעים יום, ולא במספר הסידורי, כי בכל יום מעלים גם את הימים שלפניו, ועד שנעשים שבע שבתות תמימות תהיינה, שישנם כל פרטי הענינים מחסד שבחסד עד מלכות שבמלכות, כל יומא ויומא עביד עבידתי' , ובאופן דלכם,

מ"מ, בערך הגילוי דמ"ת נקרא כ"ז בשם מצרים, כיון שעבודה זו היא במדידה והגבלה, שהיא רק לפי כח ויכולת הנבראים.

אך החידוש דמ"ת הוא שוירד הוי' על הר סיני , ואל משה אמר עלה גו' , ובאופן דאני המתחיל , היינו, שהיתה נתנית כח מלמעלה שתהי' העבודה מלמטה באופן כזה כפי שהוא מצד הכח שמלמעלה, שנתאחד עם הנבראים באופן שבעבודתם מלמטה יגיעו למעלה משרשם, כי הכח לזה נמשך מלמעלה, ואני המתחיל.

ומצד זה נעשה אז בלבול בכל סדר ההשתלשלות, והתכללות כל הענינים, שלכן היו רואין הנשמע ושומעין את הנראה .

15. See, *THE BACKSTORY*, inset below. The *Counting of the Omer* represents the work of self-refinement.

16. Referring here to our emotions.

17. Meaning that each emotion was completely refined, elevated, and made transparent unto G-d.

## ◆ Onoichee -I

The verse, "And G-d spoke all these words Laimor," is followed by the verse (-Exodus 20:2), "I am L-rd Your G-d, Who took you out of Egypt."

Let us understand the deeper mystical dimensions of this verse:

"I am L-rd (*Havayeh*; Ineffable Tetragrammaton) your G-d (*Elokecha -your Elokim*)": In this opening phrase of the verse we have three concepts that G-d is identifying Himself to us as: (i) *Onochee -I*, (ii) the name *Havayeh* (Ineffable Tetragrammaton), and (iii) the name *Elokim*:

"*Onochee -I*," is not a name, but rather, refers to the *Essence* of G-d, above and beyond any descriptive name.

"*Havayeh*," is the name that is *ineffable*, and we pronounce as *Ado-nai*. In Jewish Law, this name is defined as (i) *Mehaveh* -the one who brings (all) into existence, and (ii) being that the name carries within it the letters for *hoyah* (past), *hoveh* (present), and *yehyeh* (future), it therefore represents the *Infinite Circular Light*, in which past, present and future coexist, and hence, is the realm of the *trans-natural*, miracles.

"*Elokim*," is the *shield* upon the name *Havayeh*, as the verse states (-Psalms 84:12), "For a sun and a shield is the *Havayeh Elokim*," meaning that *Havayeh* is as the sun, and *Elokim* is its shield, concealing and constraining the *Infinite Light* of *Havayeh*. The Hebrew spelling of *Elokim* ([40] ם ,[10] י ,[5] ה ,[30] ל ,[1] א) equals 86, just as the Hebrew letters for the word *hateva -the nature* ([70] ע ,[2] ב ,[9] ט ,[5] ה). Therefore, *Elokim* represents the *Finite Linear Light*, which is the realm of nature, which serves as a *glove* that covers the *hand* of G-d, through which we now have the *Infinite* of *Havayeh* covered, so that a digestible *Finite* lifeforce vivify and sustain the finite beings of the universe.

In many teachings, the deeper meaning of this phrase of the verse is, that through the revelation of *Onochee* at the *Giving of the Torah*, followed by our studying and living the Torah, we rise up so that our realm of *Elokim (nature)* become a transparent vessel and conduit to the trans-natural *Havayeh* level of Divinity. However, in this teaching, the point being emphasized is that only on the 6<sup>th</sup> of Sivan, at the *Giving of the Torah*, was the *Onochee Essence* of G-d revealed to us.

