

**From the Sichos (talks) of Shabbos Parshas Yisro, 20th of  
Sh'vat 5752**

- Translated from Yiddish -

1. The Ten Commandments are written in the Torah twice – the first time in our Parshah [Torah portion], the Parshah of Yisro<sup>1</sup> and the second time in the book of Mishneh Torah [Deuteronomy] in the Parshah of Va'eschanan<sup>2</sup>.

Now, we must understand the content of the two times [it is written in the Torah]: since the Ten Commandments are the essence and foundation of the whole Torah; and include the whole entire Torah<sup>3</sup>, we must say that the two times – the 'First [mention of the Ten] Commandments'<sup>4</sup> in the Parshah of Yisro and the 'Last [mention of the Ten] Commandments'<sup>5</sup> in the

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1) 20, 1 ff.

2) 5, 6 ff.

3) "All the 613 Commandments are included in the Ten Commandments. Indeed, Rabeinu Sadyah explained in his Azharos which he composed for each and every [one of the Ten] Commandments, as to which commandments extend from it." (Rashi's comm. Mishpatim 24, 12). Additionally, the 620 letters which are in the [wording of the] Ten Commandments, correspond to the 613 Commandments and Seven Rabbinical Commandments (see Torah Shleimah vol. 16, appendix sect. 1 (pg. 210 ff), *ref. a.l.*). Moreover, in [Talmud] Yerushalmi, Sh'kalim 6:1 – "between each and every [one of the Ten] Commandments, the details and [even the] letters of the Torah [were written]." See also Tanya beg. Chapter 53: the Ten Commandments are the "All-embracing principles of the whole Torah."

4) Terminology of our Sages – Bava Kamma, end Chapter 5 (54b. 55a). And more. In several comm. the terminology is: "First Commandments, Second Commandments" (Kli Yakar *a.l.* our Parshah, 20, 8. And more).

5) This means the last ones as they are written in the Torah, for "the Last Ones and First Ones are one [and the same] thing" (Tos. *s.v.* B'hemticha

Parshah of Va'eschanan – express two aspects in the Torah in general.

Especially that there are a number of differences between the 'First [utterance of the] Commandments' (in the Parshah of Yisro) and the 'Last [utterance of the] Commandments' (in the Parshah of Va'eschanan), as explained in the expositions of our Sages<sup>6</sup> and by the commentaries<sup>7</sup>. Additionally, it makes sense to say that the particular differences of the two times are an outcome of the general difference between them, as we will explain.

2. A general and essential difference between the 'First [utterance of the] Commandments' and the 'Last [utterance of the] Commandments' – also in the simple sense – is that the 'First [utterance of the] Commandments' (in the Parshah of Yisro) are as the *Holy One, Blessed Be He, Himself* says them<sup>8</sup>

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– Bava Kamma 54b). And see the comm. [cited] in note 7. In addition, there are those who explain, that “the Last Ones” were written on the last Tablets (see *infra* note 10).

6) Bava Kamma *ibid.* And more.

7) Rabeinu Ibn Ezra (our Parshah 20, 1. Va'eschanon 5, 12), Kli Yakar (our Parshah *ibid.*) and more. The comm. on Rashi's comm. on our Parshah and Va'eschanon *ibid.* And more. And see Torah Shleimah vol. 16, appendix sect. 12(pg. 238 *ff.*). *Ref. a.l.*

8) And The Holy One Blessed Be He said all the Ten Commandments in one utterance (Rashi's comm. on our Parshah 20, 1), and even when “He again uttered every single Commandment separately” (*ibid.*), and the Jewish people “only heard from The Mighty One [the first two Commandments:] ‘I am [the L-rd]...’ and ‘you shall not have [another G-d]...’”, whereas the remaining Commandments “Moshe spoke and announced ... [them] to the Jewish people” (Rashi's comm. *ibid.* 19, 19), yet it is an explicatory of the utterance they heard from The Holy One, Blessed Be He (by the first utterance), and especially according to the explanation that by the repetition of the Commandments, The Holy One, Blessed Be He repeated by Himself

(at the 'giving of the Torah') – "And G-d spoke all these words saying"<sup>9</sup> [whereas], the 'Last [utterance of the] Commandments' are a part of the words of Moshe<sup>10</sup>, as Moshe repeated them<sup>11</sup> (in the fortieth year [of their travels in the desert<sup>(11)</sup>]) in

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and explained (for them) every single Commandment (see Likutei Sichos vol. 11 pg. 160 in the notes, *ref. a.l.*).

9) Our Parshah 20, 1.

10) Meaning to say: even though the Last Commandments are also the word of Hashem (as it is written after the completion of the Ten Commandments in Va'eschanan (5, 19): "these words Hashem spoke to all your congregation"), and were said via the Holy One, Blessed Be He, Himself (as our sages say (Rosh Hashanah 27a, Shvu'os 20b) "Remember [the Shabbos', mentioned in the first Tablets] and 'Guard [the Shabbos', mentioned in the first Tablets] were said in *one* utterance, which no mouth can speak nor an ear could hear," for it is only by the power of the Holy One, Blessed Be He. And see Mechilta of the Rashb"i on our Parshah *ibid* (and see Torah Shleimah *ibid* let. Tes) that the Holy One, Blessed Be He, said the 'Last Commandments' together with the 'First Commandments in one utterance (or He spoke two times – see Mishnas R"i Chapter 11. And see Torah Shleimah *ibid*)) nevertheless, in the Book of Mishneh Torah everything, including the 'Last Commandments' (which were said by the Holy One, Blessed Be He), are a part of the words of *Moshe*, and not an actual utterance "from the mouth of The Mighty One" (as [in the case of] the 'Last Commandments').

And to note, that also according to the explanation, that the 'First Commandments' were on the first Tablets and the 'Last Commandments' on the last Tablets [which were likewise received from Hashem Himself] (Lekach Tov, Tisa 34 ,1. Va'eschanan 5, 12. And so it seems from Bava Kamma 55a. And see Pnei Yeehshua *a.l.* Panim Yafos, Tisa 34 ,1. Torah Shleimah, Tisa *ibid* let. Cha"l. And in appendix sect. 4 Chapter 6 (pg. 161) — still, the difference between them is that the first Tablets are "the work of G-d" and "the writing of G-d" (Tisa 32, 16), and the last Tablets were the work of *Moshe* (see Tisa 34 ,1. Eikev 10, 1).

11) See Rashi Sanhedrin, 56b *s.v.* Ka'asher Tzivcha: Moshe did not teach them Mishneh Torah on his own etc. rather exactly as he received it, he would go back and tell it to them. Moreover, all that was said in the 'Last

the book of Mishneh Torah<sup>12</sup> ("These<sup>13</sup> are the words which *Moshe* spoke").<sup>14</sup>

In addition, since the two [sets] of Commandments are a part of the eternal Torah<sup>15</sup>, and [the word] "Torah" [comes] from the term "Hora'ah" (instruction),<sup>16</sup> – it is understood that the two forms of the uttering of the Ten Commandments (the word of

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Commandments' were written on the Tablets and so he heard by Sinai (and see also Tos. *s.v.* Ka'asher Tzivcha – Shabbos 87b). And see the comm. of the Ramba"n (our Parshah 20, 8. Va'eschanon 5, 11-12), and similarly in the comm. of the Gur Aryeh (Yisro and Va'eschanon *ibid*), and see also the comm. of the R'ei"m *ibid* – that by the 'Last Commandments' Moshe repeated the 'First Commandments' (that the Jewish people heard from the Holy One, Blessed Be He Himself), and added explanation to them [as he heard from Hashem] ("for certainly Mishneh Torah is coming to add [something]" – Gur Aryeh *ibid*), e.g. "guard the day of Shabbos" (instead of "remember" which was said by the 'First Commandments'), which indeed "'Remember' and 'Guard' [the Shabbos] were said in one utterance" (as in the previous note. Brought in Rash"i's comm. on our Parshah 20, 1. And Va'eschanon *ibid*).

