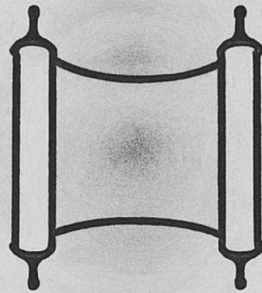


בס"ד

The Rebbe

Shavous

וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים
הָאֵלֶּה לְאִמּוֹר אָנֹכִי



Dedicated To:

אֵילֵנָה דְּבוּרָה בֵּת שׂוּרָה מְרִים

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The Rebbe

Meluket Maamer

Shavous

וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אֲנֹכִי

בס"ד יום ב' ד'חג השבועות ה'תשכ"ח

With the help of Heaven. Second day of the Festival of Shavuos, 5728/1968

Introduction

Rabbi Menachem Mendel Schneerson, known worldwide as Menachem Mendel Schneerson (1902–1994), transformed the deepest dimensions of Torah into a living call for inner refinement, intellectual rigor, and cosmic responsibility. In this maamar and accompanying letter for Shavuos, the Rebbe explores one of the most profound structures in all of Torah and creation: the relationship between כָּלֵל (generality) and פְּרָט (particularity). Beginning with “אֲנֹכִי ה' אֱלֹהֶיךָ” (“I am Hashem your G-d”) and extending through all of Torah, creation, human intellect, and ultimately the revelation of Mashiach, the Rebbe reveals how the deepest essence is specifically uncovered through engaging the details.

(א)

“And G-d spoke all these words, saying: I am...” — and the Alter Rebbe emphasizes: why does it say “all these words,” for it seemingly should have said “And G-d spoke, I am...”

וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אֲנֹכִי גוֹי, וּמַדְּבִיר אֲדַמּוּ"ר הַנִּזְקֵן מֵהוּ אוֹמְרוֹ אֶת כָּל הַדְּבָרִים הָאֵלֶּה, דְּלִכְאוּרָה הָיָה לִיָּה לְמִימְרֵי וַיְדַבֵּר 'אֱלֹקִים אֲנֹכִי גו'.

He explains that “all these words” refers to the entire Torah, even that which a veteran student is destined to innovate, etc.

וּמִבְּאֵר, דְּכָל הַדְּבָרִים הָאֵלֶּה קָאִי עַל כָּל הַתּוֹרָה 'כּוּלָּהּ, כֵּל מַה שֶּׁתְּלַמִּיד וְתֵיק עֲתִיד לְחַדֵּשׁ וְכו'.

And this is what is meant by “And G-d spoke all these words,” that within the Ten Commandments (“I am...” etc.) is encompassed the entire Torah (“all these words”).

וְזֶהוּ וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה, דְּבַעֲשָׂרַת הַדְּבָרוֹת (אֲנֹכִי וְגו') נִכְלָל כָּל הַתּוֹרָה כּוּלָּהּ (כָּל הַדְּבָרִים הָאֵלֶּה).

And one may link this with Rashi’s explanation on the verse: that the phrase “all these words” (preceding “I am...”) comes to teach that all Ten Commandments were said initially in a single utterance, and afterward each utterance was explained individually.

וַיֵּשׁ לְקִשְׁרֵי זֶה עִם פִּירוּשׁ רַשִׁי עַל הַפְּסוּק, דְּמַה שֶּׁכְּתוּב אֶת כָּל הַדְּבָרִים הָאֵלֶּה (קוּדֵם לְאֲנֹכִי גו') הוּא לְלַמֵּד שֶׁכָּל עֲשָׂרַת הַדְּבָרוֹת נֶאֱמָרוּ (תְּחִילָה) בְּדִיבּוּר אֶחָד, וְאַחַר כֵּן חִזְרוּ וּפִירְשׁ כָּל דִּיבּוּר, וְדִיבּוּר בְּפִנֵּי עֲצָמוֹ.

The intent of both explanations is that the giving of the Torah took place in a manner of general and specific.

דְּתוֹכְנָם שֶׁל שְׁנֵי הַפִּירוּשִׁים הוּא, שֶׁנִּתְיַנַּת הַתּוֹרָה הִיְתָה בְּדֶרֶךְ כָּלֵל וּפְרָט.

Only, according to Rashi’s explanation, the verse is referring to the Ten Commandments themselves, which were at first stated in general (one utterance), and afterward detailed one by one.

אֵלֶּה שֶׁלְּפִי פִירוּשׁ רַשִׁי מְדַבֵּר הַכְּתוּב בְּעֲשָׂרַת הַדְּבָרוֹת עֲצָמָם, שֶׁמִּתְחִילָה נֶאֱמָרוּ בְּבַחֲיַנַּת כָּלֵל

The Rebbe Meluket Maamer Shavous

וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאֹמֶר אֲנֹכִי

(דיבור אֶחָד) וְאַחַר כֵּן נִפְרְטוּ כָּל דֵּיבוּר וְדֵיבוּר
בְּפָנֵי עֲצָמוֹ

Whereas according to the Alter Rebbe, the verse is referring to the particulars of Torah, which were also initially given in a general form—within the Ten Commandments—and then later unfolded in detailed revelation.

וְלִפֵּי פִירוּשׁ אֲדַמּוּ"ר הַזֶּקֶן מְדַבֵּר הַפְּתוּב בְּהַפְּרָטִים
דְּתוֹרָה, שְׁגַם הֵם נִתְּנוּ תַחֲחִילָה בְּבַחֲחִינַת כָּלֵל,
בְּעֲשָׂרַת הַדְּבָרוֹת, וְאַחַר כֵּן נִפְרְטוּ וְנִמְשְׁכוּ בְּגִילוּי

And one can add: that even this very process—the specification and revelation of the Ten Commandments—was itself done in a mode of general and specific.

וַיֵּשׁ לְהוֹסִיף, שְׁגַם זֶה גּוֹפֵא (הַפִּירוּשׁ וְהַגִּילוּי
דְּעֲשָׂרַת הַדְּבָרוֹת) הִזָּה בְּאוֹפֵן דְּכָלֵל וּפְרָט

For the beginning of the extension and specification of the Ten Commandments is in the Written Torah, and afterward in even more specificity within the Oral Torah—

דְּתַחֲחִילַת הַהֲמַשְׁכָּה וְהַפִּירוּשׁ דְּעֲשָׂרַת הַדְּבָרוֹת הוּא
בְּתוֹרָה שְׁבַכְתָּב, וְאַחַר כֵּן בְּפְרָטִיוֹת יוֹתֵר בְּתוֹרָה
שְׁבַעֲלִ פֶּה

for the entire Oral Torah is an explanation and elucidation of the Written Torah (“from where are these words derived?—says the verse”).

דְּכָל הַתוֹרָה שְׁבַעֲלִ פֶּה הִיא פִירוּשׁ וּבִיאור בְּתוֹרָה
(שְׁבַכְתָּב) (מָנָא הֵנִי מֵיְלֵי אֲמַר קָרָא

And even the Oral Torah itself is structured in a manner of general and specific—Mishnah, Baraisa, Gemara, etc., until everything that a veteran student is destined to innovate.

וְהַתוֹרָה שְׁבַעֲלִ פֶּה גּוֹפֵא הִיא גַם בֵּן בְּאוֹפֵן דְּכָלֵל
וּפְרָט, מִשְׁנֵה בְּרִייתָא גְּמָרָא וְכוּ' עַד כָּל מַה שְׁתַּלְמִיד
וְתִיק עֲתִיד לְחַדֵּשׁ

And this requires understanding: since all the details of Torah—even everything that a veteran student will innovate—were all given to Moshe at Sinai, why weren't they originally given in revealed form? Why were they first given in a general fashion?

וְצָרִיד לְהַבִּיז, מִכֵּיּוֹן שְׁכָּל הַפְּרָטִים דְּתוֹרָה, עַד לְכָל
מַה שְׁתַּלְמִיד וְתִיק עֲתִיד לְחַדֵּשׁ, הַכֹּל נִתֵּן לְמֹשֶׁה
בְּסִינַי, לָמָּה לֹא נִתְּנוּ מִלְּכַתְחִילָה בְּאוֹפֵן גְּלוּי, וּמַדּוּעַ
נִתְּנוּ תַחֲחִילָה בְּבַחֲחִינַת כָּלֵל

(ב)

And this will be understood from what we find similarly in the creation of the world (“He looked into the Torah and created the world” — Zohar I:134a), which was also in a manner of general and specific.

וַיּוֹבֵן זֶה מִמָּה שְׁמַצִּינוּ עַל דְּרַדְדָּנָה גַם בְּבִרְיַאת הָעוֹלָם
(אֲסַתְפֵּל בְּאוֹרֵייתָא וּבְרָא עֲלֵמָא), שְׁהִיתָה בְּאוֹפֵן
דְּכָלֵל וּפְרָט

For our sages of blessed memory said: “With ten utterances the world was created,” yet it could have been created with one utterance.

דְּאָמְרוּ רַז"ל בְּעֲשָׂרָה מְאֻמְרוֹת נִבְרָא הָעוֹלָם כּו'
בְּמֵאֲמַר אֶחָד יְכוֹל לְהַבְרָאוֹת

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וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אֲנֹכִי

And it is known that the “one utterance” is the statement of “Bereishis” (“In the beginning”), for Bereishis too is considered a maamar (“utterance”).

וַיְדוּעַ דְּמַאמֵר אֶחָד הוּא הַמַּאמֵר דְּבְרָאשִׁית (בְּרָאשִׁית, נִמְי מַאמֵר הוּא,

It is a general utterance that includes the nine utterances that follow.