## ◆ The Exodus From Egypt

And this (revelation of *Onochee -I Am (Essence)*) is what then brought about the closing phrase of the verse, "Who took you out of the land of Egypt." And, on this deeper mystical meaning of the verse, we are not speaking (just) of the exodus from the Egypt that took place 49 days prior to the *Giving of the Torah*, but rather, we are talking of the spiritual *Exodus of Egypt* that we are each commanded to perform every day of our life. The Hebrew word for Egypt is *Mitzrayim*, from the word *Maitzar*, which means *constraints* and *limitations*, and hence, we are commanded to over liberate ourselves from the *Mitzrayim* limitations and constraints of our *Animalistic Soul's* challenges upon our service to G-d.

The deeper meaning to this is, that prior to the *Giving of the Torah* --in which G-d gave us His *Onoichee Essence*-- the only heights that the service of man reached was to the *Source* of creations; *Elokim - Finite Linear Light*, the source of *nature*, and even higher, to the Source of *natzolim -drawn forth* (from the *Infinite Light*) *beings*; *Havayeh -Circular Infinite Light*, the *Source* which, "brings into existence."

--[Here the Rebbe notes the teaching (-Sefer Maamorim 5629, page 70) that the service of our forefathers reached, not only to the *Four Worlds*, but even to the *Infinite Worlds*, and explains that even the *Infinite Worlds* are called worlds, and are hence, part of the realm of *creations* and *drawn forth beings*, hence, even according to this teaching (that the service of our forefathers reaching the *Infinite Worlds*), the exalted service of our forefathers reached only to the (*Infinite worlds*) Source of *creations* and *drawn forth beings*.

This is not the place to explain the *Four Worlds*, nor the *Infinite Worlds*, in great detail, so, I will suffice with a minimum explanation:

*Four Worlds*: The *Four Worlds* are divided into two categories: *Atzilut*, and *BY"A*:

*Atzilut* means (i) *Close by*, and (ii) *Drawn Forth*. What this means is that the world of *Atzilut* is a world of *Divinity*, in which there wasn't a *separation* and a *distance* from the *infinite Light*. Rather, *Atzilut* is part-and-parcel of the *Infinite Light*, of which the world of *Atzilut* was (only) *drawn forth*, and remains *Close by* to the *Infinite Light*.

*BY"A* is the acronym for the next three worlds, called the *Worlds of Separation*: *Briah* (*Creation*), *Yetzirah* (*Formation*), and *Asiya* (*Action; Doing*).

In the works of Kabbalah, these two categories of the *Four Worlds* are defined as *Atzilut* being *Eden*, and its *Garden*, (-Genesis 2:10), "*And a river flowed out of Eden to water the garden,*" while the worlds of *Briah*, *Yetzirah* and *Asiya* as the (-ibid), "*and from there it separated and became.*" The point being, that while the world of *Atzilut* remains within the realm of *Divinity* and *Unity*, the worlds of *BY"A* had, "*separated,*" "*and became,*" meaning an identity of its own, not transparent to the *Infinite Light*, and not within the unity paradigm of, "*G-d is One,*" of, "*G-d is everything and everything is G-d.*"

These are the teachings when we speak just of the *Four Worlds*. However, there is the way the *Worlds* are divided in a higher category, in which the *Fore Worlds* are (4) *Atzilut*, (3) the *Infinite Worlds* above *Atzilut*, (2) the realm of *Primordial Man*, and (1) *Infinite Kingship* of *Pre-Tzimtzum*, (within the, "*Before creation there was He and His Name (Infinite Kingship) alone.*")

In this teaching, we are touching upon the latter description of the *Four Worlds*, saying that our forefathers' service to G-d, not only brought an effect to the *World of Atzilut*, but even to the *Infinite Worlds* above *Atzilut*. Now, once we say that the service of our forefathers brought an effect even to the *Infinite Worlds* above the world of *Atzilut*, this seems to be a direct contradiction to the teaching that we are focusing upon here, that before the *Giving of the Torah*, with its revelation of *Onochee Essence* of G-d, the service of mankind was only able to reach the *Source of creation* and not beyond?! Hence, the Rebbe points out that even the *Infinite Worlds* are called worlds, which places them within the category of *creations* and *brought forth beings*, for the Hebrew world for *world* is *olam*, which is mystically defined as its etymology being from the word *helem*, which means *concealment*.]--