[11] [*After the exodus from Egypt.*]

12) And based on this many of the differences between the 'First Commandments' and the 'Last Commandments' are understood (see Pnei Yehoshuah *ibid*), e.g.: the variation of "guard" in comparison to "remember" (see the references in the previous note. Sha"ch on the Torah, our Parshah, 20, 8). [Another ex. is:] the addition of: "as you were commanded" (by the Commandment of Shabbos and the Commandment of 'honor your father and mother'). And more.

13) The beg. of Parshas Devarim.

14) For Mishneh Torah, Moshe said from his own mouth (together with it being [said] with Ruach Hakodesh [Hashem put the words into his mouth]) – Megillah 31b (and in Tos.). Zohar vol. 3 261a. And more. And see Likutei Sichos vol. 19 pg. 9 *ff. Ref. a. l.* Whereas the first four books are "from the mouth of the Mighty One" (Megillah *ibid*).

15) Tanya beg. Chapter 17. *E.p.*

16) See Rada"k on Tehillim 19, 8. And more. And see Zohar vol. 3 53b.

Hashem Himself, and the word of Hashem as it was given over via Moshe) are found in all the matters of the Torah, and in the Service of a Jew, in his study of the Torah and fulfillment of the Commandments in general, throughout all times.

Especially according to the words of our sages that Torah study must be in manner "that every day it [the Torah] must be new in your eyes"<sup>17</sup>, exactly as it was at the first time (which therefore we say in the blessing of the Torah "who gives the Torah" – in present tense<sup>18</sup>), to the extent that "just as then [we received it] with fear, awe, trembling and shaking, so too presently [it must be studied] with fear, awe, trembling and shaking"<sup>19</sup> – it is understood, that these two forms of the utterance of the Ten Commandments, must be in the daily Service of man.

Now, we must understand: what is added with the 'Last [utterance of the] Commandments' that Moshe said, over the 'First [utterance of the] Commandments' that the Jewish people heard from the Holy One, Blessed Be He, Himself?!

3. We may say the explanation of this is:

The Torah has in general, two levels:

(1) Torah in essence is a "stored away treasure"<sup>20</sup> which is in *Your* treasury... before the world was created"<sup>21</sup>, being that it is

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17) See Rashi on our Parshah, 19,1. Eikev 11, 13. Savo 26, 16.

18) Shelo"h 25a. Likutei Torah, Tazria 23a. Ma'amarei Admu"r Ha'emtza'ea Sh'mos vol. 1 pg. 175. *ref. a.l.*

19) Berachos 22a.

20) Shabbos 88b.

21) And on the contrary: the whole world was created by means of the Torah (see Bereishis Rabbah at the beg. Zohar vol. 2 beg. 161b) and for the Torah (Rashi's comm., beg. Parshas Bereishis. *E.p.*).

the wisdom and will of the Holy One, Blessed Be He,<sup>22</sup> to the extent that the Torah is one with His Essence, Blessed Be He – "the Torah and the Holy One, Blessed Be He, are completely one."<sup>23</sup>

(2) Afterwards the Torah "traveled and descended through the hidden levels [of Hashem's revelations]; level after level, through the 'gradational descent' of the [spiritual] worlds until it vested [itself] in the physical objects and matters of this world etc."<sup>24</sup>. Then, at the 'giving of the Torah', the Torah was given to the Jewish people below, specifically on the earth (to the extent that the Torah "is not in heaven"<sup>25</sup>). [Meaning], that the Jewish people – souls in bodies – must study Torah and give decisions [in] questions [of Jewish law] based on their intellect and their own understanding ([namely] in the [confines of the] intellect of this world, below). [In addition, they are] to use the Torah and the Commandments, to transform the physical world and make it into a dwelling for Him, Blessed Be He, in the lowest realms.<sup>26</sup>

4. From these two levels in Torah, come about as well, two aspects that must be in the Torah study of a Jew:

(1) The knowledge and recognition that the Torah is His wisdom and will, Blessed Be He, which transcends all matters of

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22) See Tanya Chapter 4-5.

23) Tanya Chapter 4 and beg. Chapter 23 in name of the Zohar. And see the [sources] cited in Ma'amarei Admu"r Ha'emtz'a Vayikra vol. 1 pg. 285. and see Zohar vol. 1 24a. Zohar vol. 2 60a. Tikunei Zohar, Tikkun 6 (21b). Tikkun 22 (64a). Likutei Torah, Nitzavim 46b. And more.

24) Tanya Chapter 4 (8b).

25) Nitzavim 30, 12. Bava Metzia 59b.

26) See Tanchumah Naso 16. *ibid* Bechukosai 3. Bamidbar Rabbah Chapter 13, 6. Tanya beg. Chapter 36.

the world, including human intellect – brings out the feeling of *self-nullification* of the person who studies [the Torah], to the Holy One, Blessed Be He. Indeed, before the [Torah] study, [it is incumbent] upon him to recite "the blessing of the Torah"<sup>27</sup> ("Blessed are you Hashem... and gave us His Torah"), "although he doesn't even understand, the meaning of the words" (with regard to the Written Torah).<sup>28</sup>

Furthermore: his self-nullification must be to such an extent, that he doesn't feel himself as an existence for himself, rather [his whole existence is] in order to express the word of Hashem, which the Torah consists of – as it says<sup>29</sup> "my tongue shall reiterate Your words: "[meaning] that the Torah is Your words, only that my tongue shall reiterate [them], as one repeats after another, what the other one said."<sup>30</sup> This means, that in addition to the phenomenon, that "everyone who reads and learns, the Holy One Blessed Be He reads and learns opposite him"<sup>31</sup> (that his reading and learning of Torah causes, so-to-say, the reading and learning of the Holy One Blessed Be He), behold, moreover: the utterance of the person is the utterance of the Holy One, Blessed Be He, in a manner of "the L-rd shall open my lips and my mouth shall utter Your praise,"<sup>32</sup> "My words which I have

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27) See Ba"ch, Orach Chayim sect. 47.

28) Laws of Torah Study by the Alter Rebbe, end Chapter 2. *ref. a.l.*

29) Tehllim 119, 172.

30) Torah Ohr, our Parshah, 67b.

31) See Tanah D'vei Eliyahu Rabbah Chapter 18. Yalkut Shimoni Eicha, Remez 834.

32) Tehllim 51, 17.

placed in your mouth,"<sup>33</sup> similar to [the phenomenon] of 'the Divine Presence speaks from his throat'<sup>34</sup>!