שֶׁהוּא מַאמֵר כָּלְלִי שְׂפוּלָל ט' הַמַּאמְרוֹת שְׁלֹאחֲרָיו

This is what is written: “In the beginning, God created the heavens and the earth.” And our sages said: “The word ‘the heavens’ includes all their hosts; ‘the earth’ includes all her hosts.”

דְּזָהוּ מֵה שְׂפָתוֹב בְּרָאשִׁית בְּרָא אֱלֹקִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וְאָמְרוּ רַז"ל אֶת הַשָּׁמַיִם לְרַבּוֹת צְבָאִיהֶם, וְאֶת הָאָרֶץ לְרַבּוֹת צְבָאִיהָ

That all the creations were brought into being from the utterance of Bereishis—being a general utterance that encompassed all the [subsequent] utterances.

שְׂכָל הַנִּבְרָאִים נִתְהוּוּ מִהַמַּאמֵר דְּבְרָאשִׁית (לְהִיּוֹתוֹ). (מַאמֵר כָּלְלִי שְׂפוּלָל אֶת כָּל הַמַּאמְרוֹת

However, they were in a general state, and afterwards the utterance of Bereishis was detailed through the nine utterances that followed it—

אֲלֵא שְׁהִיוּ בְּבַחֲיַנַּת כָּלְלִי, וְאַחַר כֵּן נִפְרַט הַמַּאמֵר, דְּבְרָאשִׁית בְּהֵט' מַאמְרוֹת שְׁלֹאחֲרָיו

and through this, the created beings came into existence in a differentiated, specific manner.

וְעַל יְדֵי זֶה נַעֲשׂוּ הַנִּבְרָאִים בְּבַחֲיַנַּת הַתַּחֲלָקוֹת פְּרָטִים.

And behold, just as it is with the Ten Utterances as they were drawn forth in actuality and revelation (in the sefirah of Malchus), that the utterance of “Bereishis” is a general utterance encompassing all the utterances—

וְהִנֵּה כְּמוֹ שֶׁהוּא בְּעֵשְׂרֵה מַאמְרוֹת כְּפִי שְׁנַמְשָׁכוּ כְּפוּעַל וּבְגִילוּי (בְּסִפְרֵת הַמַּלְכוּת), שֶׁהַמַּאמֵר, דְּבְרָאשִׁית הוּא מַאמֵר כָּלְלִי שְׂפוּלָל כָּל הַמַּאמְרוֹת,

so too is this true in their root—in the Ten Sefiros—where the utterance of “Bereishis” is general. And within this there are many levels.

עַל דֶּרֶךְ זֶה הוּא בְּשָׂרְשָׁם, בְּהַעֲשֵׂר סְפִירוֹת, שֶׁהַמַּאמֵר דְּבְרָאשִׁית הוּא כָּלְלִי, וַיֵּשׁ בְּזֶה כְּמֵה דְרָגוֹת

For in the Targum Yerushalmi it is written: “Bereishis — with wisdom,” meaning that Chochmah (Wisdom) is the general [principle] which includes all the Sefiros.

דְּבַתְרַגּוּם יְרוּשָׁלְמִי אֵימָא בְּרָאשִׁית בְּחֹכְמָתָא, שֶׁהַחֲכֵמָה הִיא כָּלְלִי שְׂפוּלָלֵת כָּל הַסְּפִירוֹת

And in the Targum Onkelos it is written: “Bereishis — with Kadmon,” referring to the level of Will in Keser that is above Chochmah—

וּבַתְרַגּוּם אוֹנְקֵלוֹס אֵימָא בְּרָאשִׁית בְּקַדְמוֹן, וְהִינּוּ הַרְצוֹן דְּכִמְר שְׁלִמְעֵלָה מִהַחֲכֵמָה

and even further: the primordial thought of Adam Kadmon, which is the general Will over the entirety of the Hishtalshelus (Chain of Worlds),

וְעַד לַמַּחְשְׁבָה הַקְדוּמָה דְאָדָם קַדְמוֹן שֶׁהוּא הַרְצוֹן הַכָּלְלִי עַל כָּלְלוֹת הַהִשְׁתַּלְשְׁלוֹת

and even higher: the Will to create worlds as it existed before the Tzimtzum—

וְלִמְעֵלָה יוֹתֵר הַרְצוֹן לְבְרָוּא עוֹלָמוֹת כְּמוֹ שֶׁהוּא לְפָנֵי הַצְּמִצּוּם,

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which itself is a general level even relative to the primordial thought of Adam Kadmon.

שהוא בחינת כלל גם לגבי מחשבה הקדומה דאדם קדמון.

And even before the Tzimtzum itself there is also a structure of general and specific—

ולפני הצמצום גופא יש גם כן כלל ופרט

for after it arose in His Will, He estimated within Himself, in potential, all that would eventually come into actual existence—

דלאחר ששעלה בראונו שיער בעצמו בכת כל מה שעתיד להיות בפועל

for this estimation and Will are in the category of general and specific.

דהרצון וההשערה הם בחינת כלל ופרט

And thus it is found that just as the drawing down in Torah is in a manner of general and specific across many and varied levels (as above),

ונמצא, דכמו שההמשכה בתורה היא בבחינת כלל ופרט בכמה וכמה דרגות, כנ"ל

so too the drawing down of worlds occurs in a manner of general and specific across many and varied levels.

על דרך זה הוא בההמשכה דעולמות שהיא בבחינת כלל ופרט בכמה וכמה דרגות

And this too requires understanding: for the intention in the creation of the worlds is that they be differentiated, particularized creations—

וגם בזה צריך להבין, הרי הפיונה בבריאת העולמות היא שיהיו נבדלים פרטטים בהתחלקות

and this intention was the cause for the arousal of the Will before the Tzimtzum, in order that from it would be drawn forth (through the many stages of Hishtalshelus) ten specific utterances,

וכיונה זו היא הסיבה להתעוררות הרצון לפני הצמצום בכדי שימשך ממנו אחר כך (על ידי ריבוי השתלשלות) עשרה מאמרות פרטטיים

through which specific creations would come into being.

לשמהם יתהוו נבדלים פרטטיים

If so, seemingly the Will should have initially been aroused in a form of specificity—so that from it could emerge the creation of differentiated particulars in line with the intention.

ואם כן הנה צריך להיות לכאורה התעוררות הרצון מלכתחילה בבחינת פרט באופן שיהיה אפשר להיות ממנו התהוות נבדלים פרטטיים כפי הפיונה

So why then was the arousal of the Will initially in a general form?

ולמה הנה התעוררות הרצון בתחילה בבחינת כלל

(ג)

And this can be understood through the analogy of the transmission of intellect from a teacher to a student. For our Sages said: “A person should always teach his student in a concise way.”

ויבין זה על פי משל דהשפעת שכל מרב לתלמיד, דאמרו חז"ל לעולם ישנה אדם לתלמידו בדרך קצרה

And it is known the precision in the wording “in a short way” (rather than “a short intellect”)—that one must transmit to the student all the depth and detail in the intellect.

וידוע הדייק בהלשון דרך קצרה (ולא שכל קצר), שצריך להשפיע להתלמיד כל העומק והפרטים שבהשכל

The Rebbe Meluket Maamer Shavous

וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אֲנֹכִי

However, all of this must be taught in a concise manner, in brief words, through which the student can come to understand all the particulars.

אָבֵל שְׂכַל זֶה צָרִיף לְלַמְדוֹ בְּדַרְךְ קְצָרָה, בְּדִיבּוּרִים קְצָרִים, שְׂמֵהֶם יוּכַל הַתְּלָמִיד לְהִבִּין כָּל הַפְּרָטִים.

Like the Mishnah, which our holy teacher composed—within the language of the Mishnah are included (in hidden form) all the particulars, the length, breadth, and depth, which are later explicated in the Gemara.

וּכְמוֹ הַמִּשְׁנָה שֶׁשָּׂנָה לָנוּ רַבֵּינוּ הַקָּדוֹשׁ, שֶׁבְּלִשׁוֹן הַמִּשְׁנָה יִשְׁנֶם (בְּהֶעֱלָם) כָּל הַפְּרָטִים, הָאוּרְךָ הַרוֹחֵב וְהָעוֹמֵק, שֶׁנִּתְבָּאֵר אַחֵר כִּף בְּגִמְרָא

Except that in the Mishnah they are extremely concise.

אֵלָּא שֶׁבְּמִשְׁנָה הֵם בְּקִיצוֹר נִמְרָץ

And the reason why the transmission must be specifically in a concise manner is because if he were to transmit to him (initially) all the particulars in full revelation—

וְהַטַּעַם עַל זֶה שֶׁהַשִּׁפְעָה צָרִיכָה לְהִיטֵת בְּדַרְךְ קְצָרָה דְּוָקָא, הוּא, כִּי בְּאֵם יִשְׁפִיעַ לוֹ (בְּתַחִילָה) כָּל הַפְּרָטִים בְּגִילוּי

it would confuse the student's faculties, and it's also possible that due to the excessive expansion, he would veer off in a crooked path.

יִתְבַּלְבְּלוּ חוּשֵׁי הַתְּלָמִיד, וְגַם אֶפְשָׁר שֶׁמִּצַּד רִיבּוּי הַהַתְּפָשׁוּת יֵלֵךְ בְּדַרְךְ עֲקֻלְתוֹן

Therefore, one must teach him specifically in a concise manner—

וְלָכֵן צָרִיף לְלַמְדוֹ בְּדַרְךְ קְצָרָה דְּוָקָא

so that through this, the intellect arrives in a limited, defined form (such that he knows the concept in general),

שֶׁעַל יְדֵי זֶה בָּא הַשְׂכָּל בְּצִיּוּר מוּגְבָּל (שֶׁהוּא יוֹדֵעַ אֵת הַהֶעָנָן בְּכֻלּוֹתוֹ)

and then, even after he delves into the particulars, with many arguments, the expansion will follow the structure of the original concise words—

וְעַל יְדֵי זֶה, הֵינָה גַם לְאַחֲרֵי שֶׁמַּעִין בְּהַפְּרָטִים, בְּרִיבּוּי סְבָרוֹת, תִּהְיֶה הַהַתְּפָשׁוּת לְפִי אוֹפֵן הַצִּיּוּר שֶׁל הַדִּיבּוּרִים הַקְּצָרִים

and he will not deviate in a crooked path.