This is the deeper meaning of the *Exodus of Egypt* that continues to evolve until we reach the level of when *Moshiach* comes and there will be the revelation of the *Onochee Essence*, to the point of (-Isaiah 40:5), "*And the glory of the Lord shall be revealed, and all flesh together shall see that the mouth of the Lord spoke.*"

## ◆ The Exodus From Egypt (II)

Being that in this verse of, "*I am the L--rd your G-d, Who took you out of Egypt*, we are mystically speaking of the, "*Days of your exodus from Egypt*," that we are to perform everyday of our lives (-See *THE BACKSTORY* inset), --because we are speaking of the, "*Who took you out of the land of Egypt*," that is only brought about through (hence, *after*) the revelation of, "*I am L-rd your G-d*,"-- we need to understand, how was it that the revelation of the, *Onochee Essence* of G-d, revealed itself and brought about the original exodus of Egypt, which took place 49 days before the revelation of the, "*I am L-rd your G-d*," at the *Giving of the Torah*?!

In our Passover Haggadah (-[Link](#)) we read:

"*The L-rd took us out of Egypt, 'not through an angel, not through a seraph and not through a messenger. The Holy One, blessed be He, did it in His glory by Himself!*"

"Thus, it is said: 'In that night I will pass through the land of Egypt, and I will smite every first-born in the land of Egypt, from man to beast, and I will carry out judgments against all the gods of Egypt, I the L-rd.'

"I will pass through the land of Egypt': I and not an angel;

"And I will smite every first-born in the land of Egypt': I and not a seraph;

"And I will carry out judgments against all the gods of Egypt,' I and not a messenger;

"I- the L-rd': it is I, and none other!"

Rabbi Sholom DovBer of Lubavitch (-[Link](#)) explains (-Hemshech 5672, Vol II, page 924), that, "His glory by Himself," mystical refers to, "His Glory," is the *Infinite Kingship of before the contraction*, and, "By Himself," is the *Infinite Essence (Onoichee Essence)*. Hence, we see that even before the *Giving of the Torah*, at the *Exodus from Egypt*, there already was the revelation of the *Onoichee Essence*?!

Nevertheless, this prior to the *Giving of the Torah* revelation of the *Onoichee Essence* was (i) only *temporary*, for the purpose of bringing about the exodus from Egypt, and (ii) this revelation from above did not bond itself with us, and hence, did not empower us that our service should reach and effect beyond the Source of creation (the *Finite Light* and the *Infinite Light*). The simple reason for this is, that being that the *Exodus from Egypt* revelation of the *Onoichee Essence* came only from *Above*, and not evoked or aroused through any of our service here below, hence, when it happened, it had no bonding, nor permanent, effect upon us.

However, we need to understand: Being that right after (and in direct outcome to) the exodus from Egypt, the Children of Israel began the work and refinement of self, through the service of *Counting the Omer*, why then did this not bring that the revelation of the *Onichee Essence* of the exodus of Egypt become a permanent bond and empowerment with us?

--[The Rebbe points out here, that the service of the *Sefirat Ha'omer* (-See *THE BACKSTORY* inset) was refining and elevating all the days. We see this from the way we count the *omer*, in which we don't say, "Today is the second (third, etc.) *day of the omer*," but rather, we say, "Today is two (three, etc.) *days of the omer*." Meaning, that on each day of the *omer* they elevated *all* the days, until they reached that there was the deeper dimension of (-Leviticus 23:15), "Seven complete weeks (*Shabbatot*) there will be!" Telling us that they completely refined all their *Emotions*, from *Kindness of Kindness to Kingship of Kingship*. And nevertheless, even with this *complete* service of self-refinement of below, they still could not effect that the revelation of the *Onoichee Essence* of the exodus of Egypt to bond with them and become permanent?!]--

### THE BACKSTORY

*Days of Exodus:*

The verse states (-Micha 7:15), "As in the days (plural) of your exodus from the land of Egypt, I will show him wonders." However, the exodus of Egypt took place in one day, so why the plural, "days"?!

Chassidus explains that in the sense that *Mitzrayim* (Egypt) means *constraints and limitations*, therefore, as long as there are *constraints and limitations* to the *Light* that can permeate and reveal itself within the world, we are in *Mitzrayim*, and must continue, day after day, to bring about yet another one of the, "days of your exodus from Egypt."