For this reason the sages say: "just as then [we received the Torah] with awe, fear, trembling and shaking so too presently [it must be studied] with fear, awe, trembling and shaking" ("for seemingly the comparison of 'just as then... so too presently...' is not understood, in view of the fact that at the 'Event at Mt. Sinai' [it is written] "and all the nation beheld the voices"<sup>35</sup> and "face to face Hashem spoke"<sup>36</sup> which is not how it is when one studies Torah on his own"<sup>30</sup>) – since "also the Torah study of every person and in every time, is literally the word of Hashem which was said to Moshe at Mt. Sinai ("And *G-d* spoke all of these words, saying") and through [contemplating on] this, awe and fear will fall upon him, as if he received it today from Mt. Sinai."<sup>30</sup>

(2) The knowledge that the Torah was given below on the earth, specifically to him as a soul in a body – gives a Jew the realization, that there must be the existence of a person, who shall study Torah and put forth effort in understanding the Torah which he learns with his intellect, until, in a manner that the Torah of Hashem (which is called 'the Torah *of Hashem*') "is called by his name,"<sup>37</sup> [namely,] of the person [that studies it], ("his Torah")<sup>38</sup> [since he toiled to understand it, indeed,] "the

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33) Yeshayah 59, 21.

34) [The sources for this quote are] cited in note 5, on pg. 1087 of Likutei Sichos vol. 4.

35) Our Parshah 20, 15.

36) Va'eschanan 5, 4.

37) Avodah Zarah 19b.

38) Tehllim 1, 2.

Torah is his possession"<sup>39</sup> (which therefore "a Rabbi that forgoes his honor, his honor is forgone"<sup>40</sup>), meaning to say, that he becomes the owner (so-to-say) of the Torah.

5. [Just as there are two aspects in Torah study] similarly this is also expressed in the two components of 'the objective of the giving of the Torah and Commandments below', [namely] to make a dwelling place for Him, Blessed Be He in the lowest realms, which is accomplished through Torah and [fulfillment of the] Commandments:

(1) [The completeness of the Revelation of G-dliness, namely, that] it [the dwelling place] should be a "dwelling *for Him, Blessed Be He*," for which we must have Torah – "the Torah and the Holy One, Blessed Be He, are completely one [entity]" – which accomplishes the drawing forth and revelation of His Essence, Blessed Be He<sup>41</sup>.

(2) [This great Revelation being revealed in the confines of the lowest realms, namely, that] it [the dwelling place] should be an entity of "lowest realms" and a Jew – a soul in a body – finds himself, together with the Torah which descended below<sup>42</sup>, in the lowest realms, and conducts himself according to

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39) Kidushin, beg. 32b (and see Rashi's comm. a.l.)

40) Ibid end 31a.

41) "A dwelling place for *Him, Blessed Be He*" - 'for Him' [i.e.] for His essence (Sefer Hama'amorim 5565 vol. pg. 489. The [references are] cited in note 32 to Sefer Hama'amorim Melukat vol. 2 pg. 241).

42) In general, it is explained, that through the aspect of Torah (which even as it descends below, it does not *clothe* itself in physical objects), *the dwelling for Him Blessed Be He*, is made ([i.e.] the drawing forth of His Essence, Blessed Be He). [Whereas] through the Commandments, the drawing forth [i.e. the manifestation of G-d Al-mighty] in the lowest realms is accomplished (see Likutei Sichos vol. 10 pg. 440 *ff. ref. al.*). However, since

the definitions and customs of "the lowest realms," in order to make (in the lowest realms, as they remain in their confines and characteristics) a dwelling for Him, Blessed Be He, through utilizing the definitions and customs themselves – in accordance with the instructions of the Torah – to make a dwelling place for Hashem.

As [with] a dwelling place in the simple sense: "in order to make a dwelling place in a specific place and with specific things (the lowest realms), there must be [the concept of] "you go to a place (and furthermore – ) act according to its customs"<sup>43</sup>: one must go and settle in that place ("you go to a place"), and furthermore – in a manner of investment – "act according to its customs", to conduct oneself according to the way-of-life and customs of that place. Specifically then is it possible for him to settle in that place in a manner, that it will become his dwelling place, through utilizing the way-of-life and customs of the place, to make his dwelling place, [i.e. to] make it bigger and nicer etc., (whereas, if he finds himself in a second place, or even in this place – however in a manner that he isn't "acting according to its customs," he can not have a dwelling place there).

Similarly in the analogy: in order to make a dwelling place in the lowest realms, a Jew cannot remain a soul above, rather he,

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the drawing forth of all matters [i.e. bringing them to be], is through the Torah [as it is known that Hashem creates everything by means of the Torah], it is understood that more specifically, even the drawing forth *in the lowest realms* is through Torah itself, the level of the Torah which descended below.

43) Sh'mos Rabbah Chapter 47, 2. and similarly in Bereishis Rabbah Chapter 48, 14. and see Bava Metziah 87b – and see also the add. of Shabbos Parshas Vayeishev (Dvar Malchus 5752 pg. 124 ff.).

together with the Torah, must descend into the place and situation of the lowest realms, and conduct himself there, according to the way-of-life and customs of the place (the lowest realms) in accordance with the instructions of the Torah, and utilize [the customs etc.], themselves to make a dwelling place for Him, Blessed Be He.

6. We may say that the power [to accomplish] the two aspects – both of Torah study and also of the Service in making a dwelling place in the lowest realms – comes from the two types [sets] of Commandments:

The "First [utterance of the] Commandments" – "And *G-d* spoke all these words saying" – give the Jewish people the power, that regarding the entire Torah, they shall have the self nullification "to the word of Hashem which speaks via their mouth and to be only like one who repeats after the one saying."<sup>30</sup>

As explained,<sup>44</sup> the understanding of the word "(and G-d spoke all these words) *saying*" – "for seemingly<sup>30</sup> the word "saying" is not understood, since it is not like all the [other mention of the word] "saying" in the scriptures, which mean 'to say [i.e. repeat it] to others,' whereas regarding the Ten Commandments it cannot be understood so, since all of Jewish people heard the word of Hashem – face to face<sup>34</sup>, "[both] those that are present and also those that are not present"<sup>45</sup> [at the

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44) Torah Ohr *ibid.* Likkutei Torah Shir Hashirim, 42a. *e.p.*

45) Nitzavim 29, 14.

'event at Mt. Sinai,' all the souls [of the Jewish people] were present<sup>46</sup>, even the souls of the converts [to Judaism]<sup>47</sup>]?!]

Only the understanding of the word "saying" in our case is – that through [the phenomenon of] "and G-d spoke all these words, saying" He gave the power to the Jewish people, throughout the generations, that their study of any of the "words of Torah" (which are all included in "all of these words"<sup>48</sup>) should be in a manner of "saying [repeating] what was already said,"<sup>30</sup> [this means] that a Jew says not his words, rather) "literally the word of Hashem, that was said to Moshe at Sinai"<sup>30</sup> "my tongue shall reiterate your words."

