



**אִתָּא בַּמִּדְרָשׁ
תִּילִיִּם
- תַּרְלִיד -**




**Issa B'Midrash Tehillim
5634**

Simply
CHASSIDUS

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Prepared in honor of the Bar Mitzvah of
חיים הלל שי' קנטר



About Simply Chassidus

In honor of the bar mitzvah of our dear son, Chaim Hillel, we present a new Simply Chassidus translation of "the bar mitzvah *ma'amar*", a *ma'amar* which each bar mitzvah *bochur* says at his bar mitzvah per the directive of the Rebbe.

Simply Chassidus has released more than fifty translations of the Rebbe's *ma'amarim* which are available online at www.simplychassidus.com.

Simply Chassidus is written by Simcha Kanter and is a project of Congregation Bnei Ruven in Chicago under the direction of Rabbi Boruch Hertz.

This special edition of the bar mitzvah *ma'amar* was translated in the *zechus of refuah shleima* for **אהרן בן חנה**.

The translation of the *ma'amar* was reviewed with Rabbi Fishel Oster.

Chapter One

This *ma'amar*, Issa B'Midrash Tehillim, was written by the Rebbe Maharash and was said by the Rebbe Rashab at his bar mitzvah on Chof Cheshvan, 5634. It was also one of the *ma'amarim* said by the Frierdiker Rebbe at his bar mitzvah on Yud Bais Tammuz, 5653. It has become customary, per the Rebbe's instruction, for every Lubavitch bar mitzvah *bochur* to recite this *ma'amar* at his own bar mitzvah as well.

The *ma'amar* begins with a statement of the Midrash on the following *pasukim* from Tehillim (1, 1-2):

Praiseworthy is the man who does not follow the ideas of the wicked, and does not stand in the ways of the wicked, and does not sit in the company of those who make fun of others;

אִשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הֵלֵךְ בְּעַצַּת
רְשָׁעִים וּבְדַרְךְ חַטָּאִים לֹא עָמַד
וּבְמוֹשֵׁב לִצִּים לֹא יָשָׁב:

Rather, his desire is only [to learn the] Torah of Hashem and he occupies himself with Torah [during every spare moment] day and night.

כִּי אִם-בְּתוֹרַת יְהוָה חָפְצוֹ
וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וְלַיְלָה:

איתא במדרש תילים¹: ר' אליעזר אומר, אמרו ישראל לפני הקב"ה, רבוננו של עולם, רוצין אנו ליגע בתורה יומם וליילה אבל אין לנו פנאי. אמר להם הקב"ה, קימו מצות תפילין ומעלה אני עליכם כאלו אתם יגיעים בתורה יומם וליילה."

[Commenting on these *pesukim*,] it says in the Midrash Tehillim:

Rabbi Eliezer said: Yisroel said to the Holy One, blessed be He, "Master of the world, we want to learn Torah with all our

energy all day and all night, but we don't have enough free time [because we are so busy earning our *parnassa*]." The Holy One blessed be He replied, "Fulfill the mitzvah of *tefillin*, and I will consider it as if you had learned Torah with all your energy all day and all night."

וְלִכְאוּרָה צָרִיךְ לְהֵבִין, מֵהוּ עֲנִין מִצְוֹת תְּפִילִין שֶׁעַל יְדֵי זֶה יִפְטְרוּ מִלִּמּוּד הַתּוֹרָה וּמָה עֲנִינָם זֶה לָזֶה.

However, this doesn't seem to make sense:

What is it about the mitzvah of tefillin which makes it a substitute for learning Torah? [As it says in the Midrash above, "Fulfill the mitzvah of *tefillin*, and I will consider it as if you had learned **Torah**".] "How are these two mitzvos connected to each other?"

In order to answer this question (at the end of the *ma'amar*), we first analyze another Midrash:

אֲךָ הָעֲנִין הוּא, דְּהֵנָּה כְּתִיב "מִגִּיד דְּבָרָיו לְיַעֲקֹב חוֹקָיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל". [אִיתָא² בְּמִדְרָשׁ עַל זֶה:] יֵשׁ מִי שֶׁהוּא מְצַנֶּה לְאַחֲרִים לַעֲשׂוֹת וְהוּא אֵינוֹ עוֹשֶׂה, אֲבָל הַקֶּב"ה מֵה שֶׁהוּא עוֹשֶׂה אוֹמֵר לְיִשְׂרָאֵל לַעֲשׂוֹת, שֶׁנֶּאֱמַר "מִגִּיד דְּבָרָיו לְיַעֲקֹב חוֹקָיו וּמִשְׁפָּטָיו".

The Midrash comments on the following *pasuk*:

He tells His words to Ya'akov, His laws and His judgments to Yisroel.

מִגִּיד דְּבָרָיו לְיַעֲקֹב חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל:

The Midrash says:

There are those who give commands to others to fulfill, but do not fulfill them themselves. However, the Holy One, blessed be He, fulfills Himself what He commands to others, as the *pasuk* says, "He tells **His** words to Ya'akov, **His** laws and **His**

ordinances..." [implying that they are laws that He Himself keeps].

At first glance, the phrase "[the mitzvos which] He Himself fulfills" seems to imply that because **He** fulfills them, therefore he commands **others** to fulfill them as well. The *ma'amar* clarifies that this is **not** the case:

וּפְּרִיֹשׁ "מָה שֶׁהוּא עוֹשֶׂה": מִי הוּא הַגּוֹרֵם שֶׁיַּעֲשֶׂה הַקֶּבֶ"ה אֶת הַמִּצְוֹת? עַל יְדֵי שֶׁיִּשְׂרָאֵל עוֹשִׂים הַמִּצְוֹת, עַל יְדֵי זֶה גּוֹרְמִים שֶׁיַּעֲשֶׂה הַקֶּבֶ"ה אֶת מִצְוֹת אֵלָיו.

Rather, the meaning of the phrase "[the mitzvos which] He Himself fulfills" is that when the **Jewish people** fulfill mitzvos, this causes **Hashem** to fulfill these mitzvos. (Based on this explanation, we would translate the Midrash as, "However, the Holy One, blessed be He, He Himself fulfills [the mitzvos **as a result of the fact that**] He commands them to others [and they fulfill them].)