וְלֹא יֵלֵךְ בְּדַרְךְ עֲקֻלְתוֹן

And just as it is in the actual transmission to the student—that the beginning of transmission must specifically be in a concise manner—

וּכְמוֹ שֶׁהוּא בְּהַשִּׁפְעָה לְהַתְּלָמִיד בְּפוּעַל, דְּתַחִילַת הַהַשִּׁפְעָה צָרִיכָה לְהִיטֵת בְּדַרְךְ קְצָרָה דְּוָקָא

so too is it in the emergence of the concept that is relevant to the student, within the teacher himself—

עַל דַּרְךְ זֶה הוּא גַם בְּהַמְצָאת הַשְׂכָּל הַשִּׁיף לְהַתְּלָמִיד בְּהֶרֶב עֲצָמוֹ

the beginning of the drawing down (and conceptual formation) of the intellect is in the form of a point.

דְּתַחִילַת הַמְּשַׁכֵּת (וְהַמְצָאת) הַשְׂכָּל הִיא בְּכַחֲנִית נִקְוֶדָה

For it is known that within the teacher's intellect is also included the external aspect of the intellect that is relevant to the student.

דְּהֵינָה יָדוּעַ שֶׁבְּשִׂכְל הַרֵב כְּלוּל גַּם חִיצוֹנִיּוֹת הַשְׂכָּל, שֶׁשִּׁיף לְהַתְּלָמִיד

Except that while it is included in the teacher's intellect, in addition to it not being discernible there independently (since it is included and merged with the internal core),

אֵלָּא, שֶׁבְּהִיּוֹתוֹ כְּלוּל בְּשִׂכְל הַרֵב, הֵינָה נוֹסָף לָזֶה שֶׁאֵינּוּ נִיכָר שֶׁם בְּפָנָי עֲצָמוֹ (לְהִיּוֹתוֹ כְּלוּל וּמְעוּרָב עִם הַפְּנִימִיּוֹת)

The Rebbe

Meluket Maamer

Shavous

וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אֲנֹכִי

the external aspect of the intellect (which is relevant to the student) is also in a state of great light.

הִנֵּה גַם חִיצוֹנוּיּוֹת הַשֵּׁקֶל (הַשִּׁיּוּף לְהַתְלַמֵּיד) הוּא בְּרִיבוּי אֹר,

And therefore the teacher must constrict his intellect—that is, to conceal his essential intellect so that it does not shine at all—

וְלָכֵן צָרִיךְ הָרַב לְצַמְצַם אֶת שִׁקְלוֹ, הֵינְנוּ לְהַעֲלִים אֶת שִׁקְלוֹ הָעֲצָמִי שְׁלֵא יֵאִיר כָּלֵל,

for through this, the external aspect becomes separated from the inner and becomes independently recognizable.

שֶׁעַל יְדֵי זֶה נִבְדָּל הַחִיצוֹנוּיּוֹת מֵהַפְּנִימִיּוֹת וְנִיכָר בְּפָנָי עֲצָמוֹ,

Even that externality which is then found by him is only in a point-form,

וְגַם הַחִיצוֹנוּיּוֹת שֶׁנִּמְצָא אֲצֵלוֹ אִזּוֹ הוּא בְּבַחֲיַנַּת נְקוּדָה בְּלִבָּד,

and only afterwards (before he begins to actually transmit) does he estimate within himself the details that he will transmit to the recipient.

וְרַק לְאַחֲרֵי זֶה (לְפָנָי שֶׁמִּשְׁפִּיעַ בְּפוּעֵל) הוּא מְשַׁעֵר בְּעֲצָמוֹ אֶת הַפְּרָטִים שֶׁיִּשְׁפִּיעַ אֶל הַמְּקַבֵּל.

And the reason that initially the intellect comes in a point-form is this:

וְהַטַּעַם עַל זֶה שֶׁבְּתַחֲלִילָה בָּא הַשֵּׁקֶל בְּבַחֲיַנַּת נְקוּדָה הוּא,

If the intellect relevant to the student were to be present from the outset in a state of developed expansion, in numerous details, then those details would emerge in a form as they stem from the teacher's intellect—with excessive light—and would not be aligned or suited to the faculties of the student.

כִּי בְּאֵם הַשֵּׁקֶל שֶׁשִּׁיּוּף לְהַתְלַמֵּיד הִנֵּה נִמְצָא מְלַכְתַּחֲלִילָה בְּאוֹפֵן דֶּהֱתַפְּשׁוּטוֹת בְּרִיבוּי פְּרָטִים יִהְיוּ אִזּוֹ הַפְּרָטִים בְּאוֹפֵן כְּמוֹ שֶׁהֵם נוֹבְעִים מִשֵּׁקֶל הָרַב, בְּרִיבוּי אֹר, וְלֹא יִהְיוּ מְכוּוָּנִים וּמְתַאיֲמִים לְחֻוְשֵׁי הַתְלַמֵּיד.

Therefore, the origination of the intellect must begin in the form of a point—a matter of concealment—through which the intellect becomes limited.

וְלָכֵן, הַמְּצָאָת הַשֵּׁקֶל בְּתַחֲלִילָה הוּא בְּבַחֲיַנַּת נְקוּדָה (עֲנֻנוֹ שֶׁל הַתְּעַלְמוֹת), שֶׁעַל יְדֵי זֶה נִגְבֵּל הַשֵּׁקֶל.

For within the point are included all the details that will later be transmitted to the student—

דְּעִים הֵיוֹת שֶׁבְּנְקוּדָה כְּלוּלִים כָּל הַפְּרָטִים שֶׁיִּשְׁפִּיעַ אַחֲרַי כִּף לְהַתְלַמֵּיד

and even more so, that within the point is concealed even the internality of the intellect—

וַיִּתְרָה מִזּוֹ, שֶׁיֵּשׁ בְּנְקוּדָה בְּהַעֲלָם גַּם מִפְּנִימִיּוֹת [הַשֵּׁקֶל,

nevertheless, since all of this is concealed, it thereby creates limitation and form (in general) within the intellect—

מִכָּל מְקוֹם, מִכֵּיוֵן שֶׁכָּל זֶה הוּא בְּהַעֲלָם, הִנֵּה עַל יְדֵי זֶה נַעֲשֶׂה הַגְּבֻלָה וְצִיּוּר (כְּלָלִי) בְּהַשֵּׁקֶל

so that it should become suited for being transmitted to the student.

שֶׁיִּהְיֶה בְּאוֹפֵן שֶׁשִּׁיּוּף לְהַשְׁפִּיעַ אוֹתוֹ לְהַתְלַמֵּיד

And after this limitation is made within it, even when it is later expanded and elaborated (when the details are expressed),

וְלְאַחֲרֵי שֶׁנַּעֲשֶׂה בּוֹ הַגְּבֻלָה זֶה, הִנֵּה גַם לְאַחֲרֵי (שֶׁנִּמְשָׁפֵר אֶת הַפְּרָטִים בְּרוּחַב וְהַתְּפִשׁוּטוֹת) כִּשְׁמֵפֵר אֶת הַפְּרָטִים

the breadth will follow the form and limitation of the point.

יִהְיֶה הַרוּחַב כִּפִּי אוֹפֵן הַהַגְּבֻלָה וְהַצִּיּוּר שֶׁל הַנְּקוּדָה

The Rebbe

Meluket Maamer

Shavous

וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אֲנֹכִי

(ד)

And the analog from this can be understood Above: that in order for the light which brings the worlds into being to be proportionate to the creations, in such a way that it could illuminate them internally,

וְהַנְמִשָּׁל מִזֶּה יוּבֵן לְמַעְלָה, דְּבִכְדֵי שְׁהָאֹר שְׁמִתְנוּהוּ אֶת הָעוֹלָמוֹת יִהְיֶה לְפִי עֶרְוֵה הַנְּבִרָאִים, בְּאוֹפֵן שְׁיֻכַּל לְהָאִיר בָּהֶם בְּפְנִימִיּוֹת,

it was necessary that the initial transmission be in a manner of general and specific.

הוֹצֵרָה לְהִיּוֹת תַּחֲיִלָּה הַהֲמִשְׁכָּה בְּאוֹפֵן דְּכָלֵל וּפְרָט.

Because since the worlds are utterly incomparable relative to the Infinite Light, therefore,

כִּי מִכִּינוֹן שְׁהָעוֹלָמוֹת הֵם בְּאִין עֶרְוֵה לְגַבֵּי אֹר, אִין־סוֹף, לְכֵן

if the transmission from the Infinite Light were from the outset in a form of multitude and detail,

בְּאֵם הַהֲמִשְׁכָּה מֵאוֹר אִין־סוֹף הִיְתָה מְלַפְתַּחֲיִלָּה בְּרִיבּוּי פְּרָטִים

then the details would also be infinite (as they are from the perspective of the Infinite Light),

הֵיוּ אַז הַפְּרָטִים בְּבִלִי גְבוּל (כְּמוֹ שֶׁהֵם מֵצַד אֹר (אִין־סוֹף),

and therefore the transmission had to begin in a general form,

וְלָכֵן הוֹצֵרָה לְהִיּוֹת תַּחֲיִלָּה הַהֲמִשְׁכָּה בְּאוֹפֵן דְּכָלֵל

so that through this there would be a general configuration in the light that would be commensurate with the level of the worlds,

שְׁעַל יְדֵי זֶה נַעֲשֶׂה צִיּוֹר כְּלָלִי בְּאוֹר שְׁיִהְיֶה לְפִי עֶרְוֵה הָעוֹלָמוֹת

and through this, also the particulars that would be drawn afterward would conform to this configuration.