These exoduses from Egypt are brought about through our breaking free of the *constraints and limitations* that our *Animalistic Soul*, our *Intellects* and our *Emotions*, in their smallness and self-centeredness impose upon our serving G-d, and upon our love and awe of G-d.

## THE BACKSTORY

### Sefirot Ha'omer:

This commandment is an agricultural one, in which on the second day of Passover an offering of the new grain crop is offered in the Holy Temple, after which, 7 weeks; 49 days are counted (*Sefirat*), and an *omer* (measurement of barley) was offered in the Holy Temple on the holiday of Shavout (Lit: [7] *Weeks*).

This did not apply right when the Children of Israel left Egypt. However, our sages teach us that being that the Children of Israel were told that when they left Egypt they were going to Mount Sinai to receive the Torah from G-d, therefore, they *counted* the days with anticipation.

According to Chassidus, the word *Sefira* is also from the etymology *sapir*, which is to *shine*. Meaning that the Children of Israel were working on refining, elevating and polishing their 7 *Emotions*, made up of 49 *Details*, to transform from being egocentric and selfish to becoming Theocentric and selfless.

The answer is, that being that the work of the Children of Israel was the work of creations, which prior to the *Giving of the Torah*, was limited to the *constraints* and *limitations* of creations, and hence, it was still part-and parcel of *Mitzrayim* (-metzar; *constraints* and *limitations*). Therefore, this service of *Counting the Omer* self-refinement, could not reach, not bring about that, the revelation of the *Onoichee Essence* should be permanent, or to bond and empower us.

Different was the revelation of the *Onoichee Essence* revelation at the *Giving of the Torah*, in which, for the first time, there was (i) "And G-d descended upon Mount Sinai (-Exodus 19:20)," and (ii) "And to Moses He (G-d) said, 'Ascend...'" (-ibid 24:1)." This breaking through the boundaries and separation between *Above* and *Below* was brought about in the fashion of (-Shemot Rabbah (-[Link](#)), Portion 12:3), "And I (G-d) am the one who initiated [this]<sup>18</sup>."

What this ("And I (G-d) am the one who initiated [this]") means is that G-d hereby gave the power from *Above*, that our service from *Below* ("And to Moses He (G-d) said, 'Ascend...'"") should reach to above and beyond just our *Source* (*Source of creations* and of

*brought forth beings*)! Hence, being that, "And I (G-d) am the one who initiated [this] (bond between *Above* and the *Below*)," therefore, only *now* (on the 6<sup>th</sup> of Sivan, at the *Giving of the Torah*) did G-d give us the revelation of *Onoichee Essence*, in a manner that it bonded with us, permanently opening us up that our service to G-d should reach above and beyond our *Source*, and into the *Onoichee Essence*.

This is the novelty that took place only on the 6<sup>th</sup> of Sivan, at the *Giving of the Torah*, exponentially beyond any of the heights that the Children of Israel reached in their days of preparation, from the days of *Rosh Chodesh* to the 5<sup>th</sup> of Sivan.

18. "Thus, it is written (-Psalms 135:6): 'All Hashem desired, he has done.' Dovid said: 'This is in spite of the Holy One's decree that (-Ibid. 115:16), 'the heavens are G-d's heavens, and (but) the earth He gave to humanity.'" To what analogy is this similar? To a king who decrees, saying, 'Romans shall not descend to Syria and Syrians shall not ascend to Rome.' Likewise, when the Holy One created the universe, He decreed, saying: 'the heavens are G-d's heavens and the earth He gave to humanity.' [However,] when He desired to give the Torah, He nullified this original decree. He said: 'The lower [realms] shall ascend to the higher, and the higher shall descend to the lower; and I am the one who initiated [this].' As it is written (-Exodus 19:20): 'And G-d descended upon Mt. Sinai.' And it is written (-Ibid. 24:9): 'And to Moshe He said 'ascend to G-d'."