[On the other hand] the "Last [utterance of the] Commandments" which were repeated and said by Moshe – the intermediary which connects "Hashem and you [the Jewish people]"<sup>49</sup> (being that he is "a G-dly man"<sup>50</sup> as a soul in a body, below) – give the power that a Jew as a soul in a body may have the power (especially through the aspect of Moshe within him<sup>51</sup>), to have the ability to study Torah, with understanding and comprehension of the human intellect, below.

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46) Pirkei D'Rebbi Eliezer Chapter 41. Sh'mos Rabbah end Chapter 28. Tanchuma Pikudei 3. Nitzavim 3. Zohar vol. 1, 91a. Zohar vol. 2, 83b. Tikkunei Zohar, Tikkun 49 (81a).

47) See Likutei Sichos vol. 28 pg. 242 note 22.

48) See Chagigah 3b and in many of the expositions of our Sages – brought in Likkutei Torah Bamidbar 15c. And see supra note 3.

49) Va'eschanan 5, 5. And see at length *s.v.* Panim B'fanim 5659 (pg. 190ff).

50) Tehillim Tzaddi"k [90], 1. And see Midrash Tehillim (Baber) *a.l.* D'varim Rabbah 11:4. – And see at length the add. of Shabbos Parshas Tzav and the blessing of the 11<sup>th</sup> of Nisan 5751. *Ref. a.l.*

51) Tanya beg. Chapter 42.

Similarly – we receive from this [i.e. the two aspects of both sets of Commandments] the power to make a dwelling for Him, Blessed Be He, in the lowest realms both regarding the Jew himself [as it is known<sup>52</sup> that the main concept of "a dwelling place in the lowest realms" is (and begins with) the Jewish people, "to dwell and reside in the souls of the Jewish people etc. that Knesses Yisroel<sup>[52]</sup> shall be the place of His Abode, Blessed Be He..."<sup>53</sup> – for, since "the Jewish people and the Holy One, Blessed Be He, are completely one," behold the Jewish people are the true "dwelling" for His Essence, Blessed Be He, since they are – so-to-say – one thing with the Essence [Blessed Be He], only that this is revealed through their Service in the lowest realms], to the extent that from this is drawn forth the power to make a dwelling place in the lowest realms, in *the world* [as well]:

(1) The 'First [utterance of the] Commandments' in a manner of "and G-d spoke all these words, saying" gives us the power to accomplish "a dwelling for Him, Blessed Be He," 'for Him' [meaning] 'for His Essence'<sup>54</sup>. And (2) the Ten Commandments being said through *Moshe Rabbeinu* – gives the power to accomplish this in "the lowest realms", in their confines; since Moshe is found below, "going to a village, act according to its customs".

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52) See Likutei Sichos vol. 16 pg. 477 ff. *Ref. a.l.*

[52] [*Lit. the 'Community of Israel' – the 'Community of Israel' is the source from which the individual souls of the Jewish people descend and are sustained.*]

53) Hemshech 5666 end pg. 468. *e.p.*

54) [Sources are] cited in note 41.

7. The reason why we need both "Commandments" – the first ones and the last ones – is because each one of them has an advantage:

The advantage of "and G-d spoke..." is – the revelation and drawing forth of the Commandments, from His Essence, Blessed Be He, without any intermediaries, even not through the intermediary of Moshe Rabbeinu, ("a G-dly man").

[This means], that even though Moshe is an 'intermediary *which connects*', who gives over the 'word of G-d' in a manner of "the Holy Presence speaks through his throat,"<sup>34</sup> "with out any sentiment at all, rather the word of G-d spoke"<sup>55</sup>, in a manner of 'transferring' and not in a manner of 'investment'<sup>56</sup> still "transferring also affects it [decreases its strength, similar to a king speaking on the radio, in which, awe doesn't truly fall upon the person listening]". [This is also the reason why] they needed [the Commandments to be said through] Moshe, since "from the mouth of the Holy One, Blessed Be He, Himself, they

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55) Sefer Hama'amorim ibid pg. 194.

56) "That if he would feel [the word of Hashem coming through him], the word of Hashem would be internalized by him, and then afterwards it would come out [he would give it over], if so, it isn't the word of Hashem, rather the word of Moshe which he received from Hashem etc." An analogy for this is: liquid which is poured through a funnel in which the funnel doesn't receive ["internalize"] the liquid at all, rather it only passes through the funnel – Sefer Hama'amorim 5659 ibid. In addition, see there, that this is the difference between the intermediary of Moshe and the intermediary which is in the worlds. Namely, through Moshe the light of the Torah is drawn below, which [this G-dly light] is the aspect of the innermost and essence of the light, and didn't change at all when it was drawn below. Whereas, [in the case of] the drawing forth of the [G-dly] light for [the vitality of] the worlds etc. [- the light is contracted to be on the level of the worlds].

weren't capable of receiving [it]..." Whereas through Moshe, "even though it [comes] only in a manner of 'transferring', still this accomplishes that the Jewish people can receive it"<sup>55</sup>.

The innovation of "and G-d spoke all these words" is, that all the Jewish people hear the Commandments "from the mouth of G-d" Himself, without any intermediary!

On the other hand, the way which we receive the 'word of G-d' is through the "*nullification* of the [physical] existence" – as it took place then, that upon each and every commandment "their souls flew<sup>57</sup> [out of their bodies]"<sup>58</sup> (and there needed to be [the phenomenon of] "[G-d] brought [upon them] the dew – which with it He will revive the dead in the future – and revived them"<sup>59</sup>), and therefore the Jews needed (in regard to the other Commandments, after [the Commandments of] 'I am' and 'you shall not have') that "Moshe<sup>60</sup> speaks and announces... to Jewish people"<sup>61</sup>.

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57) See the add. of Shabbos Parshas Sh'lach 5750 (Sefer Hasichos 5750 vol. 2 pg. 520) note 56.

58) See Shabbos 88b. Sh'mos Rabbah 29:4. Shir Hashirim Rabbah 5:16 (3).

59) Shabbos ibid.

60) [Sources are] cited in note 8.

61) And similarly is in regard to the first Tablets\* themselves – that "(Moshe) looked at them and saw that the inscribing flew off of them. He said 'how can I give to them, [namely, to] the Jewish people, the Tablets which have nothing to them, instead I will grab them and shatter them'" (Avos D'Rebbi Nason Chapter 2. And see B'chay'ei Sisa 32, 16). And in Pirkei D'Rebbi Eliezer Chapter 46 and Yalkut Shimoni Sisa, Remez 392: the Tablets weren't created from the earth rather from the Heaven. And see Likutei Sichos, vol. 14 pg. 31 ff. Ref. a.l.

The advantage of the 'Last [utterance of the] Commandments', that were said via Moshe is, that the word of G-d descends to a level which the Jewish people are 'acquainted' to; their existence itself can internalize it (not through the 'nullification of the existence'). However, this is due to the fact that the revelation through Moshe, comes to the Jewish people via, some-what of a variation etc., not, so-to-say as the revelation is from "and G-d spoke..." Himself.

In the [above] mentioned terms of "to make for Him, Blessed Be He, a dwelling in the lowest realms": in the 'First [utterance of the] Commandments' the [aspect of] a "dwelling *for Him, Blessed Be He*" [i.e. a great G-dly Revelation], is clearly revealed, however the [aspect of] "the lowest realms" is not so [evident]; [on the other hand] in the 'Last [utterance of the] Commandments' - "the lowest realms" is more emphasized, however not such a high level of "for Him, Blessed Be He".