וְעַל יְדֵי זֶה, גַּם הַפְּרָטִים שֶׁנִּמְשָׁכוּ אַחֵר כֶּהֵם לְפִי צִיּוֹר זֶה.

Just as in the transmission of intellect from a teacher to a student, the precedence of the general before the particulars applies

וּכְמוֹ שֶׁבְּהִשְׁפָּעַת הַשֵּׁכֶל מֵרַב לְתַלְמִיד, קִדְיַת הַכָּלֵל לְפְרָטִים הִיא

both in the actual transmission—where the teaching is in a brief form, concise words that include all the details the student will later understand—

הֵן בְּהִשְׁפָּעָה בְּפוּעַל, שֶׁהִשְׁפָּעָה הִיא בְּדֶרֶךְ קְצָרָה, דִּיבּוּרִים קְצָרִים שְׁכוּלְלִים כָּל הַפְּרָטִים שֶׁהִתְלַמֵּיד, לִבּוֹ אַחֵר כֶּה.

and in the drawing forth of the intellect relevant to the student within the teacher himself, where its initial emergence is in a point,

וְהֵן בְּהִמְשָׁכַת הַשֵּׁכֶל הַשִּׁיָּף לְהִתְלַמֵּיד בְּרַב עֲצָמוֹ, שְׁתַּחֲלַת הַמְשָׁכָתוֹ הִיא בְּבַחֲיַת נְקוּדָה

which includes all the details that will later be drawn forth (within the teacher, prior to actual transmission).

שְׁכוּלְלַת כָּל הַפְּרָטִים שֶׁנִּמְשָׁכִים אַחֵר כֶּה (אַצֵּל הָרַב, (לְפָנֵי הַהֲשָׁפָעָה בְּפוּעַל

So too Above: the precedence of the general before the particulars applies

עַל דֶּרֶךְ זֶה הוּא גַם לְמַעְלָה, שֶׁקִּדְיַת הַכָּלֵל לְפְרָטִים הִיא

both in the transmission of the light necessary for the creation of the worlds—where initially the transmission was in a general form,

הֵן בְּהִמְשָׁכַת הָאֹר שְׁלִצְרוּךְ הַתְּנוּוֹת הָעוֹלָמוֹת, שְׁבַתַּחֲיִלָּה הִיְתָה הַהֲמִשְׁכָּה בְּבַחֲיַת כָּלֵל

The Rebbe

Meluket Maamer

Shavous

וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אֲנֹכִי

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| <p>and only afterward were the particulars drawn forth— [and this concept of the precedence of general to particular applies at every level, as explained above (section 2) at length], and also in the actual coming-into-being, for at first the world was created with a single utterance, the utterance of “Bereishis,” and only afterward came the creation through all the detailed utterances.</p> | <p>וְאַחַר כֵּן דִּוְקָא נִמְשָׁכוּ הַפְּרָטִים וְעַנְיָן זֶה דְקָדִימַת הַכֹּלֵל לַפְּרָטִים הִיָּה בְּכָל דְרָגָא [וְדָרָגָא, כַּנ"ל (סְעִיף ב) בְּאַרוּכָה וְהוּוּ בְהִתְהוּוּת בְּפוּעֵל, שְׁבִתְחִילָה נִבְרָא הָעוֹלָם בְּמַאֲמֵר אֶחָד, הַמַּאֲמֵר דְבְרָאשִׁית וְרַק לְאַחֲרַי זֶה הִיָּתָה הִתְהוּוּת בְּכָל מַאֲמֵרוֹת פְּרָטִיִּים.</p> |
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| <p>However, this requires understanding. For seemingly, the analogy of the teacher and the student is not comparable to the analogue above.</p> | <p>אִךְ צְרִיךְ לְהַבִּינֵי, דְלְכַאוּרָה, הַמְשָׁל דְרַב וְתַלְמִיד אֵינֵו דוֹמָה לְהַנְמָשָׁל.</p> |
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| <p>For in the analogy, the intellect of the teacher that is above the framework of transmission to the student, is something that exists in the teacher himself and not for the sake of influencing the student.</p> | <p>דְּבַהַמְשָׁל, הָרִי זֶה שֵׁיִשְׁנוּ שְׂכָל הָרַב שְׁלִמְעָלָה מִגְדֵּר הַשְּׁפָעָה לְהַתְלַמֵּיד, הוּא עַנְיָן שְׁמַצֵּד הָרַב עֲצָמוֹ וְלֹא בְּשִׁבִיל הַשְּׁפָעָה לְהַתְלַמֵּיד.</p> |
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| <p>Whereas in the analogue, all the revelations, even the loftiest revelations—including the light that is in a state of revelation of the Essence, which is above even the first general that relates to the worlds (the arousal of will)—</p> | <p>מֵה שְׂאִינֵו כֵּן בְּנִמְשָׁל, הָרִי כָּל הַגִּילּוּיִים, גַּם הַגִּילּוּיִים הַכִּי נִעְלִים, כּוֹלֵל גַּם הָאוֹר שְׁבִכְחִינַת גִּילּוּי הָעֲצָם שְׁלִמְעָלָה גַּם מִהַכֹּלֵל הָרֵאשׁוֹן הַשֵּׁיִף לְעוֹלָמוֹת (עֲלִיית הָרָצוֹן),</p> |
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| <p>it is all for the purpose that afterward there should be drawn from it (through many constrictions) the Ten Utterances by which the world was created.</p> | <p>הוּא בְּכַדִּי שְׂאֵחַר כֵּן יוֹמְשָׁכוּ מִמֶּנּוּ (עַל יְדֵי רִיבּוּי עֲצָמוֹתִים) הָעֲשָׂרָה מַאֲמֵרוֹת שְׁבִבָהֶם נִבְרָא הָעוֹלָם.</p> |
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| <p>Based on this, one must understand: why weren't the Ten Utterances drawn forth from the outset?</p> | <p>וְעַל פִּי זֶה צְרִיךְ לְהַבִּינֵי, מִדּוּעַ לֹא נִמְשָׁכוּ מִלְּפִתְחִילָה עֲשָׂרָה מַאֲמֵרוֹת.</p> |
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| <p>For the above explanation, regarding the necessity of general preceding particular, applies only after it was determined that at first there would be a light that is above relation to the worlds, and from it specifically would be drawn the light that is commensurate to the worlds.</p> | <p>דְּבִיאֹר הַנ"ל עַל הַצְרָךְ דְקָדִימַת הַכֹּלֵל לַפְּרָטִים, הוּא לְאַחֲרַי שְׁהוֹקֵבַע שְׁבִתְחִילָה יְהִיָּה הָאוֹר שְׁלִמְעָלָה מִשְׁיִכוֹת לְעוֹלָמוֹת, וּמִמֶּנּוּ דִוְקָא תְהִיָּה הַמְשָׁכַת הָאוֹר שְׁלִפֵי עֲרָךְ הָעוֹלָמוֹת.</p> |
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| <p>[Since the light commensurate to the worlds is drawn from the light that is above connection to the worlds, therefore it was necessary that the initial transmission be in a general form,</p> | <p>דְּכִינֵו שְׁהָאוֹר שְׁלִפֵי עֲרָךְ הָעוֹלָמוֹת נִמְשָׁךְ מִהָאוֹר שְׁלִמְעָלָה מִשְׁיִכוֹת לְעוֹלָמוֹת, לְכֵן הִיָּה צְרִיךְ לְהִיֹּת תְחִילָה הַהַמְשָׁכָה בְּכַחֲחִינַת כֹּלֵל,</p> |
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וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אֲנֹכִי

so that through this, there would be limitation within the light, as explained above],

[שְׁעַל יְדֵי זֶה נַעֲשֶׂה הַגְּבֻלָה בְּאוֹר, כַּנ"ל

however, it remains unclear: since the intention in bringing about the light above connection to the worlds is for the purpose that afterward there be drawn from it the light commensurate to the worlds—

אָבֵל אֵינוֹ מוֹכֵן, דְּכִיּוֹן שֶׁהַכּוֹנֵה בְּהַמְצָאת הָאוֹר שְׁלֹמֵעֵלָה מְשִׁיכּוֹת לְעוֹלָמוֹת, הִיא בְּכַדֵּי שְׁאַחַר כָּךְ, יוֹמְשֶׁה מִמֶּנּוּ הָאוֹר שְׁלֵפֵי עֶרְף הָעוֹלָמוֹת

extending all the way to the Ten Utterances through which the world was created,

עַד לַעֲשָׂרָה הַמְּאֻמְרוֹת שֶׁבָּהֶם נִבְרָא הָעוֹלָם

then seemingly the Ten Utterances should have been drawn forth from the outset.

הָרִי לְכַאוּרָה הִנֵּה צְרִיף לְהִיּוֹת מִלְּפַתְחֵי־הָהָה הַמְּשַׁכֵּת (הַמְּצָאָת) הָעֲשָׂרָה מְאֻמְרוֹת

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However, the matter is: in order that the intention of creation be fulfilled—that the creations, through their service, become nullified to G-dliness—

אֵד הַעֲנִין הוּא, דְּבְכַדֵּי שְׁתוֹשְׁלֵם כְּוִנַּת הַבְּרִיאָה, שֶׁהַנִּבְרָאִים עַל יְדֵי עֲבוֹדָתָם יִהְיוּ בְּטָלִים לְאֱלֹקִים

the creation had to be such that even prior to the service there would be within the creations a kind of preparation and readiness for the nullification that they will bring about through their service.