We can apply this general principle to the specific mitzvah of *tefillin* as well:

וְנִמְצָא, עַל יְדֵי שֶׁיִּשְׂרָאֵל מְנִיחִים תְּפִלִּין, עַל יְדֵי זֶה גּוֹרְמִים לְהִיּוֹת הַקֶּבֶ"ה מְנִיחַ תְּפִלִּין.

When the Jews put on *tefillin*, this **causes** Hashem to "put on *tefillin*".

Obviously, Hashem doesn't have a physical form, so this certainly doesn't mean that He puts on physical *tefillin*. Rather, "Hashem's *tefillin*" represents the drawing down of a certain aspect of G-dliness into creation, as will be explained later in the *ma'amar*.

(This is also true in general; when we say that Hashem "performs a mitzvah", this means that He reveals a certain aspect of G-dliness in response to a Jew's performance of that mitzvah.)

In order to understand the significance of "Hashem putting on *tefillin*", we analyze a statement of the Gemara regarding "Hashem's *tefillin*":

וְהִנֵּה אָמְרוּ רַז"ל³ : תְּפִילִין דְּמֵאֲרֵי עֲלָמָא מַה כְּתִיב בְּהוּ? "וּמִי כְעֵמָךְ כִּי־יִשְׂרָאֵל גּוֹי אֶחָד בְּאָרֶץ" – וְנִמְצָא, כִּי עַל יְדֵי שֶׁהִקְבִּ"ה מְנַיֵחַ תְּפִילִין, עַל יְדֵי זֶה מְתַגְדָּלִים יִשְׂרָאֵל.

We know that **our** *tefillin* contain four different passages from the Torah which speak about the greatness of Hashem and His unity (among other things). The Gemara asks, "What is written in **Hashem's** *tefillin*?" and answers, "[the *pasuk*] 'Who is like Your nation Yisroel, one nation in the land.'"

From the fact that Hashem's *tefillin* contain a *pasuk* which **describes** the greatness of the Jewish People, we can infer that when He performs the "action" of "putting on *tefillin*", this **impacts** (increases) the greatness of the Jewish People.

In order to understand what it means that the Jewish people "become greater" when Hashem "puts on *tefillin*", the *ma'amar* first explains the deeper meaning of the following *pasuk*:

Look down from Your holy dwelling, from the heavens, and bless Your people Israel, and the ground which You have given to us, as You swore to our forefathers a land flowing with milk and honey.

הַשְּׁקִיפָה מִמְּעוֹן קִדְשְׁךָ מִן־
הַשָּׁמַיִם וּבֵרַךְ אֶת־עַמְּךָ אֶת־
יִשְׂרָאֵל וְאֶת הָאָדָמָה אֲשֶׁר־
נָתַתָּה לָּנוּ כְּאֲשֶׁר נִשְׁבַּעְתָּ
לְאֲבוֹתֵינוּ אֶרֶץ זָבַת חֶלֶב
וּדְבַשׁ:

וּבִיאוֹר הָעֵינָן⁴ , דְּהִנֵּה כְתִיב "הַשְּׁקִיפָה מִמְּעוֹן קִדְשְׁךָ מִן הַשָּׁמַיִם וּבֵרַךְ אֶת עַמְּךָ יִשְׂרָאֵל."

Seemingly, why do we need to ask Hashem to bless the Jews "from heaven" if Hashem is found everywhere? As the *ma'amar* will soon explain, the deeper meaning of the word "from heaven" provides insight into the impact that this "blessing" has on the Jews.

However, we first need to understand the significance that creation has to Hashem **without** a "blessing from heaven":

כִּי הִנֵּה כְּתִיב "רָם עַל כָּל גּוֹיִם הוּא כו'" שֶׁהוּא מְרוֹמָם כּו', וּמֵצֵד עֲצֻמוֹתוֹ "אִם" חֲטֵאתָ מֵהַ תִּפְעוּל בּוֹ, וְרַבּוֹ פְּשָׁעֶיךָ מֵהַ תַּעֲשֶׂה לוֹ, אִם צְדָקָתְךָ מֵהַ תִּתֵּן לוֹ וּמֵהַ מִיִּדְךָ יִקַּח".

When the *pasuk* says, "Hashem is exalted over all the nations," it means that He is **incomparably greater** than them. Therefore, the *pasuk* says, "If you sinned, what impact does that have on Him? And if your transgressions are many, what do they do to Him? If you act righteously, what does that give Him? What does He receive from your hand"?

In other words, if Hashem is **infinitely greater** than His creation, how could a created being possibly do anything that would affect Him?

וְכָל הָעוֹלָמוֹת עֲלִיוֹנִים וְתַחְתּוֹנִים כּוֹלָא קַמִּיהַּ כְּלָא מִמֶּשׁ חֲשִׁיבִי, וְכִדְכָתִיב "כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ", רַק הוֹדוּ וְזִיוו וְהֶאֱרַתוּ עַל אֶרֶץ וְשָׁמַיִם.

Not only is Hashem infinitely greater than **people**, He is greater than **all** of His creation. All the higher and lower worlds are **completely insignificant** before Him, as it says, "For His **name** alone is exalted". This implies that even His **name**, which is an **external** expression of G-dliness (just like a person's name is only an external expression of who he is), is exalted over (incomparably higher than) creation, and only His "glory" – an even more **distant** expression of who He is – is revealed within "earth and heaven".

[However, even though the world is "objectively" insignificant to Hashem, He decided that He **wants** creation to be significant to Him. The reason why creation **is** significant to Him is because He created the world for the Jews to fulfill Torah and mitzvos in it. When the Jews **do** fulfill Torah and mitzvos properly, then Hashem's desire **is** revealed within the world and the world recognizes that this is its true purpose.]