More in detail – we may say that in [the concept] of "*a dwelling for Him, Blessed Be He*" itself there are two aspects and levels,<sup>62</sup> as it is accomplished via Moshe (with the 'Last [utterance of the] Commandments') and as it is accomplished through "and G-d spoke...", (with the 'First [utterance of the] Commandments').

(1) Even when we make a "dwelling for Him, Blessed Be He (in the lowest realms)" it [the dwelling] is however only a "(dwelling) *for Him, Blessed Be He*", however not He, Blessed

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\*) See *supra* note 10 [regarding] the explanation, that the 'First Commandments' were on the first Tablets.

62) For certainly Moshe on his own (with the 'Last Commandments') [also] accomplished the aspect of a dwelling *for Him, Blessed Be He* (in addition to the aspect of a dwelling *in the lowest realms*).

Be He (the dweller) Himself [the dwelling does not become, so-to-say, Hashem]; not "and G-d spoke..." itself, rather as the word of G-d comes out via Moshe (with the 'Last [utterance of the] Commandments').

As we see this in a dwelling place in its simple sense: even though in a dwelling place, the person dwelling in it, is revealed in his full essence<sup>63</sup>, however the dwelling place itself is not a part of the person dwelling in it; they are two different entities. Similarly in the analogy: since the objective is to make a dwelling *in the lowest realms*, in their existence and level (to the extent that the dwelling is made via the confines and customs of the lowest realms, "you go to a village, act according to its customs", as mentioned above), therefore even when it becomes a "dwelling for Him, Blessed Be He, in the lowest realms" and even a dwelling *for His Essence*, Blessed Be He, where Hashem is openly revealed, however the "dwelling *in the lowest realms*" [from its perspective] remains in a state of "lowest realms" "regarding the concealment of His light, Blessed Be He"<sup>64</sup> (that there [in the world], G-dliness is concealed, hidden and invested), which is [indeed] a "dwelling *for Him*, Blessed Be He", however a "separate" thing, so-to-say, from the dweller Himself, [namely] His Essence, Blessed Be He [which even though this has the innovation, that even in the lowest realms, there is made a dwelling for Him, Blessed Be He, this is

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63) Ohr Hatorah Balak pg. 997. Hemshech 5666 end pg. 3. the [sources] cited in note 35 on pg. 27 of Sfer Hama'amorim Melukat vol. 2.

64) Tanya Chapter 36 (45b).

[64] *[In order to accomplish that the word of G-d descend to a level which the Jewish people are 'acquainted' to. There is a higher level: acting as a 'pipeline' to reveal Hashem in the world, as infra in the Address.]*

however not as The Essence and All Encompassing One, is found in His true essence [which then it would be clear that He is truly everything, including the dwelling itself].

And we may say that this is the manner of 'making a dwelling in the lower realms' as it was accomplished via *Moshe Rabeinu* (the intermediary which connects) on his own – similar to the "Last [utterance of the] Commandments" which are the words of G-d, however as it is manifested via Moshe Rabbeinu. As a result it is more on the level of "the lowest realms"; however it is not the revelation of the Dweller himself.

(2) In addition to a "dwelling *for* Him, Blessed Be He", it is accomplished that the Essence, Blessed Be He is revealed in His full essence – "And *G-d* spoke all these words, saying" with the 'First [utterance of the] Commandments'.

8. The true completeness is when there is a unification of these two aspects: the revelation of the essence of the Ein Sof, Blessed Be He, *in His True Essence* (not as it is found in Moshe *acting as*<sup>64</sup> an intermediary which connects [transferring and *contracting* the Revelation]) to the Jewish People as they are found in the lowest realms, as souls in bodies. In addition, they receive the revelation in the innermost of their existence (not through the nullification of their existence).

This means that the dwelling (in the lowest realms) itself becomes (not a nullified existence, rather) a "pipeline" for the revelation of the "word of Hashem, literally" from His Essence, Blessed Be He (the "dweller") in His true Essence [i.e. the dwelling's whole existence is to act as a conduit to reveal G-dliness, however, its purpose is *not* to reduce the strength of the Revelation (as with the intermediary which connects)]; this is [accomplished] through a Jew learning Torah below in a

manner of "my tongue shall reiterate Your words" – he becomes a pipeline for the revelation of the Essence, Blessed Be He, in such a manner that the dwelling itself (i.e. the Jew as he is found in the lowest realms) expresses and reveals the word of Hashem literally – "my tongue shall reiterate your words"; to the extent, that he (the Jew) is so-to-say one thing with Hashem – the revelation below of "the Jewish people and the Holy One Blessed Be He are completely one [entity]".<sup>65</sup>

With this power – a Jew accomplishes similarly, in the entity of the world as well, [namely] that the actual being of the lowest realms are (not a dwelling place which is a separate entity from the one dwelling in it, rather their whole existence is that they) reveal the word of Hashem, including the revelation of the power of the Essence [of Hashem] which is found in the world (which only He has the power and ability to create something from nothing...<sup>66</sup>).

The reason why there is a need for both [sets] of Commandments – even though the 'First [utterance of the] Commandments' (which the Holy One, Blessed Be He says Himself) are on an incomparably higher level than the 'Last [utterance of the] Commandments' (which were said via Moshe) – since through the saying of the (last) Commandments by Moshe Rabbeinu (in a manner of "to say", that he reiterates the "Word of Hashem, literally") it is accomplished, that also as the Jewish people are found below, in the lowest realms – "even here" – they are able to receive (in the confines of the lowest realms), and accomplish through their Torah study and Service

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65) See Zohar vol. 3, 37a

66) Tanya Iggeres Hakodesh sect. 20 (beg. 130b).

below, the revelation of "and G-d spoke..." the word of Hashem literally, which was "then" (at the giving of the Torah).

This means, that through the 'Last [utterance of the] Commandments' (in Parshas Va'eschanan), the complete virtue of the 'First [utterance of the] Commandments' (in Parshas Yisro) is revealed – the revelation of "and G-d spoke" in the "to say" of every Jew (in the lowest realms), [namely] that the Torah study of every Jew in all times and all places ("here") is "literally the word of Hashem which was said to Moshe from Sinai". Through this, the concept of "just as then, it was with awe, fear, trembling and shaking [so to now]" is brought about literally, as it was at the giving of the Torah.

9. According to what was explained above, we may also explain the connection [of this Torah portion] to the time in which we read [from the Torah], the portion of Yisro (this year) – the 20th [day] of the 11th month ("the eleventh month is the month of Sh'vat"<sup>67</sup>), which is also ten days after the 10th of Sh'vat – the Yahrtzeit of my revered father-in-law the Rebbe [Rabbi Yosef Yitzchok], leader of our generation. In addition, 'from Shabbos all the days are blessed'<sup>68</sup>, [namely] the upcoming days of Sh'vat, including – the 22nd of Sh'vat, the Yahrtzeit of the daughter of my revered father-in-law the Rebbe.