הִיְתָה הַבְּרִיאָה בְּאוֹפֵן כְּזֶה שֶׁגַּם קוֹדֵם הָעֲבוֹדָה תִּהְיֶה בְּנִבְרָאִים כְּעֵין הַכְּנָה וְהַכְּשָׂרָה לְבִיטוּל שְׁיִפְעֵלוּ עַל יְדֵי עֲבוֹדָתָם

Therefore, the creation was in a manner that first the light beyond relation to the worlds was drawn forth, and from it specifically came the light proportionate to the worlds,

וְלָכֵן הִיְתָה הַבְּרִיאָה בְּאוֹפֵן שֶׁבְּתַחֲלִילָה נִמְצָא הָאוֹר שְׁלֹמֵעֵלָה מְשִׁיכּוֹת לְעוֹלָמוֹת, וּמִמֶּנּוּ דוֹקָא נִמְשָׁךְ הָאוֹר שְׁלֵפֵי עֶרְף הָעוֹלָמוֹת

through which the world is prepared to become a dwelling for Him, blessed be He.

שְׁעַל יְדֵי זֶה נַעֲשִׂית הַהִכְשָׂרָה בְּעוֹלָם לְהִיּוֹת דִּירָה לּוֹ יִתְבָּרַךְ

And this is understood by first prefacing what our Sages said: that the reason the world was created with ten utterances (even though it could have been created with one utterance) was to exact retribution from the wicked, etc., and to give good reward to the righteous, etc.

וַיּוֹבֵן זֶה בְּהַקְדָּמִים מֵה שְׁאָמְרוּ רַז"ל לְדַהֲטֵעַם עַל זֶה שֶׁבְּרִיאַת הָעוֹלָם הִיְתָה בְּעֲשָׂרָה מְאֻמְרוֹת (אף שֶׁבְּמֵאֲמַר אֶחָד יָכוֹל לְהַבְּרִיאָת) הוּא לְהַפְרֵעַ מִן ה' הַרְשָׁעִים כו', וְלַתֵּן שָׂכָר טוֹב לְצַדִּיקִים כו'

And it is known the explanation of this: that if the creation had been from one utterance, the world would have been utterly nullified—

וַיְדוּע הַבִּיאֹר כְּזֶה, דָּאֵם הִיְתָה הַהִתְהוּוּת מִמְּאֻמְרָ אֶחָד, הִנֵּה הָעוֹלָם בְּטָל בְּתַכְלִית

[for even the World of Beriah, which came from the utterance of “Bereishis” in the sefirah of Malchus, is not a true independent existence—

שֶׁהָרִי אֶפְלוּ עוֹלָם הַבְּרִיאָה, שְׁנִתְהוּהָ מִהַמְּאֻמְרָ דְּבְרִיאָתִית שֶׁבְּסִפְרֵת הַמַּלְכוּת, אֵינוֹ יֵשׁ מִמֶּשׁ

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וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אֲנֹכִי

how much more so if creation were from a single utterance from Chochmah or Kesser, and even more so from the Will before the Tzimtzum—then the worlds would have been nullified completely],

וּמְכַל שְׁפָן בָּאֵם הִיְתָה הֵהֱתֵהוּת מֵהַמְאָמֶר אֶחָד דְּחֻקָּהּ אוֹ דְּכֻתָּר, וְעַל אַחַת כַּמָּה וְכַמָּה מִהֲרִצוֹן שְׁלִפְנֵי הַצְּמֻצוּם, שְׂאֵז הָיוּ הָעוֹלָמוֹת בְּתַכְלִית הַבִּיטוּל,

and therefore there would be no place for the concept of choice.

וּמִמֵּילָא לֹא הָיָה שְׂיִיד עֲגֻנֵי הַבְּחִירָה

Therefore, the world was created with ten specific utterances, through which the creations became entities of “yesh” (existence), and thus subject to choice—

וְלִכּוֹן הִיְתָה הַבְּרִיאָה בְּעִשְׂרֵה מְאָמְרוֹת פְּרָטִיִּים, שְׁעַל יְדֵי זֶה נַעֲשׂוּ הַנְּבְרָאִים בְּבְחִינַת יֵשׁ, וְשְׂיִיד בָּהֶם עֲגֻנֵי הַבְּחִירָה

(and the concept of reward and punishment—to exact retribution from the wicked and to give good reward to the righteous).

וְעֲגֻנֵי שְׂכָר וְעוֹנָשׁ, לְהַפְרֵעַ מִן הַרְשָׁעִים וּלְתַן שְׂכָר (טוֹב לְצַדִּיקִים).

But, since the existence that results from the ten utterances is in a state of “yesh,” to the extent that one can even choose the opposite,

אָבֵל, מִכִּיּוֹן שֶׁהֵהֱתֵהוּת שֶׁמִּצַּד הָעִשְׂרֵה מְאָמְרוֹת הִיא בְּבְחִינַת יֵשׁ, וְעַד שְׂאִפְשָׁר לְבַחֵר בַּהֲפָךְ

therefore, in order to fulfill the purpose of creation—that there be revelation of G-dliness in the world and that creations be nullified to G-dliness—

הִנֵּה בְּכַדֵּי שְׂתוּשָׁלֶם פְּנוּת הַבְּרִיאָה, שְׂיִהְיֶה גִילוּי אֱלֹקוֹת בְּעוֹלָם וְשֶׁהַנְּבְרָאִים יִהְיוּ בְּטָלִים לְאֱלֹקוֹת

the creation had to be in a manner where first came one general utterance, and from it were detailed ten specific utterances—

לִכּוֹן הִיְתָה הַבְּרִיאָה בְּאוֹפֵן שֶׁבְּתַחֲלִילָה נִמְשָׁךְ מְאָמֶר אֶחָד, וּמִמֵּנּוּ נִפְרְטוּ עִשְׂרֵה מְאָמְרוֹת פְּרָטִיִּים

so that in the ten utterances is concealed the general unity of the one utterance.

שְׁעַל יְדֵי זֶה יֵשׁ בְּהַעֲלָם בְּעִשְׂרֵה מְאָמְרוֹת הַכָּלֵל, דְּמְאָמֶר אֶחָד

And through man’s service, he reveals the general unity of the one utterance (in all levels, up to the primordial Will before the Tzimtzum) within the ten utterances and within the world that came into being from them—

וְעַל יְדֵי עֲבוֹדַת הָאָדָם, הוּא מְגַלֵּה אֶת הַכָּלֵל דְּמְאָמֶר אֶחָד (שֶׁבְּכָל הַדְּרָגוֹת, עַד לְרִצּוֹן שְׁלִפְנֵי הַצְּמֻצוּם), בְּעִשְׂרֵה מְאָמְרוֹת וּבְעוֹלָם שְׁנִתְהוּהָ מֵהֶם

such that there will be revelation of G-dliness in the world, and the world will be nullified to G-dliness.

שְׂיִהְיֶה גִילוּי אֱלֹקוֹת בְּעוֹלָם וְשְׂיִהְיֶה בְּטָל לְאֱלֹקוֹת

(ז)

And based on this, it will also be understood why at first shone the light that is in the state of revelation of the Essence, which is above connection to the worlds, and from it specifically was drawn the light in accordance with the measure of the worlds.

וְעַל פִּי זֶה יוֹכֵן גַּם זֶה שֶׁבְּתַחֲלִילָה הָאִיר הָאוֹר שֶׁבְּבְחִינַת גִּילוּי הָעֵצֶם שֶׁלְמַעַל מְשִׁיכּוֹת לְעוֹלָמוֹת, וּמִמֵּנּוּ דוֹקָא נִמְשָׁךְ הָאוֹר שְׁלִפְנֵי עֲרֵךְ הָעוֹלָמוֹת

The Rebbe

Meluket Maamer

Shavous

וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אָנֹכִי

For it is known that the *bittul* (self-nullification) in the world that comes from revelation of the light according to the measure of the worlds, is only a "nullification of something," since in relation to that light they have some relevance.

דְּהַנָּה יָדוּעַ שֶׁהַבֵּיטוּל בְּעוֹלָם שֶׁמֻצָּד גִּילוי הָאוֹר שְׁלִפֵי עֶרְףְּ הָעוֹלָמוֹת, הוּא רַק בֵּיטוּל הַיֵּשׁ, מִכֵּיּוֹן שְׁלִגְבֵי אוֹר זֶה יֵשׁ לָהֶם עֶרְףְּ,

But the true aspect of *bittul*, a nullification of essence, is specifically from the light that is above any connection to the worlds.

וְאִמְתִּית עֲנִיָּן הַבֵּיטוּל, בֵּיטוּל בְּמַצִּיאוֹת, הוּא דְּוָקָא מֻצָּד הָאוֹר שְׁלִמְעָלָה מְשִׁיכוֹת לְעוֹלָמוֹת

And since the intention of creation is that the created beings should be nullified to G-dliness with complete *bittul*, a nullification of essence—through which alone a dwelling is made for Him, may He be blessed—

וְלִהְיוֹת שְׁפוּנוֹת הַבְּרִיאָה הִיא שֶׁהַנְּבָרָאִים יִהְיוּ בְּטָלִים לְאֱלֹקוֹת בְּתַכְלִית הַבֵּיטוּל, בֵּיטוּל בְּמַצִּיאוֹת, שְׁעַל יְדֵי זֶה, דְּוָקָא נִעְשִׂים דִּירָה לוֹ יִתְבָּרַךְ

therefore the beginning had to be the light that is above connection to the worlds, and from it specifically came the light that is in accordance with the measure of the worlds.