However, during the time of *galus* (when the Jews **aren't** fulfilling Torah and mitzvos in a way that expresses Hashem's true desire), Hashem's desire is **not** evident in the world, as the Zohar explains:

וְזֶהוּ "כִּד סְלִיק הַקָּב"ה לְעֵילָא", רְצָה לֹמַר, כְּשֶׁנִּסְתַּלַּק הַחַיּוֹת מֵהָאָרֶז לְמַעְלָה מִמַּעְלָה לְבַחֲיִנַת עֲצֻמוֹתוֹ, וְאֲזֵי הָעוֹלָמוֹת אֵינָם תּוֹפְסִים מְקוֹם וְהִנְהִיגַת הָעוֹלָמוֹת הוּא בְּבַחֲיִנַת שֵׁינָה⁶ כְּבִיכּוֹל, כְּאֵדָם הַיֵּשֶׁן שֶׁנִּסְתַּלַּק שְׂכָלוֹ מִהַכְּלִי שֶׁהוּא הַגּוּף לְמִקּוּרוֹ וְשָׂרְשׁוֹ, וְלֹא נִשְׂאָר כִּי אִם כַּח הַדְּמִיוֹן שֶׁהוּא רְשִׁימוֹ.

The Zohar compares Hashem's "behavior" during *galus* to the behavior of a person who is sleeping. When a person is sleeping, his soul is not expressed within his faculties (it goes "up above"). His intellect "leaves" his mind and only his ability to dream remains (which produces patterns of thought which don't make any sense).

Similarly, during *galus* "the Holy One, blessed be He, goes up above". This means that, during *galus*, the G-dly energy (the "ray" of G-dliness) that is invested in creation is concealed [like a person's soul during sleep], which results in the world being unaware of its true purpose and unable to see what is truly "significant". This is similar to a "dream", as it appears that the way Hashem is conducting the world "doesn't make any sense" (it seems to oppose its true purpose).

וְלָכֵן כְּתִיב "וַיִּקַּץ כִּישָׁן הוּי" וְכְתִיב "עוֹרָה לְמָה תִישָׁן הוּי", שֵׁינָה גִילוי "אֹר אֵין סוֹף בְּרוּךְ הוּא" בְּחֻכְמָה וְחֻסֵּד, בְּבַחֲיִנַת עֲצֻמוֹתוֹ וּמְהוּתוֹ יִתְבָּרַךְ בְּכַבּוּדוֹ וּבְעֲצֻמוֹ, וַיֵּאָר פְּנָיו פְּנִימִיּוֹת רְצוֹנוֹ כּו'. וְהֵינּוּ עַל יְדֵי הַמְּשַׁכֵּת הַתּוֹרָה וְהַמְּצוּוֹת.

This is why the Jews ask Hashem to take them out of *galus* by asking Him to “wake up”, such as “Hashem awoke like someone awakes from sleep” and “awaken, why do You sleep, Hashem?”

When we ask Hashem to “wake up”, we are asking for a revelation of the *ohr ein sof* (G-dliness) in the *sefiros* (the expressions of G-dly energy which He uses to interact with creation) in a way that expresses His **ultimate Essence** (and not merely His “sleeping” state). This causes His ultimate desire (the true purpose for creation) to be revealed within the world, eliminating the state of *galus*.

[Specifically, the *ma'amar* mentions the *sefiros* of *chochmah* and *chesed*, which are the main intellectual and emotional *sefiros* from which all others are derived.]

Since the revelation of Hashem’s ultimate desire is accomplished by drawing down G-dliness into the world through the performance of Torah and mitzvos, we specifically ask Hashem to look at us from ***shomayim*** (heaven):

וְזֶהוּ “הִבֵּט מִשָּׁמַיִם וַרְאֵה” וְ“הִשְׁקִיפָה מִמַּעוֹן קְדֻשָּׁךְ מִן הַשָּׁמַיִם” – “שָׁם מֵיָמֶיךָ”², שֶׁהוּא בְּחִינַת הַתּוֹרָה שֶׁנִּמְשָׁלָה לְמֵיִם [שֶׁנֶּאֱמָר “הוּי כָּל צָמֵא לָכוּ לְמֵיִם כּוֹ שִׁזָּה קָאִי עַל בְּחִינַת הַתּוֹרָה כּוֹ”⁸

We ask Hashem to “gaze from ***shomayim*** and see” and “gaze from Your holy abode, from ***shomayim***” because the word “*shomayim*” is a contraction of the words “*shom*” (there) and “*mayim*” (water). The word “*mayim*” refers to Torah (as it says, “Ho! Anyone who is thirsty [for connection to Hashem], go to water”, which refers to the Torah.)

וְאֵי וּבִרְךְ אֶת עַמְךָ יִשְׂרָאֵל” – כִּי עַל יְדֵי בְּחִינָה זֹה, נִהְיָה אֲנַחְנוּ עִם בְּנֵי יִשְׂרָאֵל, נִתְרָאִים לְפָנָיו לְדַבֵּר חֲשׂוֹב. שֶׁכָּל עֵיקַר הַהִשְׁגָּה וְהַגְּלוּי הוּא עַל יְדֵי הַתּוֹרָה, וְהַתּוֹרָה הִיא אֲצִלְנוּ בְּהַתְּגַלּוּת.

When Hashem “looks at us” (considers our significance) from the perspective of **Torah**, then He will “Bless His nation Yisroel” (reveal His

true desire within creation). This is because any revelation of G-dliness is only accomplished through Torah, and the Torah is revealed within (the actions of) the Jewish people.

Understanding the significance of the term "*shomayim*" also gives us insight into the following *pasuk* describing the prophecy of *Yechezkel*:

Now it came to pass in the thirtieth year וַיְהִי בְּשָׁלְשִׁים שָׁנָה
 in the fourth [month] on the fifth day of בְּרַבִּיעִי בַחֲמִשָּׁה לַחֹדֶשׁ
 the month, as I was in the midst of the וְאָנֹכִי בְּתוֹךְ־הַגּוֹלָה עַל־נְהַר
 exile by the river Chebar-the heavens כְּבָר וּנְפֹתְחוּ הַשָּׁמַיִם
 opened up, and I saw visions (*maros*) of וַאֲרָאָה מְרָאוֹת אֱלֹהִים:
Elokim.