## ◆ "Seeing" and "Hearing"

Now that we understand that the *Giving of the Torah* was the unprecedented revelation of the *Onoichee Essence* being given to Children of Israel, in a manner that it bonded with the *Below*, giving us the power to unite the *Above* (heaven; spirituality) with the *Below* (earth; physicality), we will now understand a teaching of our sages (-Mechilta (-[Link](#)), Yisro 20:15): "And all the people saw the sounds and the lightnings! They saw what was visible and heard what was audible. These are the words of Rabbi Yishmael (-[Link](#)). Rabbi Akiva (-[Link](#)) says: They saw and heard what was audible." Some even had the text of the Mechilthah of the teaching of Rabbi Akiva stated as both, "The saw that which is heard, and they heard that which is seen." (-See Likuttei Sichos, Vol VI, Page 120, Footnote 5 and 6.)

Being that there was the revelation of the *Onoichee Essence* in a manner that it bonded, empowered and effected the *Below* that the service of the Children of Israel now reaches above their *Source*, hence, this caused a total confusion, disorder and mix up within the entire *Order of Evolution*, to take place at the *Giving of the Torah*, and this is what Rabbi Akiva is telling us with the happening of the, "The saw that which is (only normally) heard, and they heard that which is (only normally) seen."

It is the *Finite Linear Light* that makes up the *Order of the Evolution*, and therefore, within the *Order of Evolution* there is only defined and limited boundaries, in which, one sees only that which is seen, and hears only that which is heard. However, from the perspective of the *Onoichee Essence* of G-d --in which all is simple (undefined in any specific form or shape), and within which, all (the *heard* and the *seen*) exist equal, and coexist as one-- there are no boundaries and limitations of the seeing only the seen and hearing only the heard. Hence, Rabbi Akiva is emphasizing that the revelation of the *Onoichee Essence* at Mount Sinai bonded with the *Below*, affording them the experience of how it is within the *Essence*, where even the heard is seen and even the seen is heard<sup>19</sup>.

19. See Likuttei Sichos, Vol VI, Yisro B, to understand the reason as to why Rabbi Yishmael and Rabbi Akiva are arguing over this, based on who they each were, and what their different life experiences were.

## ◆ The Answer

In this *maamor* the Rebbe doesn't spell out the answer to his opening questions, however, the answers are now self-understood.

While the Children of Israel had reached great heights on *Rosh Chodesh Sivan*, when they reached Mount Sinai and camped in peace and unity, and even greater heights on the 5<sup>th</sup> of Sivan when they responded with the order of first, "We will do," and only after this with, "We will hear," and then even greater heights when the angels descended and placed upon each of them *Two Crowns*, nevertheless, all of these ascents and heights were all only able to reach the greatest heights of the *Source* of *creations* and of *brought forth beings*.

It was only on the 6<sup>th</sup> of Sivan, at the *Giving of the Torah*, that G-d revealed to the Children of Israel, in a permanent bonding manner, His *Onoichee Essence*, and with it, empowering each and every one of us to now be able to have our service to G-d reach into His *Essence*, and draw His *Essence* into the physical world, making of the physical world a, "Dwelling place for Him (*Essence*), blessed be He."

## Test Yourself



- (1) What revelation took place at Mount Sinai with the words, "I am the L-rd your G-d"?
- (2) Why did this same revelation that happened by the exodus of Egypt not have the same impact?
- (3) What is the deeper service of *Counting the Omer*?
- (4) Why was it that at the *Giving of the Torah* the Children of Israel were able to, "See that which is heard, and hear that which is seen"?

## Discussion/Meditation



- (1) What permanently changed within us at Mount Sinai, and since then, with every time we study Torah?"

Discussion/Meditations:  
 1. Each and every one of us now has within us the revelation of the *Essence* of G-d, which transcends the boundaries between heaven and earth, in which the physical becomes a transparent vessel for the spiritual, and in which the spiritual manifests itself within the physical. Hence, physical objects are used for performing G-d's commandments, and the commandments transform the physical objects into holy items. So too, every time we study Torah it is the *Onochee Essence* that is speaking through our physical lips.