לְכֹן הָיָה תְּחִילָה הָאוֹר שְׁלִמְעָלָה מְשִׁיכוֹת לְעוֹלָמוֹת, וּמִמֶּנּוּ דְּוָקָא נִמְשָׁף הָאוֹר שְׁלִפֵי עֶרְףְּ הָעוֹלָמוֹת

For through this, within it is concealed also from the higher light, and as is known that within the “point of the Reshimu” is hidden (not only all the details that will be drawn afterwards in the Kav, but also) the inner light above connection to the worlds.

דְּעַל יְדֵי זֶה יֵשׁ בּוֹ בְּהַעֲלָם גַּם מִהָאוֹר שְׁלִמְעָלָה מְשִׁיכוֹת לְעוֹלָמוֹת, וּכְמוֹ שֶׁיָּדוּעַ שֶׁבְּנִקּוּדַת הַרְשִׁימָה יֵשׁ בְּהַעֲלָם (לֹא רַק כָּל הַפְּרָטִים שֶׁיּוֹמְשִׁכוּ אַחַר כֵּן בְּהַקּוֹ, אֲלָא גַם) מִפְּנִימִיּוֹת הָאוֹר שְׁלִמְעָלָה מְשִׁיכוֹת לְעוֹלָמוֹת

Just like in the analogy of the teacher and the student, that in the initial point of intellect of the teacher (that remains with him during the constriction), there is hidden all the details that he will later transmit to the student (which are drawn from the external part of the teacher’s intellect), and also from the inner intellect of the teacher.

וְכַבְּהַמְשָׁל דְּרַב וְתַלְמִיד, שֶׁבְּנִקּוּדַת הַשֶּׁכֶל שֶׁל הַרַב (שֶׁנִּשְׁאָר אֲצִלוֹ בְּעַת הַצְּמִצּוֹם) יֵשׁ בְּהַעֲלָם כָּל הַפְּרָטִים שֶׁיִּשְׁפִיעַ אַחַר כֵּן לְהַתְלַמֵּד (שֶׁנִּמְשָׁכִים מִחִיצוֹנִיּוֹת הַשֶּׁכֶל שֶׁל הַרַב), וְגַם מִפְּנִימִיּוֹת הַשֶּׁכֶל שֶׁל הַרַב

And since the details that are later drawn—until the Ten Utterances from which the world was actually created—are not an independent matter, but are details of the generality of the One Utterance (all the way to its root), which is hidden within it from the higher light above connection to the worlds,

וּמִכֵּיּוֹן שֶׁהַפְּרָטִים שֶׁנִּמְשָׁכִים אַחַר כֵּן עַד לְהַעֲשָׂרָה מֵאֲמָרוֹת שֶׁמֵּהֶם נִבְרָא הָעוֹלָם בְּפוּעַל הֵם (לֹא עֲנִיָּן בְּפָנֵי עֲצָמוֹ, אֲלָא) הַפְּרָטִים שֶׁל הַכָּלָל דְּמֵאֲמַר אֶחָד (עַד לְשִׁשּׁוֹ הָרֵאשׁוֹן) שֶׁיֵּשׁ בּוֹ בְּהַעֲלָם מִהָאוֹר שְׁלִמְעָלָה מְשִׁיכוֹת לְעוֹלָמוֹת

therefore, through the avodah (spiritual labor), one reveals within the Ten Utterances (and within the world that was created from them) not only the generality of the One Utterance, but also the light that is above connection to the worlds.

לְכֹן, עַל יְדֵי הָעֲבוּדָה, מְגַלִּים בְּהַעֲשָׂרָה מֵאֲמָרוֹת (וּבְהַעוֹלָם שֶׁנִּבְרָא מֵהֶם) לֹא רַק הַכָּלָל דְּמֵאֲמַר אֶחָד אֲלָא גַם הָאוֹר שְׁלִמְעָלָה מְשִׁיכוֹת לְעוֹלָמוֹת

The Rebbe

Meluket Maamer

Shavous

וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אָנֹכִי

[Like in the analogy of teacher and student, that through the student's contemplation in the details, he ultimately comes to "stand upon the mind of his teacher," meaning he reaches the essential intellect of the teacher].

וּבְדוּגְמַת הַמְּשַׁל דְּרַב וְתַלְמִיד, שְׁעַל יְדֵי שְׁהַתְלַמֵּיד] מְעִיֵּין בְּהַפְרָטִים, הִנֵּה סוּף סוּף נַעֲשֶׂה קָאִי אֲדַעְתִּיה [דְּרַבִּיה, שְׁמַגִּיעַ לְשַׁכֵּל הַעֲצָמֵי דְהַרַב

Through revelation of this light, the world becomes completely nullified to G-dliness—a nullification of essence.

דְּעַל יְדֵי גִילוּי אֹר אֹר זֶה, נִמְשָׁף בְּעוֹלָם שְׁיִהְיֶה בְטָל לְאַלְקוֹת בְּתַקְלִית הַבֵּיטוּל, בֵּיטוּל בְּמַצִּיאוֹת

(ח)

And in deeper terms, it may be said that through the avodah (spiritual labor) in the details, one reaches the level of the Essence of the Light, which is above even the light that is above the worlds, that is present in concealment within the generality of worlds.

וּבְעוֹמֵק יוֹתֵר יֵשׁ לוֹמֵר, דְּעַל־יְדֵי הַעֲבוּדָה בְּהַפְרָטִים, מַגִּיעִים לְבַחֲיַנַּת עֲצָם הָאֹר, שְׁלִמְעָלָה גַם מֵהָאֹר שְׁלִמְעָלָה מַעוֹלָמוֹת שְׁיִשְׁנוּ בְּהַעֲלָם בְּהַפְלֵל דְּעוֹלָמוֹת

For that which is present in concealment in the generality of worlds is the aspect of the expansion of the light—that initially, the Infinite Light filled the space of the void, which is the light in a state of expansion and revelation.

דְּמַה שְׁיֵשׁ בְּהַעֲלָם בְּהַפְלֵל דְּעוֹלָמוֹת הוּא בַּחֲיַנַּת הַתְּפִשׁוּת הָאֹר, שְׁבַתְחִילָה הִנֵּה אֹר אֵין סוּף מְמַלָּא אֶת מְקוֹם הַחֲלָלִיו, שְׁהוּא הָאֹר שְׁבַבְחִינַת הַתְּפִשׁוּת וְגִילוּי

And afterwards (in this very light), there rose in His will to emanate and create.

וְאַחַר כֵּן (בְּאֹר זֶה) עָלָה בְּרִצּוֹנוֹ לְהַאֲצִיל וְלִבְרוֹא

Thus, the relevance of this will toward the worlds (i.e., the generality of the worlds in their first root) to the Infinite Light which is above the worlds, is only to the light in the mode of expansion and revelation.

הָרִי שְׁהַשְׁיִיכוֹת דְּהַרְצוֹן לְעוֹלָמוֹת (הַפְלֵל דְּעוֹלָמוֹת בְּשִׁרְשׁוֹ הָרֵאשׁוֹן) לְאֹר הַבְּלִי גְבוּל שְׁלִמְעָלָה מַעוֹלָמוֹת, הִיא רַק לְהָאֹר שְׁבַבְחִינַת הַתְּפִשׁוּת וְגִילוּי

But through the avodah in the details, one reaches the Essence of the Light.

וְעַל יְדֵי הַעֲבוּדָה בְּהַפְרָטִים מַגִּיעִים לְעֲצָם הָאֹר

And the concept is: the root of the particular is higher than the general.

וְהַעֲנֵן הוּא, דְּשִׁרְשׁ הַפְרָט הוּא לְמַעְלָה מִהַפְלֵלוֹ

Just as with Chochmah (Wisdom) and Binah (Understanding): although Chochmah is the general from which all the particulars of Binah are drawn,

וּכְמוֹ חֻכְמָה וּבִינָה, דְּהַגַּם שְׁחֻכְמָה הִיא הַכֹּלל שְׁמִמְנָה וְנִמְשָׁכִים כָּל הַפְרָטִים דְּבִינָה

nevertheless, precisely because of that, the root of Binah is higher than the root of Chochmah.

מִכָּל מְקוֹם מֵצַד זֶה גּוֹפֵא, שִׁרְשׁ הַבִּינָה הוּא לְמַעְלָה מִשִׁרְשׁ הַחֻכְמָה

The Rebbe Meluket Maamer Shavous

וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אֲנֹכִי

Therefore, through analyzing the particulars of Binah, sometimes entirely new ideas are innovated that were not present in the point of Chochmah.

שְׁלֹכֹן, על ידי העיון בהפרטים דבינה ניתוספים (לפעמים) עניינים חדשים שלא היו בנקודת החכמה.

Similarly in speech: when the intellect is extended into speech, it produces many more details—even more than the details in Binah (even after Binah is invested in thought, for what one thinks in a single thought takes time to articulate in speech).

ועל דרך זה הוא בדיבור, דכשנמשך השכל בדיבור נעשים בו ריבוי פרטים יותר גם מהפרטים דבינה (אפילו לאחרי שהבינה מתלבשת במחשבה, דמה שחושבים במחשבה אחת הנה בדיבור הוא מושך (זמן),

For the root of speech is higher than even the root of Binah.

דשרש הדיבור הוא למעלה יותר גם מהשרש דבינה,

Therefore, when one learns the intellect through speech, new ideas are innovated that were not present initially in thought—even in the understanding of Binah.

שְׁלֹכֹן כְּשֶׁלֹמֵד אֶת הַשֶּׁכֶל בְּדִיבּוּר, מִתְחַדְּשִׁים אֲצֵלוֹ עֲנִינִים שְׁלֹא הָיוּ תְּחִילָה בְּמַחְשָׁבָה, גַּם בְּהַשְׁוֵאָה דְּבִינָה.