וְזֶהוּ שְׂאֵמֶר הַכְּתוּב "נִפְתְּחוּ הַשָּׁמַיִם וַאֲרָאָה מְרָאוֹת אֱלֹקִים", בְּחִינַת "אֲסַפְקֶלְרִיא הַמְאִירָה" – שְׁעַל יְדֵי בְּחִינַת "שָׁמַיִם" מִתְרָאָה לְפָנָיו כְּבִיכּוֹל, כְּאֵלוּ עַל דֶּרֶךְ מְשָׁל, רוֹאֶה בְּמִרְאָה הַמְאִירָה שֶׁהוּא מְכַלִּי זְכוּכִית. שְׁעַל יְדֵי הַמְרָאָה, נִרְאֶה הַדְּבָר שְׂרוּאִין בָּהּ, לְדַבֵּר גְּדוֹל יוֹתֵר וּמְשׁוּבַח יוֹתֵר מִמָּה שְׂרוּאִין אוֹתוֹ כִּף בְּלִי מִרְאָה.

On a literal level, this *pasuk* describes *Yechezkel's* experience of prophecy. However, on a deeper level, it refers to **Hashem's** perspective on the Jewish people.

The word "*maros*" (visions) can also refer to a pane of glass, referring here to a "*aspaklaria ha'meira*" (a magnifying glass). When a person looks at an object through a magnifying glass, he sees the object as much "greater" and "better" than he would without it.

כִּף עַל יְדֵי הַבִּטָּה וְהַשְּׁקֵפָה בְּבְחִינַת הַתּוֹרָה, שֶׁם נִרְאִים לְפָנָיו יִתְבָּרַךְ יִשְׂרָאֵל, שֶׁהֵם מְקִיְיָמִים הַתּוֹרָה, בְּבְחִינַת שִׁבַח וּגְדוּלָה.

Similarly, when Hashem "looks" at the Jewish people through the "magnifying glass" of Torah (referred to in the *pasuk* as "*shomayim*"),

He sees them in a way of "greatness" and "praise" (as they are the ones who **fulfill** the Torah).

We are now able to understand the significance of the *pasuk* which is "written" in "Hashem's *tefillin*":

וְזֶהוּ "וּמִי כְעַמְּךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ" – פִּירוּשׁ, שֶׁהֵם מְמַשְׁיכִים
בְּחִינַת "אֶחָד" בְּאֶרֶץ, לְהִיּוֹת שׁוֹרֵה וּמְתַגַּלָּה בְּחִינַת הוּי' "אֶחָד"
שִׁיְהִיָּה שׁוֹרֵה בְּאֶרֶץ הַתְּחִתּוֹנָה.

The meaning of "And who is like Your nation Yisroel, one nation in the land" is that the Jews are the nation who brings the revelation of "One" (the unity of Hashem with creation that is revealed when **His** will is fulfilled) into "the land" (the lowest level of creation).

Chapter Two

The *ma'amar* now explains in greater detail how the fact that Hashem is incomparably greater ("higher") than creation is specifically connected to Torah:

וּבִיאֹר הָעֲנִין מְעַלְת הַתּוֹרָה, יוֹבֵן מִמָּאֲמַר רַז"ל⁹ "אֲלֵפִים שָׁנָה קִדְמָה תּוֹרָה לְעוֹלָם" – פִּירוּשׁ "קִדְמָה", אֵין פִּירוּשׁוֹ בְּזִמְנוֹ, שְׁהָרִי הַזִּמְנוֹ וּמְקוֹם שְׁנִיָּהֶם מְחוּדָשִׁים. וְקוֹדֵם שֶׁנִּבְרָא הָעוֹלָם לֹא הָיָה גַם כֵּן בְּחִינַת הַזִּמְנוֹ. אֲלָא שְׁעֲנִין הַקִּדְמָה, הִיא קִדְמַת הַמְּעַלָּה.

The Midrash states that "the Torah preceded the world by 2,000 years". Clearly, this can't be taken literally, as the concept of time (and space) is also a creation, so it's impossible to say that the Torah preceded the world by any measure of time if time didn't exist yet.

Rather, "preceded" means that the Torah is "2,000 levels" **higher** than the world. More specifically, the G-dly energy in Torah is "2,000 levels higher" than the G-dly energy which is the **source** of creation.

In order to understand what this means, the *ma'amar* first explains the level of G-dliness which is the source of creation:

לְהִיּוֹת שׁוֹרֵשׁ וּמְקוֹר הָעוֹלָמוֹת, הוּא מְבַחֲנֵת מְדוּת, כְּמוֹ שֶׁכָּתוּב "שֵׁשֶׁת יָמִים עָשָׂה" וְלֹא כְּתִיב "בְּשֵׁשֶׁת¹⁰" אֲלָא כִּי שֵׁשֶׁת יָמִים אֵלוֹ, הֵם שֵׁשֶׁת מְדוּת עֲלִיוֹנוֹת נִשְׁפְּלוּ בְּבַחֲנֵת עֲשִׂיהָ.

As explained above, the ten *sefiros* are expressions of G-dliness which Hashem uses to "interact" with the world. In general, the *sefiros* can be divided into two categories which mirror the two general categories of abilities that a person has within his own soul:

1. The *mochin* (the "intellectual" *sefiros*). Within a person, this represents a person's ability to generate and analyze an intellectual concept.

2. The *midos* (the "emotional" *sefiros*). Within a person, these *midos* represent all the emotions that a person can experience.

The spiritual source for creation is the level of the six *midos*. The Zohar explains that this is why it says, "six days Hashem made [the heaven and the earth]" and not "in six days...". This hints to the fact that Hashem made the heaven and the earth **with** the "six days", representing the six *midos* which were "lowered down (concealed) until they reached the level of *Asiyah* (the physical creation)."

וְזֶהוּ שֶׁרְאֵתָהּ שֶׁעֲשָׂה מְאֻמְרוֹת" הוּא "בְּרֵאשִׁית, בְּרֵאשִׁית" 11, פִּירוּשׁ "בְּרֵאשִׁית", עַל דְּרָךְ מֵה שְׁפָתוֹב "עוֹלָם חֶסֶד יְבֻנָּה", שֵׁישׁ בְּזֶה ב' פִּירוּשִׁים: הָא' בְּכַדִּי שֶׁיִּתְהוּ עוֹלָמוֹת, זֶהוּ עַל יְדֵי מִדַּת הַחֶסֶד שֶׁהוּא "אֲזִיל עִם כּוֹלָהוּ יוֹמִין" 12. הַב' שֶׁצָּרִיכִים לְכַנּוֹת אֶת מִדַּת הַחֶסֶד. וְעַל דְּרָךְ זֶה הוּא "בְּרֵאשִׁית, בְּרֵאשִׁית", שֶׁהוּא בְּגִן הַמִּדּוֹת, בְּכַדִּי שֶׁיִּהְיֶה מְקוֹר לְעוֹלָמוֹת 13 בִּי"ע.