The 11th month (Sh'vat) is connected to the revelation of "the Achad Asar [11<sup>th</sup>] day from Chorev [Mount Sinai]"<sup>69</sup>, which refers to "[the Commandment of] 'I am<sup>70</sup> Hashem your G-d,' the

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67) Zechariah 1, 7.

68) Zohar vol. 2 63b. 88a.

69) Devarim 1, 2.

70) Our Parshah 20, 2.

unique one of the Esser, ten [Commandments]... which is [referred to as] 'Echad, one,'<sup>[70]</sup> the source for all the Commandments,"<sup>71</sup> meaning that "eleven days from Chorev" refers to the Level of Eleven [*our* Belief in Hashem], which transcends the Ten Commandments<sup>[71]</sup> that were given at Chorev; on yet a higher Level – the Level of [Eleven refers to] the level of Kesser [namely, the level of Hashem] which transcends the Ten Sefiros,<sup>[71]</sup> "You are One, [however] not in the tally [of ten]"<sup>72</sup>, moreover, [the Level of Eleven refers to] His

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[70] [*Achad Asar literally means 'one [and/plus] ten,' the Midrash explains this to allude to the **One** (the unique one) of the **Ten** Commandments.*]

71) Sh'mos Rabbah 42:8.

[71] [*The Rebbe King Moshiach Shlita explains here that the explanation of the Midrash is also connected to the simple meaning of Achad Asar (eleven) since the Commandment of 'I am Hashem your G-d Who took you out of Egypt' in essence is different than the other Commandments – it is the belief in the One Who commands the Commandments, which on one hand is a prerequisite to accepting the Commandments in the first place (the Eleventh which **transcends** the Ten) however on the other hand, once we believe in Hashem, we have a Commandment to believe in Hashem (one of the Ten), moreover, this Commandment is the Essence of the other Commandments (they are the will **of Hashem**) and must be felt in the other Commandments (e.g. we honor our parents **because so commanded Hashem**), hence it is also called 'the unique one **of the ten.**' – See Sefer Hama'amorim Melukat vol. 5, pg. 218 and the source cited there. 'Hadran on Rambam,' at the beginning and more.]*

[71\*] [*The level of Kesser transcends the Ten Sefiros (Hashem's Revelations), yet is the source for the Revelations. The Essence of Hashem transcends even relation to Revelations – see the Address of the 22<sup>nd</sup> of Shevat 5752, ch. 7 ff.]*

72) Tikunei Zohar in the intro. (17a).

Essence, Blessed Be He which transcends the entire "order of gradational descent" [of Hashem's revelations].<sup>73</sup>

In the eleventh month itself, the Yahrtzeit of my revered father-in-law the Rebbe, is on the tenth day of it – this means as the revelation of 11 (of the month) is connected to and is drawn into the level of ten – the "order of gradational descent" [in addition to the fact that 11 on its own also includes the previous ten (as in the simple sense)]. In general – drawing forth the "all encompassing powers" (Kesser)<sup>[73]</sup> also in the 'ten innermost powers' and on an even higher [level] – drawing forth His Essence, Blessed Be He, also below in the lowest realms – similar to the unification of the 'First [utterance of the] Commandments' and the 'Last [utterance of the] Commandments'.

This is manifested in a much greater manner on the eleventh day of the 11th month, which then we have the revelation of eleven, both in regard to the tally of the months, as well as the days in the month (as spoken above<sup>74</sup>). We may say that since it comes after the revelation of the 10th day of the month, it also has the advantage of drawing forth, in an internal fashion ([the aspect of] 10), moreover, in a manner of 'ascending in holy matters,'<sup>75</sup> namely that from it we come to the *eleventh* day in the *eleventh* month.

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73) Regarding all of this see the Add. of the 11<sup>th</sup> and Shabbos Parshas Beshalach, 5752 (supra pg 164 ff.) *Ref. a.l.*

[73] [*The 'ten inner most power's are the three faculties of the intellect and the seven attribute, and the 'all-encompassing' powers are will and pleasure. See infra ch. 12.]*

74) *Ibid* chapter 7 (Dvar Malchus *ibid*, pg. 258-9).

75) B'rachos 28a. *Ref. a.l.*

We may say that this is similar to the advantage and innovation of the utterance of the "First [utterance of the] Commandments" through G-d (the Aspect of Eleven), *after* there was the utterance of the "Last [utterance of the] Commandments" via Moshe (the aspect of ten<sup>76</sup>) as well [i.e. that there is the revelation of His Essence, Blessed Be He (11) even in the confines of the lowest realms (10), to the extent that the lowest realms themselves become, so-to-say, the Dweller Himself (11) – twice 11].

And especially when Shabbos of Parshas Yisro - when we read the whole Parshah from the Torah [scroll] including the portion of the Ten Commandments – "and G-d spoke all these words, saying" – with a blessing before it and after it (which then [the phenomenon of] "the Holy One, Blessed Be He reads and studies opposite him" [is] with advanced vigor and greater strength, a fortiori from [how it is in regard to] learning this topic in the Torah, any day of the year) – falls out on the twentieth day of the eleventh month, [the word] 'Esrím (twenty)' is the numerical value [of the word] 'Kesser'<sup>77</sup>, i.e. the level of eleven (Kesser) within eleven.

And from this we come afterward to the 21st day of the month – "*Ach* [(only) =21] good for the Jewish people"<sup>78</sup>, 11 days from the 10th day of the eleventh month, and this is the day heralding the 22nd of the month (twice eleven – "*B'cha* [(with

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76) And to note that the height of Moshe is ten cubits (B'rachos 54b. *Ref. a.l.* And see Shabbos 92a).

77) Likkutei Torah Shir Hashirim, 35c. *E.p.* And see Sefer Ha'erchim Chabad *s.v.* Osios – let. Chof, Chapter 2 (pg. 69 *ff.*). *The sources are cited there.*

78) Tehillim 73, 1.

you) =22] the Jewish people will be blessed"<sup>79</sup>), corresponding to the 22 letters of the Torah which through them, all matters and blessings are drawn forth<sup>80</sup> internally ('B'cha' [lit. in you])<sup>81</sup>.

10. We may add, [and explain] the connection [of the above] with the Parshah of Mishpatim (which we begin to read [from the Torah scroll] at the Mincha prayer. Moreover, it is the Parshah of the following days, including the 22nd of Shevat):

On [the verse] "and these are the rulings that you shall place before them"<sup>82</sup> our Sages say<sup>83</sup>, "just as the first ones [the Ten Commandments] are from Sinai, so too these are from Sinai". This means that even the intellectually understood Commandments ("Mishpatim"<sup>84</sup>), which are connected with the confines of the lowest realms, are "from Sinai", from His Essence, Blessed Be He ("and G-d spoke..."), exactly as the "first ones are from Sinai" – similar to the [concept that] "just as then [it was received] with awe... so too presently..."

And this is revealed in a manner of "And these" ([i.e. openly revealed to the extent that] "one points with his finger and says

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79) Vayechi 48, 20.

80) B'racha comes from the term 'drawing forth' (Torah Ohr Mikeitz, 37c. *E.p.*).

81) The explanation of this, and the connection with the name of the one who passed away ("Chayah Mushkah", a unification of 'innermost' and 'all-encompassing') – was explained at the Farbrengen, and in the add. of the 22nd of Sh'vat (see Dvar Malchus 5752 pg. 284 *ff.*).