Likewise with the transmission of intellect from a Rav to a Talmid: when the intellect is specified into many particulars, especially when conveyed to a lesser student (the lesser the student, the more the Rav must specify the concept into many details),

ועל דרך זה הוא בהשפעת שכל מרב לתלמיד, דעל ידי שהשכל מתפרט לריבוי פרטים ובפרט על ידי ההשפעה לתלמיד קטן דכל מה שהשפעה היא לתלמיד קטן יותר, צריך לפרט את השכל בריבוי [פרטים יותר],

through this, a new depth is aroused within the Rav—something that was not present before the giving over, as it says: “I have learned more from my students than from all.”

הנה על ידי זה מיתוסף אצל הרב עומק חדש שלא היה אצלו לפני ההשפעה, כמאמרי ומתלמידי יותר מכולן.

Especially when the student asks questions on the idea, for in answering and resolving the question, a new depth is awakened.

ובפרט כשהתלמיד מקשה קושיות על השכל, שבכדי לתרץ ולהסיר את הקושיות, מתעורר אצלו עומק חדש.

And the nimshal (analogy) from this is understood above regarding the ten utterances: though the ten utterances are the details of the one utterance, nevertheless—because the root of the particular is higher than the general—

והנמשל מזה יוכן למעלה בענין העשרה מאמרות, דהגם שהעשרה מאמרות הם הפרטים דהמאמר אחד, מכל מקום, מצד זה גופא, מכיון ששרש הפרט הוא למעלה מהכלל,

therefore, through avodah in the world that was created through the ten utterances—

לכן על ידי העבודה בהעולם שנברא בעשרה מאמרות

(especially since the world was created with the ten utterances, there exists also the possibility of choosing the opposite—as mentioned above in section 6, similar to the questions that contradict the idea),

ובפרט שמצד זה שהעולם נברא בעשרה מאמרות יש אפשרות לבחור גם בהיפך (כנ"ל סעיף ו), [בדוגמת הקושיות שסותרים את השכל

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וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אֲנֹכִי

one reaches a level higher than the general level of the world of the one utterance—and more so, one reaches the Essence of the Light,

מגיעים למעלה יותר מבחינת הכלל דעולם דמאמר אַחַד, ויתירה מיו, שמגיעים גם לעצם האור

which is higher even than the light (i.e., the expansion of the light) through which the rising of the desire for worlds came to be.

ש'למעלה גם מהאור (התפשטות האור) שבו הי'ה העלאה הרצון לעולמות.

(ט)

And behold, similarly is the drawing down of Torah: that since it is first drawn down in a general form and only afterward specified into particulars,

והנה על דרך זה הוא גם בהמשכה דתורה, דעל ידי ש'נמשכה תחילה בבחינת כלל ואחר כך נפרטה, לפרטים

the particulars too are (not separate matters unto themselves but rather) particulars that emerge from the general,

הנה גם הפרטים הם (לא ענין בפני עצמו, פי אם) פרטים שנובעים מהכלל

and through this, there is power that even in the particulars of the Oral Torah—up to even all that a diligent student will one day innovate—

ועל ידי זה ישנו הכח שגם בהפרטים דתורה שבעל פה, ועד לכל מה שתלמיד ותיק עתיד לחדש

there will be revealed the light of the general Torah Shebikhtav (Written Torah), and even the generality of the Ten Commandments—

יהיה בגילוי האור דהכלל דתורה שבכתב, ועד להכלל דעשרת הדברות

(so that the study of every detail of Torah should be with awe and fear and trembling and sweat just as it was at the time of the utterance of the Ten Commandments),

ש'לימוד כל פרט שבתורה יהיה באימה וביראה (וברתת ובזיע כמו שהיה בעת אמירת עשרת הדברות),

and even the generality of the One Utterance in which all Ten Commandments were included.

ועד להכלל דדיבור אַחַד שבו נכללו כל עשרת הדברות

And even more than that: for through the deep study and toil in the particulars of the Oral Torah, one reaches higher even than the level of the general.

ויתירה מיו, דעל ידי העיון והגייעה בהפרטים בתורה שבעל פה, מגיעים למעלה גם מבחינת הכלל

This is the meaning of what was said: “Everything that a diligent student is destined to innovate” (to *innovate* specifically),

דזהו מה שאמרו כל מה שתלמיד ותיק עתיד לחדש ((לחדש דוקא

for through toil in Torah, one draws down from the level of Torah as it is rooted in the essential concealment of the Infinite (Ein Sof),

פי על ידי הגיעה בתורה ממשכים מבחינת התורה, כמו שהיא מושגת בהעלם העצמי דאין סוף

which is higher than Torah as it comes in the form of revelation and extension.

ש'למעלה מבחינת התורה כמו שבאה בבחינת המשכה וגילוי

The Rebbe

Meluket Maamer

Shavous

וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אֲנֹכִי

And this is the meaning of “I toiled and I found”: for the concept of finding (*matzasi*) is to discover something new that could not be previously anticipated—like a find that comes unexpectedly.

וְזֶהוּ יַגְעַתִּי וּמְצָאתִי, דְּעַנְנֵנוּ מְצִיאָה (מְצָאתִי) הוּא שְׂמוּצָא דְּבַר חֲדָשׁ שֶׁבְּתַחֲזִילָה לֹא הָיָה אֶפְשָׁר לְשַׁעַר, כְּמוֹ מְצִיאָה שֶׁבָּאָה בְּהִיטָח הַדַּעַת

And this is “I toiled and I found”: that through toil in Torah, one finds and reveals new concepts—

וְזֶהוּ יַגְעַתִּי וּמְצָאתִי, שְׁעַל יְדֵי הַיְגִיעָה בַּתּוֹרָה מוּצָאִים, וּמְגַלִּים עֲנֻנָּיִם חֲדָשִׁים

even to the extent that through toil in Torah—and especially in the inner dimension of Torah, which is a reflection of the Torah of Mashiach—already now we merit the revelation of Mashiach’s Torah.

וְעַד שְׁעַל יְדֵי הַיְגִיעָה בַּתּוֹרָה וּבִפְרָט בְּכַנְיָמוּת הַתּוֹרָה שֶׁהִיא מַעֲיֵן תּוֹרָתוֹ שֶׁל מְשִׁיחַ [עֲכָשְׁיוֹ, נִזְכָּה לְגִילּוֹי תּוֹרָתוֹ שֶׁל מְשִׁיחַ

Which comes “unexpectedly” (as in “I found My servant David”—*found*, specifically),

שֶׁבָּאוּ בְּהִיטָח הַדַּעַת, מְצָאתִי דָּוִד עַבְדִּי (מְצָאתִי), (וְדוֹקָא

for then there will be the revelation of the Essence of the Infinite Light without any garment—

שֶׁאֵז יִהְיֶה גִילּוֹי עֲצָמוֹת אוֹר אֵין סוּף בְּלִי לְבוּשׁ

(and even the revelation at the time of Matan Torah was only a semblance of the revelation that will occur in the future),

וְעַד שְׁגַם הַגִּילּוֹי בְּשַׁעַת מַתַּן תּוֹרָה הָיָה רַק מַעֲיֵן, (הַגִּילּוֹי דְּלַעֲתִיד

with the coming of our righteous Mashiach, may it be very soon.

בְּבִיאַת מְשִׁיחַ צְדִקְנּוֹ, בְּקָרוֹב מְמַשׁ

[NOTE Summary:

The Rebbe begins with the verse: “וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר” (“And G-d spoke all these words, saying”), and asks: why does the Torah say “all these words”? Seemingly it should simply say: “And G-d spoke: I am Hashem your G-d.” The Alter Rebbe explains that “all these words” refers not merely to the Ten Commandments, but to the entirety of Torah, including every future חֲדוּשׁ (innovation) that a תלמיד ותיק (diligent veteran student) would ever reveal. Thus, all Torah was already contained within the Aseres HaDibros (Ten Commandments).

The Rebbe explains that this teaches a foundational principle: Torah was given in a structure of כָּלל וּפְרָט (general and particular). First, everything existed in a concentrated, unified form. Afterwards, it unfolded into countless details. According to Rashi, the Ten Commandments themselves were first spoken simultaneously in one utterance and then explained individually. According to the Alter Rebbe, the entire Torah was initially included within the Ten Commandments and later expanded into all revealed Torah.

This same structure exists throughout all levels of Torah. The Written Torah (Torah Shebikhsav) serves as the generality, while the Oral Torah (Torah Shebaal Peh) expands and elucidates its details. Even within the Oral Torah itself there are progressive stages of specification: Mishnah, Baraisa, Gemara, and eventually every authentic Torah innovation discovered by future generations. Yet this raises a profound question: if all details

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וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אֲנֹכִי

were already given at Sinai, why were they not revealed openly from the start? Why begin with concealment and generality?

To answer this, the Rebbe parallels Torah with creation itself. Creation also emerged through a process of generality and detail. Although the world was created through ten utterances (עֲשֶׂרָה מְאֻמְרוֹת), Chazal teach it could have been created through one utterance alone. The utterance of “Bereishis” was a singular all-encompassing statement that included all future details of creation within it. Afterwards, through the nine additional utterances, the world unfolded into differentiated existence.

The Rebbe then traces this structure upward through all spiritual realities. “Bereishis” corresponds to Chochmah (Wisdom), which contains all the Sefiros in general form. Higher still is Keser (Crown/Will), and even beyond that the primordial Divine Will before the Tzimtzum (Contraction). Even before creation itself there existed a structure of generality and particularity, for the Divine Will already contained all future realities in concealed potential.

The Rebbe then gives a powerful mashal (analogy) from a Rav (teacher) and Talmid (student). A teacher does not initially reveal every detail openly to the student. Instead, he first gives the concept in a concise point-form. Within that point lies all future explanation and expansion. Why? Because if the student were overwhelmed immediately with all details, he would become confused and incapable of properly internalizing the concept. The concise point creates limitation, order, and proper structure through which later details can emerge correctly.