The Gemara explains that "*bereshis*" ("in the beginning..."), the first *pasuk* in the Torah, is considered one of the "ten sayings" with which the world was created (even though it doesn't say "And Hashem said..."). Based on what we explained above, we can now understand why "*bereshis*" is the **first** of the ten sayings.

The Zohar explains that the word "*bereshis*" is a contraction of the words "*bara*" (created) and "*shis*" (six). This parallels the concept reflected in the phrase, "the world is built through *chessed* (kindness)", which can be explained in two ways:

- The first way of explaining this phrase is that the world is created **through** the attribute of *chessed* (the first of the "emotional" *sefiros* which "goes with all the days [*midos*]" – it includes all of them and is therefore found within all of them).
 - Applied to the concept of "*bara shis*", this would imply that the world is created **through** the six *midos*.

- Alternatively, it could also be understood to mean that in order to create the world, *chesed* needed to be "**built**" (brought into existence).
 - Applied to the concept of "*bara shis*", this would imply that, in order to bring creation into existence, first Hashem had to "create six [*midos*]" within the world of *Atzilus* to serve as a spiritual source for the lower worlds of *Briyah*, *Yetzirah* and *Asiyah*.

אָבֵל הַתּוֹרָה קִדְמָה לְעוֹלָם, לְהִיּוֹת "אוֹרֵייתָא מְחַכְמָה נִפְקֵת"¹⁴.
שֶׁעֲנִין בְּחִינַת הַמוֹחִין אֵינָם שְׂיִיכִים לְעוֹלָמוֹת כָּלֵל.

In contrast, the Torah is **higher** than the [spiritual source of the] world, as "the Torah is expressed from [the level of] *chochmah*", which is incomparably **higher** than the *midos* and completely **beyond** creation.

וְגַם, כְּשֶׁלֹּא יֵשׁ לְמִי לְהַשְׁפִּיעַ דְּבַר שָׂכָל, הָרִי הוּא יָכוֹל לֵישֵׁב
וּלְהַשְׂכִּיל הַשְּׂכָלוֹת.

We can understand how the *mochin* (the intellectual *sefiros*) are incomparably higher than creation (as well as the spiritual source of creation, the *midos*) by comparing them to the intellectual capability of a person:

Just like Hashem has ten *sefiros* that He uses to interact with the world, a person has ten soul-abilities that he uses to interact with the world around him.

A person's intellect isn't used to interact with the outside world. Rather, a person can sit and contemplate an idea even if there isn't anyone around for him to teach it to. We see from here that a person's intellect is completely "beyond" the world around him.

מה שאין כן בבחינת המדות, על דרך משל מדת החסד, כשלא יש למי להשפיע טוב וחסד, הרי בטל כל המדה וכלא היה כלל.

In contrast, a person's *midos* are dependent on "others" in order to function. For example, the *midah* of *chessed* (kindness) is completely idle – as if it doesn't even exist – if there isn't someone around to be kind to.

וכמו שמוצינו באברהם, דכתיב ביה "והוא יושב פתח האהל כחום היום" – שענין מה שישב על הפתח, הוא שחפש אחר עוברים ושבבים בכדי שיהיה לו למי להשפיע החסד, כי בלתי המקבל מתאבד כל פעולת המשפיע כו'.

We find an example of this with Avraham Avinu (who represents the *midah* of *chessed*): While he was recovering from his *bris milah* at the age of 99, Hashem made the sun shine intensely to prevent any travelers from "bothering" Avraham.

Since his entire being was dedicated to *chessed*, he was "unable to function" without someone to do *chessed* to. Therefore, he sat at the entrance to his tent searching for travelers to care for ("recipients of *chessed*"). This shows the extent of the connection of the *midos* to "others"; without the "recipients of *chessed*", the "giver of *chessed*" is unable to function.

ועל דרך זה יובן למעלה, דכתיב¹⁵ "זכור רחמיך וחסדיך כי מעולם המה" – שבחינת הרחמים והחסדים זהו שייכים לעולמות.

Similarly, regarding Hashem it says, "Remember Your mercies and your kindnesses, because they are *me'olam* (forever)." Alternatively, the word "*me'olam*" can be translated as "from (or related to) the world", indicating that Hashem's *midos* (His "mercies and kindnesses") are connected to creation.

וְכַנֵּ"ל בְּעִנְיָן "כִּי אִמְרַתִּי עוֹלָם חֶסֶד יִבְנֶה", וְכַדְפִּירֶשְׁנוּ, שְׂצָרִיכִים לְבִנוֹת מֵדַת הַחֶסֶד. כִּי בְּלֹא הַתְּהוּוֹת¹⁶ אֵינָם צָרִיכִים לְמֵדַת הַחֶסֶד, כִּי עַל מִי יִתְחַסֵּד.

This connection between the *midos* and creation is implied by the concept explained above regarding the (second) explanation of the phrase, "the world is built through *chessed*". This explanation implied that the *midos* only needed to be "built" (brought into existence) **in order to** create the world, as before creation existed there "wasn't anyone [any creation] for Hashem to do *chessed* to".

This concept also gives us insight into a statement in Eitz Chaim:

וְזֶהוּ שְׂמַתְחִיל הָעֵץ חַיִּים "כְּשֶׁעָלָה בְּרִצּוֹנוֹ הַפְּשׁוּט לְהִיטִיב לְבְרוּאֵיו" – שְׂזָהוּ מֵצַד טֵבַע הַטּוֹב לְהִיטִיב, שֶׁהוּא בְּחִינַת הַשְּׂפָעַת הַחֶסֶד שְׂנִמְשָׁךְ מִבְּחִינַת "כִּי חָפֵץ חֶסֶד" שֶׁהוּא בְּחִינַת הַחֶסֶד שְׂבַחֲפֵץ הוִי'.