82) Beg. of Parshas Mishpatim.

83) Mechilta brought in Rashi comm. *a.l.*

84) As is known the concept of the three types [of Commandments] Mishpatim, Eidus and Chukim – see Ramba'n Va'eschanan 6, 20. Sefer Hama'amorim Melukat vol. 2 pg. 55. *Ref. a.l.*

this<sup>85</sup>, 'these'), including, in a manner of "place before them", [i.e. that it is internalized (comprehended) – as our sages relate, that] "the Holy One, Blessed Be He, said to Moshe 'it should not enter your mind to say: I will teach them the chapter and law, twice or three times, however I will not go out of my way to accomplish that they understand the reasons of the matter and its explanation'"<sup>86</sup> – especially since the Torah in essence, transcends understanding and comprehension<sup>87</sup> – "therefore it says '...that shall be placed before them,' as a set table before a person ready to be eaten from,"<sup>86</sup> [meaning] that it is [incumbent] upon him to give the Jewish people even "the reasons for the matter" ("and its explanation") [in a manner that they comprehend it] in an internal fashion ("as a set table ready to be eaten from," which becomes part of one's flesh and blood<sup>88</sup>).

Moreover, according to the exposition of the [Talmud] Yerushalmi<sup>89</sup> on the word "Tasim" ("you shall place") – from the term "Simah" [meaning]: treasure, that even the treasures of the Torah – the inner aspects of the Torah, which on their own are hidden and stored away, and are connected to the concealed [aspects] of the Holy One, Blessed Be He,<sup>56</sup> must be manifested

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85) See Ta'anis at the end. Sh'mos Rabbah end Chapter 23. Rashi's comm. Beshalach 15, 2.

86) Rashi's comm. beg. of Parshas Mishpatim. (s.v. Asher Tasim Lifneihem).

87) And according to this we could say [the explanation] of the nuance of the terminology "enter [lit. Transcend] your mind [lit. your understanding]", for according to Moshe's viewpoint it is an elevation in understanding [i.e. an innovative idea], since the reasons of the Torah are in essence above the comprehension of human intellect.

88) See Tanya chapter 5.

89) Avodah Zarah chapter 2 end of Halachah 7, and in Pnei Moshe *a.l.*

in a manner of "(you shall place) it Lifneihem (before them), within their "P'nimiyus" [innermost, i.e. accepted and internalized by them],<sup>90</sup> in a revealed manner [even though in essence they are hidden aspects].

11. According to the above explained, we will understand the lesson from this now, especially in our present time, when we are now literally right before the true and complete Redemption, as spoken many times:

From the [concept of] "just as then... so too presently..." we learn, that in every single generation and in every time and place, the Jewish people have the power to accomplish, the concept of "and G-d spoke all these words, saying", exactly as it was at the 'giving of the Torah' the first time.

The power for this, we take from the unification of the 'First [utterance of the] Commandments' (which came through G-d) and the 'Last [utterance of the] Commandments' (which came through Moshe), as spoken above at length.

And this [the unification of the 'First [utterance of the] Commandments' and the 'Last [utterance of the] Commandments'] repeats itself constantly – as it is known that the phenomenon of 'the giving of the Torah' is always present, as we say in the 'blessing of the Torah' – "who gives the Torah" in present tense. Similarly, in every generation there is – the Moshe of the generation<sup>91</sup>, who gives over the word of Hashem (Torah). From [all] this, it is understood, that in each and every generation the unification of the 'First' and 'Last [utterance of

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90) Torah Ohr Mishpatim, 78c. Toras Chaim ibid beg. 409a. And more.

91) See Zohar vol. 3, 273a. Tikkunei Zohar Tikkun 69. B'reishis Rabbah 56:7.

the] Commandments' repeats itself – moreover, in a higher way (according to the rule that "in holy matters, [we must always] ascend"). This gives the power, that "just as then... so too presently" there should be the revelation of "and G-d spoke..."

How much more so in our generation – in which we see clearly that the Moshe of our generation, my revered father-in-law the Rebbe, Leader of our generation, is connected with the revelation and unification of ten and eleven, to the extent of 11 within 11 (as explained above) – indeed this brings out even more, the connection of "even presently" with "just as then" in the generation of Moshe Rabeinu.

And this receives greater emphasis – since our generation is the last generation of exile and the first generation of redemption, and especially recently, as has been spoken many times, that we have already completed everything and now all that is needed is the Redemption in actuality – the revelation of the level of the tenth (the tenth song<sup>92</sup> etc.), together with the revelation of the level of eleven, "You are one", the revelation of His Essence, Blessed Be He, below, in the true and complete Redemption through our righteous Moshiach, who is connected to Moshe Rabbeinu (our teacher) – "the first Redeemer is [connected to] the last Redeemer."<sup>93</sup>

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92) Mechilta Beshalach 15:1.

93) See Sh'mos Rabbah 2:4. Ibid, 6. Zohar Vol. 1, 253a. Sha'ar Hapesukim Parshas Vayechi. Torah Ohr Mishpatim 75b. *[In the add. of Chayei Sarah 5752 this statement is explained as follows: Moshiach is not Moshe himself, for Moshiach is from the tribe of Yehudah whereas Moshe is from the tribe of Levi. However Moshe is connected to Moshiach and Moshe gives the empowerment for the ultimate Redemption (as explained there at length, see also Ohr Hachaim on Vayechi 49, 11).]*

And especially in accordance with what has been spoken many times, the possible acronym [alluded to in the word] "Miyad" (immediately) – *Moshe*, *Yisroel* (the Baal Shem Tov), and *David Malka Mashicha* [the King Moshiach]. This means that the first generation of the giving of the Torah (the generation of Moshe) connects with the last generation (of the Redemption through David Malka Mashicha), via the revelation of the Chassidus of the Baal Shem Tov and the Rebbes our leaders, his successors. Which "when your wellsprings are spread outwards", "the Master comes," [indeed,] this is the King Moshiach<sup>94</sup>.

And we may say, that befitting the meaning of the word "Miyad" (immediately), we must say that these three letters [of MiYaD] are not connected with three different time periods, (Moshe in his generation, Yisroel the Baal Shem Tov, in his generation, and Dovid Malkah Mashicha, in his generation), rather they all come as one, literally next to each other<sup>95</sup> [i.e. in the same generation] ("Miyad"), in each and every generation, as well as in all times. [This understanding of the word "Miyad" may also be inferred from the fact that "Miyad" also [alludes to the] acronym of "*Moshe*, *Yehoshua*, *Doram* (their generation)", which all three of them were in one generation.

So too, we may say also regarding our particular generation – [namely], that in this same generation, we have the revelation of all three of them – "Mem" (the acronym of Moshiach<sup>96</sup>), "Yud"

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94) The known Iggeres Hakodesh (holy letter) of the Ba'al Shem Tov – Kesser Shem Tov at the beg. *E.p.*

95) To note from the different ways of the Ramba"m's signature (codifier and guide for the perplexed): with separate letters; with letters which are *connected* one to another.

96) To note that his name is *Menachem*. (Sanhedrin 98b).