2. Because at the time of the exodus, the revelation was a temporary one, just to bring about the exodus. However, it was not given by G-d in a manner that G-d was permanently breaking the boundary between the *Above* (heaven) and the *Below* (earth), empowering the *Below* to our service to G-d reach beyond just our *Source*.  
 3. The word *sefirah*, which means to *count*, also is used to mean *sapir*, to shine. Hence the *sapir* of the seven weeks mean to refine, elevate, and polish to a *shine*, our *Seven Emotions*. And the *sapir* of these seven weeks needs to be a *sapir* of its *49 days*, meaning to shine each of the *Seven Details* within each of our *Seven Emotions*.  
 4. The boundaries of *seeing/seen* and of *hearing/heard* exists only within the *Finite Linear Light*, which makes up the *Order of Evolution*. However, when the *Onochee Essence* was revealed, and bonded with the *Below*, the *Below* is now able to experience the *simplicity* and *coexistence* that has all definitions coexist and cross lines with each other.

Answers:  
 1. The revelation of the *Onochee Essence* ("I am"), which is above and beyond the *Infinite Circular Light* (the *Light* of the name, "Havayah-the L-rd") and the *Finite Linear Light* (the *Light* of the name "Elokecha - your G-d").

## ☆ CHAPTER FOUR ☆

How all of this is reenacted every Shavout, and especially when the days, the month, and the calendar align the way they do on the year in which the Rebbe delivered this *maamor* (1978\*). Concluding with a blessing that (a) our preparations for the *Giving of the Torah* be complete, (b) our receiving the Torah be in joy and internally, and (c) that that which is drawn forth on Shavout shine throughout the entire year.

\* So too, on the year in which this book is being published (2022) -*Author's note*

4) And according to the known teaching of the *Arizal* on the verse, "*And these days shall be remembered and done,*" is understood that all that took place at the first *Giving of the Torah* are, "*remembered and reenacted,*" from year to year, and so too, in this year.

And this means, that after the completion of the service of, "*And you shall count unto yourselves... Seven complete weeks they shall be,*" and especially with the calendar alignment of this year, that the competition of (each of) the *Seven Weeks* are on Shabbat, which in such an alignment they (the seven weeks) are (seven) complete weeks in their simple form (starting on Sunday and ending on Saturday), as it is taught in the *Midrash*

--[in addition to the second explanation of the *Midrash*, (that) when are they *complete*, when Israel are performing the will of G-d]--

And after *Rosh Chodesh* Sivan and all the elevations within it, and particularly with the calendar alignment of this year, in which *Rosh Chodesh* coincides with the third day (of the week, Tuesday) in which, (in the *Six Days of Creation*) it was doubled the, "*(And G-d saw) that it was good,*" which in addition to this month being the *third* month (and hence, connected with its *Rosh Chodesh* being on the *third* day of the week), it has a specific connection with the day of the *Giving of the Torah*, which was on the *third* day ("*On the third day, the L-rd will descend*").

And after the accordance of precedence (to the declaration) '*We will do*' (over the declaration) '*We will hear,*' on the 5<sup>th</sup> of Sivan, the eve of Shavout,

(Nevertheless,) behold, all these virtues are all within the fashion of measurement and limitation in comparison to the revelations of the *Giving of the Torah* of this year, included within this is (even) the (revelation of the) *Giving of the Torah* of last year.

And may it be His will that we complete all the preparations for the *Giving of the Torah* in full, and that there be the receiving of the Torah with joy and internally, --as was the known wording (of the Shavout blessing) of the *Rebbe, my father-in-law*, and from the occasion of the *Giving of the Torah*, may it be drawn upon the entire year, that it be a year of light and a year of redemption, with the coming of our righteous Moshiach, who will teach Torah to the entire nation, and (may it be so) truly speedily.

ד) וע"פ תורת האריז"ל הידועה על הפסוק והימים האלה נזכרים ונעשים, מובן, שכל הענינים שהיו במ"ת בפעם הראשונה, נזכרים ונעשים מידי שנה בשנה, ועד"ז בשנה זו.