When discussing the reason **why** Hashem created the world, the Eitz Chaim opens, "When it arose in Hashem's will to do good to His creation..." Even though there wasn't anyone "else" (creation) to whom Hashem could "do good", Hashem **desired** to "do good" because "it is the nature of the One who is good to do good". This refers to the source of the *midah* of *chessed* within His ultimate will (*ratzon*), "Hashem **desires** *chessed*".

We see from here that, even at the highest levels (in Hashem's ultimate will), the source of creation is only from the level of *midos*.

אֲבָל מִבְּחִינַת הַמּוֹחִין לֹא נִמְשָׁךְ בְּבְרִיאַת הָעוֹלָם.

In contrast, however, the level of *mochin* (which is the source of Torah) is **not** drawn down in the process of creation. (Rather, it is incomparably **higher** than creation, as explained above in the analogy

of someone who can sit and think even if he doesn't have anyone to teach.)

The *ma'amar* addresses two apparent contradictions to the statement that the level of *mochin* is completely beyond creation:

והגם כי אמרו רז"ל¹⁷ "בעטרה דברים ברא הקב"ה עולמו בחכמה ובתבונה ובדעת". ובספר יצירה "בשלשה ספרים כו' בספר וסופר וסיפור", שנתבאר בדבור המתחיל "ושאבתם¹⁸" שסופר [בוא"ו]¹⁹ הוא בחינת חכמה, כמו הסופר שכותב את הספר [בלא וא"ו שנקרא]²⁰ בינה.²¹

The Gemara says, "Hashem created the world with ten things: with *chochmah*, and with *binah*, and with *da'as* (the intellectual *sefiros*), etc.", which seems to clearly state that the *mochin* **are** involved with creation.

Furthermore, in Sefer Yetzira it says, "[Hashem created His world] with three 'aspects'...: with a *sefer* (a book) a *sofer* (an author) and a *sippur* (a story)." In the *ma'amar* entitled "*U'shavtem*" it explains that the word *sofer* (with a *vov*) refers to *chochmah*, like a *sofer* who writes a *sefer* (without a *vov*), referring to *binah* (as *binah* is the analysis and development of a concept which originated in *chochmah*). This also clearly seems to imply that the world **was** created through the *mochin*!

How can we resolve these contradictions?

מכל מקום, מה שנמשך במדות, הוא רק בחינת "מוחין שבמדות". אבל לא בחינת "מוחין בעצם".

These examples don't refer to the *mochin* as they exist purely within the world of "intellect". Rather, they refer to the lower level of *mochin* called the "intellect within the emotions". This is the "result" of intellect (a conclusion) which then influences and directs the emotions on a lower level.

אָבֶל "אוֹרֵייתָא מִחֻכְמָה נִפְקֵת". לָכֵן "אַלְפִים שָׁנָה קִדְמָה תוֹרָה לְעוֹלָם".

In contrast to this lower level of "intellect within the emotions", the Torah comes from the **true** "*mochin*". This is why it says that "the Torah is expressed from [the level of] *chochmah*", and "the Torah preceded the world by 2,000 years", as it is **incomparably** higher than the G-dliness which is connected to creation (*midos*).

[וְזֶהוּ עִנְיָן "אַאֲלֶפֶךָ חֻכְמָה" "אַאֲלֶפֶךָ בִּינָה", שֶׁהֵם בְּחִינַת "מוֹחִין", הֵם "קִדְמוֹ לְעוֹלָם" שֶׁהוּא בְּחִינַת מִדּוֹת כּו' וְזֶהוּ אֲלֶפֶים כּו', אֲלֶפֶים הוּא לְשׁוֹן אֲאֲלֶפֶךָ כּו'^[22]].

[The reason why it says that the Torah preceded the world by **2,000** years is because the word "*alpayim*" (2,000) is related to the word "*a'alefcha*" (I shall teach you). The connection to *mochin* is hinted to in the phrase, "*A'alefcha chochmah, a'alefcha binah*," implying that Torah is related to the *mochin* of *chochmah* and *binah* and therefore completely beyond creation. The **two** "thousands" (*alefs*) are the "*a'alefcha*" of *chochmah* and *binah*.]

We now understand that when the Jews learn Torah, this connects them to Hashem on a level that is **higher than** creation – the level of *mochin* which is **higher** than *midos* (which are the source of creation). Even though all of creation is completely insignificant before Hashem, the Jews can **become** "significant" by uniting themselves with Him (beyond creation) through the Torah.

Chapter Three

We are now able to understand the deeper meaning of the Midrash from the beginning of the *ma'amar*:

וְזֶהוּ שֶׁאָמַר ר' אֱלִיעֶזֶר "אָמְרוּ יִשְׂרָאֵל לְפָנַי הַקֶּבֶ"ה רוֹצִים אָנוּ לִיְגַע בַּתּוֹרָה", לְהִיּוֹת כִּי עַל יְדֵי לִמּוּד הַתּוֹרָה יִמְשִׁיכוּ בְּחִינַת מוֹחִין בְּמִדּוֹת, שֶׁזֶהוּ מַעֲלָה גְדוֹלָה וְנִפְלְאוֹה כו', "אֲבָל אֵין לָנוּ פְּנָאִי".

When the Jews say, "Master of the world, we want to learn Torah with all our energy", they mean (on a deeper level) that they want to bring the Torah, which is the level of *mochin* which is **beyond** creation, **into** creation (by learning Torah with their own limited intellect), which is a tremendous achievement.

However, they "don't have enough free time [because they are so busy earning a *parnossa*]."

"אָמַר לָהֶם הַקֶּבֶ"ה, קִיִּימוּ מִצְוֹת תְּפִילִין וּמַעֲלָה אָנִי עֲלֵיכֶם כָּאֵלוֹ אַתֶּם יְגִיעִים בַּתּוֹרָה יוֹמָם וְלַיְלָה" – וְהֵינּוּ, כִּי עַל יְדֵי מִצְוֹת תְּפִילִין, מִמְשִׁיכִים לְהִיּוֹת הַקֶּבֶ"ה מִנִּיחַ תְּפִילִין כִּנ"ל.