(the acronym of the two names of my revered father-in-law the Rebbe, leader of our generation [Rabbi Yosef Yitzchok]), and "Dalet" (their generation); together with the Moshe of our generation (my revered father-in-law the Rebbe, leader of our generation), the aspect of ten (the tenth of Sh'vat), also including the revelation of the Torah of Chassidus (the wellsprings of the Ba'al Shem Tov) through him, we also have the revelation of the aspect of eleven [a *pipeline* for Hashem's revelation], "the first redeemer is the last redeemer", Dovid Malkah Mashicha.<sup>[96]</sup>

We may say, that these three [i.e. (1) 'my revered father-in-law the Rebbe' (Moshe – the 'intermediary that connects'), (2) the wellsprings of the Ba'al Shem Tov revealed through him, (3) Dovid Malkah Mashicha – revealing the concept of a pipeline for Hashem's revelation], are similar and analogous of the three above mentioned aspects. Namely, the 'First [utterance of the] Commandments' (through the Holy One Blessed Be He. And similarly, via the revelation of the hidden and inner dimensions of the Torah, beginning through Yisroel the Ba'al Shem Tov), the 'Last [utterance of the] Commandments' (via Moshe), and the unification of them – of ten and eleven, as will be complete through the revelation of "new secrets of the Torah shall be revealed by Me,"<sup>97</sup> ([the Torah as it transcends the world and human intellect] the level of the eleventh day from Chorev –

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[96] [See the Address of the 22<sup>nd</sup> of Shevat 5752, ch. 8 that the Service of the Rebbe Rayatz was mainly in revealing the Level of Ten and the Service of the of the Rebbe King Moshiach Shlita is mainly in revealing the Level of Eleven.]

97) Yeshayah 51, 4. Vayikra Rabbah 13:3.

[97] [Revealing the Level of a pipeline for the Revelations of Hashem – transcending the concept of an intermediary which connects.]

which transcends the Ten Commandments that were given at Chorev [will be revealed in the Torah, thereby truly uniting the Laws of the Torah with their Deepest Reasons]), [coming] from the Essence and All Encompassing One (which transcends Moshe, the intermediary that connects), in the true and complete redemption through our righteous Moshiach.<sup>[97]</sup>

12. The lesson from this [i.e. all the above] for each and every Jewish person, men women and children, in regard to action, and especially [every Jewish person] of our generation:

Standing presently on the Shabbos, of the Torah portion of Yisro, when we read [in Shul] from the Torah, the portion of the giving of the Torah, and in addition, we are coming from the 10th of Sh'vat (the 11th month), and we are preparing ourselves for the 22nd of Sh'vat (two times eleven) – every Jew must take a lesson from "and G-d spoke all these words saying" which is said in first person and in singular<sup>98</sup> ("I am Hashem your G-d who has taken you out of Egypt etc."), in order to teach [us] that this is a command and lesson for him, for every individual:

Just as it was at the giving of the Torah, that together with it being an event which only took place one time [in history] it [the giving of the Torah] has an effect and a continuation throughout all times, in a manner of "just as then... so too presently" – so too must be now, when we read from this portion of the Torah, we must take from it [i.e. this portion of the Torah] good resolutions in regard to action, throughout the following days, weeks and months, and especially – [resolutions]

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98) Yalkut Shimoni our Parshah Remez 186, from Pirkei D'Rebbi Eliezer Parshas Bachodesh Hashlishi. And see Psikta Rabbah chapter 21. Ramban on our Parshah 20, 1.

that are related to the concepts of ten and eleven (as mentioned above) .

[This means,] just as at the giving of the Torah, all the Jewish people gathered together in a manner of "and the Jewish people camped there, as one man, with one heart"<sup>99</sup> – so too there must be also in the Service of a Jew, every [individual] Jew, that he must gather together the ten powers of his soul, and make from them a "Tzibur (congregation)" entity for [the purpose of] serving Hashem, both with his ten inner most powers (the three faculties of the intellect and the seven attributes), and also with his 'all-encompassing' powers (the aspect of eleven), [namely,] will and pleasure – [as alluded to in the verse] "with all your heart, with all your soul, and with all your might".<sup>100</sup>

And first and foremost – to add in the study of Torah "with awe, with fear, with trembling and with shaking," knowing that when he learns Torah it is in conformance with his own ten powers of the soul, and also – he is saying "literally the words of Hashem which was said to Moshe at Sinai!"<sup>101</sup>

Furthermore and mainly: everyone must take upon himself to affect (in the following days, in the near future) at least another ten Jewish people [to add] in all matters of Torah and Commandments, and put effort into this – with all the above mentioned powers, his innermost powers and all-encompassing powers.

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99) Our Parshah 19, 2, and in Rashi's comm.

100) Va'eschanan 6, 5.

101) See Torah Ohr, our Parshah ibid: the intellectual one shall contemplate [upon this], and it will fall upon him awe and fear when he studies Torah, taking to heart that it is literally the 'word of Hashem' that was said to Moshe at Sinai.

As mentioned, this is a directive for each and every Jewish person in our generation, men, women and children,

Especially including and beginning with [the] people who find themselves now, here – in the synagogue, study-house and house-of-good-deeds of my revered father in law the Rebbe, leader of the generation, [which is] the "sanctuary in microcosm... the house of our Rebbe in Babylon [i.e. the Diaspora]"<sup>102</sup> which is [indeed] the "house of our life" of all the Jewish people which find themselves in this place, and of all the Jewish people of this whole generation, this is due to the fact that "the leader is everything"<sup>103</sup>, from him is drawn forth the 'flow of vitality' to the whole entire generation, [who are found] throughout the world. Therefore it is understood that his synagogue, house of study and 'house of good deeds', is the "house of *our* life", and especially through him making the flow of the 'Torah of life' and Commandments (which about them it says<sup>104</sup> "and you shall live by them") [available to all], which "they are our life and lengthen our days."<sup>105</sup>

And through the Jewish people which find themselves here, being a living example of how one must conduct himself according to the directives of the leader of the generation – the flow and vitality are drawn forth from this house [especially that we are now adding in renovating and repairing the house – as much as possible in this lowest world] to the Jewish people throughout the world, until – the whole entire world.

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102) Megillah 29, 1. And see at length the tract on the topic of The Sanctuary in Microcosm – The House of Our Rebbe...

103) Rashi's comm. Chukas 21, 21.

104) Achrei 18, 5.

105) Wording of Birchas Ahavas Olam of the evening prayer (*ref.* Nitzavim 30, 20).

Furthermore, and this is the main thing – literally immediately, the true and complete Redemption comes in literal actuality. [Then] the synagogue, ‘house of study’ and ‘house of good deeds’, together with all the synagogues, houses of study and houses of good deeds, will ascend [and fly with the clouds of the sky] together with all the Jewish people, "With our youth, and with our elders... with our sons and with our daughters,"<sup>106</sup> to the holy land, and [then] to the holy city of Jerusalem, [then] to the holy mountain and [then] to the third and triple Beis Hamikdosh (Beis Hamikdosh) [being that it includes the Tabernacle, first and second Beis Hamikdosh].

And imminently and Miyad Mamash (*literally* immediately), with all of its meanings, beginning with the simple meaning – literally, right now.

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106) Bo 10, 9.