והיינו, שגם לאחר שלימות העבודה דוספרתם לכם גו' שבע שבתות תמימות תהיינה, ובפרט בקביעות שנה שסיום השבע שבתות הוא בשבת, שאז הן תמימות כפשוטו, כדאיתא במדרש [נוסף על פי' הב' שבמדרש, אימתי הן תמימות בזמן שישראל עושין רצונו של מקום],

ולאחרי ר"ח סיון עם כל העילויים שבו, ובפרט בקביעות שנה זו שר"ח סיון חל ביום השלישי שהוכפל בו כי טוב, שנוסף על היותו בחודש השלישי ביום הזה, יש לו שייכות מיוחדת ליום מ"ת שהוא ביום השלישי,

ולאחרי הענין דהקדמת נעשה לנשמע בחמשה בסיון, ערב חג השבועות,

הנה כל מעלות אלו הן באופן של מדידה והגבלה לגבי הגילוי דמ"ת בשנה זו, כולל גם לגבי הענין דמ"ת בשנה שעברה.

ויה"ר שנשלים את כל ההכנות למ"ת בשלימותם, ותהי' קבלת התורה בשמחה ובפנימיות, כלשון הידוע דכ"ק מו"ח אדמו"ר נשיא דורנו, ומזמן מ"ת יומשך על כל השנה כולה, שתהי' שנת תורה, שנת אורה ושנת גאולה, בביאת משיח צדקנו, שילמד תורה את כל העם כולו, ובקרוב ממש.

## ◆ "Remembered and Done"

Rabbi Isaac Luria, known as the *Arizal* or the *Ari Hakodosh* (-[Link](#)) teaches (-The RaMaZ (-[Link](#)) in the book *Tikkun Shovvivi*"m, mentioned and explained in the book *Lev Dovid* of the *Chida* (-[Link](#)), Chapter 29) upon the verse (-Book of Esther, 9:28), "*And these days shall be remembered and done* (celebrated; observed)," that through our remembering (a holiday), they (the holiday) are done (reenacted and done once again).

From this teaching it is understood that everything that transpired at the *Giving of the Torah* at Mount Sinai are, "*remembered and done*," every year, through our observance of the holiday of the *Giving of the Torah*, the Holiday of Shavous (-[Link](#)).

Meaning that even after our self-refinement work of *Counting the Omer*,

-[Here the Rebbe points out that this year (1978, the Rebbe delivered this *maamor* [and so too, this year (2022) that this book is being written]) the *Counting of the Omer* starting on Saturday night, meaning that the seven weeks started on Sunday, and ended on Shabbat, making the, "*Seven complete weeks they shall be*," complete weeks in its simple tense (a Sunday to Saturday week).

What is special about this?

Our sages teach us (-Pesikta D'Rav Kahana, Pesikta 8), "*Rabbi Chiya* (-[Link](#)) *taught, 'Seven complete weeks it shall be, when are they complete, when Jeshua and Shechaniah are not among them.'*"

Commentaries (-The Matnat Kehunah (-[Link](#)) in the name of the Rokeach (-[Link](#); -Laws of Omer, Simon 295)) explain this teaching: In Chronicles I (-Chapter 24), we are taught that there were 24 Groups of kohanim (-[Link](#)) that worked in the Holy Temple, each group for one week, in a rotating order. Verse 11 states, "*To* (the group of) *Jeshua the ninth, to* (the group of) *Shechaniah the tenth.*"

The rotation began in the month of *Nissan*. Now, if *Rosh Chodesh Nissan* was on Shabbat, the *Counting of the Omer*, which starts on the 16<sup>th</sup> of *Nissan* (-and there would be *Seven Complete Weeks*, in its simple tense), then, *Groups 9 and 10* (Group *Jeshua* and Group *Shechaniah*), would not serve until after the holiday of *Shavout*, meaning that between the holidays of *Passover* and *Shavout*, "*Jeshua and Shechaniah are not among them.*" Hence, Rabbi Chiya is giving us a sign, teaching us, that there is a special *completeness* to the *Seven Complete Weeks*, when they are simply seven complete weeks, each week ending on a Saturday.