Hashem then replied to them, "Fulfill the mitzvah of *tefillin*, and I will consider it as if you had learned Torah with all your energy all day and all night."

As explained earlier, when the Jews put on *tefillin*, this causes Hashem to "put on *tefillin*" as well. As the *ma'amar* will soon explain, Hashem "putting on *tefillin*" **also** represents the drawing down of *mochin* into *midos*.

We see the connection between learning Torah and putting on *tefillin* through the specific choice of words used by the Midrash:

שְפִירוֹשׁ הַקֶּבֶ"ה הוּא זו"נ דְאֶצִּילוֹת שְׁזָ"א הוּא "קְדוֹשׁ" וּמְלֻכוֹת "בְּרוּךְ" ²³. כְּנוֹדַע מֵעֵינַי "יוֹם וּלְיָלָה", וְלָכֵן כְּשֶׁאָמְרוּ ²⁴ "קְדוֹשׁ" יָדַע מִשֶּׁה רַבֵּינוּ עָלָיו הַשְּׁלוֹם בְּהַר שְׁהוּא יוֹם, וּכְשֶׁאָמְרוּ "בְּרוּךְ" יָדַע שֶׁזֶה לְיָלָה.

The Midrash refers to Hashem as "*HaKadosh Boruch Hu*" (the Holy One, blessed be He), a term used to refer to the levels of *ze'ir anpin* (the six *midos*) and *nukvah* (*malchus*) of the world of *Atzilus*. Specifically, the term *kadosh* refers to *ze'ir anpin*, while *boruch* refers to *malchus*.

These two levels correspond to the concepts of "day and night", as seen from the fact that when Moshe Rabbeinu was on Har Sinai and heard the angels say "*kadosh*" he knew that it was day, and when they said "*boruch*" he knew that it was night. (This point will become relevant shortly.)

אָבֵל עֵינַי שֶׁהַקֶּבֶ"ה מִנִּיחַ תְּפִילִין, הוּא בְּחִינַת הַמְּשַׁכֵּת מוֹחִין בְּמִדּוֹת, וְהֵינּוּ בְּחִינַת "מוֹחִין בְּעֵצָם".

However, "*HaKadosh Boruch Hu*" putting on *tefillin* has additional significance, as *tefillin* corresponds to the *mochin* (as explained elsewhere in Chassidus). Therefore, when *HaKadosh Boruch Hu* (the *midos* and *malchus*) puts on *tefillin*, this represents the drawing down of the *mochin* (the **true** aspect of *mochin* which is **beyond** the *midos*) into the *midos*.

This deeper understanding of the spiritual accomplishment of *tefillin* gives us additional insight into another aspect of the mitzvah of *tefillin*:

וְלָכֵן הַקָּטָן שֶׁלֹא הִגִּיעַ לִי"ג שָׁנָה פְּטוֹר מִתְּפִילִין, כִּי אֵינוּ נִקְרָא אִישׁ, וְלֹא יֵשׁ בּוֹ כִּי אִם "קָטְנוֹת הַמוֹחִין". רַק בְּהִיוֹתוֹ ²⁵ בֶּן י"ג שָׁנָה וַיּוֹם אֶחָד שֶׁנִּעְשָׂה אִישׁ, אֵז עַל יְדֵי הַנַּחַת תְּפִילִין מִמְּשִׁךְ לְהִיוֹת הַקֶּבֶ"ה מִנִּיחַ תְּפִילִין.

One unique aspect of the mitzvah of *tefillin* is that, unlike other mitzvos, we don't educate a Jewish boy to do the mitzvah of *tefillin* from

a very young age (unlike *tzitzis*, for example, which are worn from the age of three or younger). On a simple level, the reason for this is because *tefillin* require a level of bodily purity that a child is not capable of reliably maintaining.

However, on a deeper level, a child is not called an "*ish*" (a man) until he is fully 13 years old because the term *ish* reflects a person's ability to have an intellectual capability that is truly independent of his emotions (*mochin d'gadlus*). A child, on the other hand, only has an emotionally influenced intellectual capability (*katnus ha'mochin*).

Since the spiritual aspect of the mitzvah of *tefillin* is the dedication of one's (true) *mochin* to Hashem, and a child is unable to accomplish this, therefore he is exempt from (unable to accomplish) the mitzvah of *tefillin*. When he becomes an adult and gains the capability of true *mochin*, he is then able to affect the spiritual achievement of causing "*HaKadosh Boruch Hu (midos)* to 'put on *tefillin*' (true *mochin*)".

וְנִמְצָא מוֹבֵן שֶׁעֲנִין הַתְּפִילִין שְׁלִמְעֵלָה, הוּא הַמְּשַׁכֵּת "מוֹחֵין בְּעֵצָם". וְנִמְצָא, כִּי זֶה בְּחִינָה אַחַת עִם לִימוּד הַתּוֹרָה. וְלִכֵּן אָמַר "קִיְיָמוּ מִצְוֹת תְּפִילִין וּמַעֲלָה אֲנִי עֲלֵיכֶם כְּאִילוּ אַתֶּם יְגִיעִים בַּתּוֹרָה יוֹם וְלַיְלָה כו'."

After understanding that the spiritual accomplishment of the mitzvah of *tefillin* is that it draws down "true *mochin*", we now see that putting on *tefillin* and learning Torah **do** accomplish the same thing: they both draw down G-dliness which is **beyond** creation (true *mochin*) **into** creation (*midos*)! This is why Hashem responded that the Jews should "fulfill the mitzvah of *tefillin*, and I will consider it as if you had learned Torah with all your energy all day and all night".

[Additionally, learning Torah "all day and all night" refers to the drawing down of Torah (*mochin*) into both "day" (*ze'ir anpin*) and "night" (*malchus*).]