{Once the Rebbe mentions this interpretation of Rabbi Chiya to an extra dimension of *Seven Complete Weeks*, the Rebbe also (seemingly, as a side-bar) quotes the second answer of the Midrash (-Vayikra Rabba, Portion 28:3), "*Rabbi Chiya taught, 'Seven complete weeks it shall be, when are they complete, when* (the Children of) *Israel are doing the will of G-d.'*"}

Hence, we see the specialty of the service of the *Counting of the Omer* on a year when the seven weeks are simply seven complete weeks, from Sunday to Saturday.]--

And so too, after *Rosh Chodesh* and all its virtues (-See CHAPTER ONE),

--[And here too the Rebbe makes mention of the specialty of this year (1978, the Rebbe delivered this *maamor* [and so too, this year (2022) that this book is being written]) that *Rosh Chodesh* is on a Tuesday, which on the third day of creation (-Rashi, Genesis 1:7), "*He repeated therein 'that it was good' twice*<sup>21</sup>." More so, the Torah was given specifically on the *Third* month (*Nissan*, *Iyar* and *Sivan* -See CHAPTER ONE), and on the *Third* day ("*On the third day, the L-rd will descend before the eyes of all the people upon Mount Sinai.*" -See CHAPTER ONE)]--

And so too, after the elevation of the Children of Israel stating, "*We shall do and we shall hear*," on the 5<sup>th</sup> day of *Sivan*.

Nevertheless, all of these elevations are all in a fashion of *measured and with limits*, compared to the revelation of the *Giving of the Torah*, which will be once again, “*remembered and done,*” on this *Shavous*.

21. “*Because the work involving the water was not completed until the third day, although He commenced it on the second day, and an unfinished thing is not in its fullness and its goodness; and on the third day, when He completed the work involving the water and He commenced and completed another work, He repeated therein, ‘that it was good,’ twice (sic): once for the completion of the work of the second day and once for the completion of the work of that [third] day.*”

## ◆ A Closing Prayer

The Rebbe closes with a prayer:

*“May it be the will (of G-d) that we will complete all the preparations for the Giving of the Torah in their completion, and that the receiving of the Torah should be internally and with joy, as the known wording<sup>22</sup> of Rebbe, my father-in-law (Rabbi Yoseph Yitzchak of Lubavitch (-[Link](#))), and from the time of the Giving of the Torah may it be drawn upon the entire year, that it be a Year of Torah, a Year of Light, and a Year of Redemption, with the arrival of our righteous Moshiach (-[Link](#)), which (-Mishneh Torah, Laws of Tesuvah, Chapter 9, Law 2), ‘he will teach the entire nation,’ (may it be) truly speedily (in our days).”*

22. The Previous Rebbe would use this specific wording in his blessing people for the holiday of Shavout: “*May we merit to with joy and internally.*”

The Rebbe explains the wording of his predecessor:

“Joy” - because keeping the Torah is sometimes associated with trials, and joy gives strength to overcome difficulties. “Inwardness” - the Torah must be observed not only in thought, speech and deed, but “inwardness”, in the essence of one soul.

## Test Yourself



- (1) What is the teaching of the *Arizal* concerning the yearly reenactment of what originally took place on each holiday?
- (2) What are the two teachings of our sages about the *Seven Complete Weeks* being *complete*?
- (3) What is special about Tuesday?

## Discussion/Meditation



- (1) Why do we have to celebrate historical Biblical events again and again every year?

### Answers:

1. Through our *remembering* (celebrating) the holidays, we are making them *done* again, that the original events that took place, (spiritually, yet effecting the physical) happen again.

2. (!) When the calendar set up is that the seven weeks each actually start on a Sunday and end on a Saturday, and (!! ) when the Children of Israel do the will of G-d.

3. In the *Six Days of Creation*, on this day, *twice* G-d said, "And it is good."

### Discussion/Meditations:

1. Each year is a complete cycle of time, and each holiday of the year serves as a portal to draw down, and reenact, an auspicious energy, which was originally drawn down at the time of the original events of that holiday. For example, the *Portal to Liberation* on Passover, and the *Portal of Joy* on Sukkot, etc.

In Honor of  
*Shlomo Hanono*  
*by his parents*  
*Joseph and Joelle*

In Memory of  
*Marsha bas Herschel*  
(aka Gram, GG)  
*by*  
*The Chavin Family*

*Mendel & Sima Gansburg*

*Mendel Lipszyc*

*Hector & Hadasa Rivera*