However, there is a difference between the two:

וּפִירוּשׁ "כָּאֵלּוּ": כִּי עַל יְדֵי יַגִּיעַת הַתּוֹרָה הָיָה נִמְשָׁךְ בְּאֵוִיר הָעוֹלָם.
וְלָכֵן אָמַר, הַגַּם כִּי עַל יְדֵי הַתְּפִילִין נִמְשָׁךְ הַ"מוֹחִין" בְּטָרֶשׁ וּמְקוֹר
הַמְהוּוֹה עוֹלְמוֹת,

When suggesting the mitzvah of *tefillin* as a "substitute" for learning Torah day and night, Hashem says, "I will consider it **as if** you had learned Torah... day and night", which implies that putting on *tefillin* does **not** accomplish the same thing as learning Torah.

This is because when a Jew learns Torah, it draws down the *mochin* into the **physical world** [in the Hebrew original, "into the world's atmosphere"], as the concepts that he is learning are understood by his limited mind in the physical world. In contrast, when a Jew puts on *tefillin* he draws down the *mochin* in the **spiritual source** of creation, but not into creation itself.

מִכָּל מְקוֹם, "מִמַּעַלָּה אָנִי עֲלֵיכֶם כְּאֵילוֹ אַתֶּם יַגִּיעִים בַּתּוֹרָה יוֹם
וְלַיְלָה" הוּא בְּחִינַת עוֹלָם שְׁלֵמֵטָה כּו'.

However, Hashem tells the Jews that He will consider it **as if** they learned Torah... **day and night**" (despite the fact that they were busy earning their *parnossa*). Since "day" and "night" are aspects of **time** within the limited creation, we see that Hashem is considering the Jews' putting on *tefillin* as if they had learned Torah "day and night" – in a way that brought the revelation of the *mochin* into the limited creation (which has the limits of "day" and "night").

[However, we must say that there is ultimately a difference between the two, as Hashem is considering it **as if** it were done. Therefore, it must be that learning Torah accomplishes this to an even greater degree than putting on *tefillin*.]

Footnotes from the Original Hebrew

- (1) על הפסוק (א, ב) כי אם בתורת.
- (2) שמות רבה פרשה ל, ט – בשינוי קצת.
- (3) ברכות ו, א. ושם הובא הכתוב (דברי הימים א' יז, כא) "ומי כעמך ישראל". ולכן נראה לי דגם כאן צריך לומר כך ולא קרא דשמואל ב' ז, כג.
- (4) בארוכה ראה תורה אור פרשת מקץ דבור המתחיל "כי עמך מקור" ובשערי אורה שם.
- (5) איוב לה ו-ז. "כשלמדתי המאמר בעל פה היה קשה עלי במקום זה מפני השינוי מלשון הכתוב (ששם הוא: או מה מידך יקח). שאלתי את כ"ק אאמו"ר וענני: דו חזר ווי דאָ שטייט" (משיחת כ"ק מו"ח אדמו"ר שליט"א).
- (6) ראה על דרך זה במאמר פורים תש"ח פרק ו' ואילך. דבור המתחיל "בלילה ההוא" ש"ת (בספר המאמרים).
- (7) חגיגה יב, א.
- (8) תענית ז, א.
- (9) ראה מדרש תהלים צ, ד, בראשית רבה פרשה חב, תנחומא וישב ד ושי"נ. זהר חלק ב' מט, א.
- (10) זהר חלק א' רמז, א. זהר חלק ג' רצח, ב ועוד, וראה גם כן שו"ת הרשב"א חלק א' סימן תכג.
- (11) זהר חלק א' ג, ב, טו, ב. ועוד.
- (12) נתבאר בעץ חיים שער כ"ה דרוש ב', פרי עץ חיים שער חג הסוכות פרק א', שער מאמרי רשב"י פרשיות יתרו תרומה ואמור. לקוטי תורה דבור המתחיל האזינו (השלישי) פרק ו'. ועוד.
- (13) בי"ע – בריאה יצירה עשיה.
- (14) זהר חלק ב' קכא, א. וראה גם כן שם פה, א.
- (15) תהלים כה, ו. ושם כתוב "רחמיך הוי 'וחסדיך", אבל בכמה מקומות בדא"ח הועתק כמו שכתוב כאן.
- (16) נוסח אחר: התהוות עולמות.
- (17) חגיגה יב, א.
- (18) הוא אחד ממאמרי חג הסוכות תרל"ד.
- (19) עיין בכל זה לקוטי הש"ס להאריז"ל לראש השנה טז, ב. תורה אור שמות ד"ה זה שמי. תורת חיים דבור המתחיל "ואלה שמות" (דף יז ואילך) לקוטי תורה דבור המתחיל "ושאבתם (השני).
- (20) הטעם מובן ממה שכתוב במקומות המסומנים בהערות יח, כ.
- (21) כמו כן "חכמת ראשית ומקור ההשתלשלות שמאתו בא האותיות והתהוות חדשות בספר שהוא בינה: כמו עצמיות השכל הוא נושא וסובל את האותיות שנתהו בו שנמשך השכל בהשגה והבנה". (לקוטי תורה שיר השירים ביאור לדבור המתחיל "שימי כחותם", פרק ג' ושם יש עוד פירוש אבל ממה שכתב כאן "כמו הספר שכותב" מוכח דפה מבאר לפי הפירוש הראשון).
- (22) ראה גם כן לקוטי תורה שיר השירים בתחלתו. והחרים-תרל"א פרשת תזריע ומצורע.
- (23) ראה לקוטי תורה שיר השירים דבור המתחיל ששים המה (השני).
- (24) ילקוט שמעוני תשא רמז תו. מדרש תהילים יט, ג. וראה גם כן פירוש הצמח צדק על תהילים (נדפס בשם יהל אור) שם סעיף ה.
- (25) "בהיותו" – כמוגה ב"תורת שמואל" תרל"ד-נו.

ב"ה

לזכות

הבחור הת' חיים הלל בן גיטל שי'

על הכנסו לגיל מצות

יהי רצון מהשי"ת שיהי' חי"ל כפשוטו וכמשמעו



ולזכות

אחיו ואחותיו שי'

מנחם מנדל בן גיטל

גאלדא רחל בת גיטל

חנה מאריאשא בת גיטל

דבורה לאה בת גיטל

משה בן גיטל

דובער בן גיטל



נדפס ע"י הוריו

שמחה בן שרה

גיטל בת סימא

שיחיו קנטר