This is also true within the teacher himself. Before communicating, the teacher must first contract his own intellect into a נקודה (point), concealing even his deeper understanding. Only afterwards can the idea unfold into detailed explanation suitable for the student. Thus, concealment is not absence. Concealment is preparation. The point contains everything, but in hidden form.

The Rebbe applies this directly to creation. Since finite worlds cannot receive Infinite Light directly, the Divine revelation first had to emerge in a general, contracted manner. Through this concealment and structure, the later details of creation could emerge in a form capable of being internalized by the worlds. The concealment itself allows for relationship, development, and ultimately avodah (spiritual labor).

Yet the Rebbe then raises an even deeper question. If the ultimate goal was always the existence of detailed worlds, why not create them directly? Why first reveal transcendent light entirely above the worlds? The answer reveals the purpose of creation itself. The world must contain the possibility of genuine בחירה (choice). Therefore, creation needed to emerge through differentiated utterances that allow a sense of independent existence, a שׂי (somethingness). However, hidden within all those details remains the concealed unity of the original singular utterance. Through avodah, man reveals that hidden unity within multiplicity.

The Rebbe

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Shavous

וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אֲנֹכִי

This leads to one of the deepest ideas in the maamar: true bittul (self-nullification) cannot emerge merely from Divine revelation proportionate to the worlds. Genuine ביטול במציאות (nullification of essence) comes specifically from a revelation rooted beyond all relation to worlds. Therefore, the transcendent light preceding creation had to exist first, so that ultimately through avodah its hidden essence could later be revealed within creation itself.

But then the Rebbe reveals an astonishing paradox: sometimes the root of the פְּרָט (particular) is even higher than the קָלָל (general). He demonstrates this through Chochmah and Binah. Though Binah expands the point of Chochmah, the root of Binah is deeper, allowing entirely new insights to emerge through analysis and elaboration. Similarly, speech can reveal dimensions not consciously present in thought. A teacher often reaches deeper understanding specifically through questions from students. “I have learned much from my teachers, more from my colleagues, but most from my students.”

This becomes the key to Torah itself. Though Torah begins in generality, through profound toil in the details of Torah Shebaal Peh (Oral Torah), one reaches not merely the original generality but even higher: Atzmus Ein Sof (the Essence of the Infinite). Therefore Chazal say: “Everything a diligent student will innovate was already given at Sinai.” The innovation is not outside Sinai. Rather, toil reveals dimensions concealed even deeper than the original revelation itself.

The Rebbe culminates with the concept of “יִגְעַתִּי וּמְצֵאתִי” (“I toiled and I found”). A “metziah” (unexpected find) refers to something entirely beyond expectation. Through labor in Torah, especially Pnimiyus HaTorah (the inner dimension of Torah), one accesses revelations rooted in the hidden Essence beyond all prior revelation. This ultimately leads to the Torah of Mashiach and the revelation of Atzmus without garments, greater even than the revelation at Sinai itself.

The appended letter from the Rebbe for Rosh Chodesh Sivan 5749 adds the experiential dimension of this entire discourse. The days before Shavuot are not historical memories but recurring spiritual realities. Just as the Jewish people camped “כְּאִישׁ אֶחָד בְּלֵב אֶחָד” (“as one man with one heart”) before Har Sinai, every Jew must prepare anew through separation from material distraction, unity, joy, and פְּנִימְיוּת (inner inwardness), in order to receive Torah again in a living and transformative way.

Practical Takeaway:

The Rebbe is teaching that spiritual growth is not achieved by escaping the details of life, but precisely through entering them deeply and properly. Many people seek only “big inspiration,” dramatic spiritual experiences, or sweeping concepts. But the Rebbe reveals that the Essence is hidden specifically in the details.

When a Jew struggles to understand one line of Gemara, one difficult maamar, one halachah, one conversation, one emotional challenge, or one recurring life difficulty, that struggle itself may be the gateway to the deepest

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וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אָנֹכִי

revelation. The confusion, questions, and back-and-forth are not obstacles to holiness. They are the mechanism through which concealed Divine essence becomes revealed.

This transforms how one approaches Torah learning and life itself. Don't run from complexity. Don't fear the details. Don't become discouraged when understanding comes slowly. Every authentic effort in Torah and avodah uncovers hidden layers that were waiting specifically for your soul to reveal them.

Especially in learning Chassidus and Pnimity HaTorah (the inner dimension of Torah), the Rebbe teaches that toil itself becomes a vessel for the future revelation of Mashiach. Every sincere struggle to internalize G-dliness draws the world closer to the revelation where Atzmus Ein Sof (the Essence of the Infinite) will shine openly within creation.

Chassidic Story:

In the early years of the nesius (leadership) of Menachem Mendel Schneerson, a young תלמיד חכם (Torah scholar) entered yechidus (private audience) deeply troubled. He had spent months preparing a Torah novella based on a difficult sugya (Talmudic topic), but every time he attempted to finalize it, new questions emerged. Instead of clarity, the deeper he learned, the more complicated everything became.

Finally, frustrated, he told the Rebbe:

"I feel like I'm getting farther from the truth instead of closer to it. Every detail opens another contradiction."

The Rebbe smiled gently and said:

"That is because you are finally entering the sugya properly."

The young man looked confused.

The Rebbe continued:

"When a person remains only with generalities, everything appears simple. But אמת (truth) is not revealed in superficial clarity. אמת emerges when you are willing to struggle through the פרטים (details)."

Then the Rebbe leaned forward and said something unforgettable:

"Do you know why Torah was given with כלל ופרט (general and particular)? Because Hashem wanted man not merely to receive truth, but to uncover it. The uncovering itself creates the deepest bond."

The Rebbe explained that when a Jew wrestles honestly with Torah, asks difficult questions, reviews repeatedly, and refuses to abandon the search for truth, he is touching the same process through which creation itself emerged: from concealed unity into revealed multiplicity and back again toward higher unity.

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Shavous

וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אָנֹכִי

Years later, that scholar recalled that the Rebbe completely changed his understanding of learning. Before, he saw difficulty as failure. Afterward, he understood that the questions themselves were invitations into deeper levels of Torah.

Therapeutic Psychological Integration (TPX)

The Hidden Power of Details

One of the deepest emotional struggles people face is the belief that if life feels messy, complicated, repetitive, or fragmented, then something must be wrong with them spiritually. We imagine holiness exists only in the “big moments”: inspiration, clarity, emotional breakthroughs, powerful davening (prayer), life-changing revelations.

But the Rebbe completely overturns that idea.

The Rebbe explains that Hashem intentionally created reality through a process of כָּלָל וּפְרָט (generality and detail). First comes the large vision, the hidden point, the overwhelming unity. Then comes fragmentation, details, questions, complexity, process, struggle, and development.

And here’s the revolutionary part:

The deepest truth is often discovered specifically inside the details.

Psychologically, this changes everything.

Many people become emotionally exhausted because they think growth should feel linear and clean. “If I’m still struggling with this issue, maybe I’m failing.” “If I still have questions, maybe I’m not spiritual enough.” “If my learning is difficult, maybe I’m not capable?”

But according to the Rebbe, the details are not the interruption of growth. They are the actual mechanism of growth.

A healthy soul is not one that never struggles. A healthy soul is one willing to remain present inside complexity without abandoning the search for truth.

Why We Fear Details

Human beings naturally crave simplicity because details force vulnerability.

Generalities are emotionally safe.

“I believe in Hashem.”

The Rebbe

Meluket Maamer

Shavous

וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אָנֹכִי

“I want to grow.”

“I want connection.”

These are beautiful truths. But once life becomes specific, suddenly things get uncomfortable:

“How do I handle jealousy?” “What happens when I feel spiritually numb?” “What if I’m exhausted?” “What if I learn and still don’t understand?” “What if I have conflicting emotions?” “What if I feel disconnected during davening (prayer)?”

This is where many people unconsciously retreat. They stay in broad inspiration because details require confrontation with reality.

But the Rebbe explains that Hashem designed creation itself this way. Even Torah was not given fully expanded at first. Everything began as a concealed point. Why? Because overwhelming revelation would shatter the recipient.

Emotionally, this is incredibly important.

Sometimes your life feels unclear not because Hashem is absent, but because your soul is still in “point form.” The clarity exists. It’s just still condensed.

Not every stage of growth is meant to feel emotionally organized.

The Psychology of the Teacher and Student

The Rebbe’s mashal (analogy) of the Rav (teacher) and Talmid (student) is psychologically brilliant.

The teacher cannot dump infinite information onto the student immediately. The student would become overwhelmed, confused, emotionally flooded, and incapable of integrating the wisdom.

So the teacher first gives a נקודה (point). A small structure. A simple framework.

Only later do the details emerge.

This mirrors emotional healing perfectly.

Real healing rarely happens through one dramatic moment. Most lasting transformation occurs through gradual internalization. Small insights. Repeated conversations. Slow clarification. Tiny acts of consistency.

People often hate this process because it feels unimpressive.

But the Rebbe is teaching that concealment is not emptiness. Concealment is preparation.

The Rebbe

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Shavous

וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אָנֹכִי

Sometimes your soul is not blocked. It is incubating.

Questions Are Not a Threat

One of the most emotionally freeing ideas in this maamar is the Rebbe's explanation that questions themselves can reveal deeper truth.

Most people fear questions because questions create uncertainty.

But in Torah, the greatest תלמידים (students) are often the ones who ask the hardest questions.

Why?

Because difficult questions force deeper revelation.

The Rebbe explains that sometimes a Rav (teacher) himself reaches deeper understanding specifically because of the student's questions.

That means your confusion may not be proof you're failing.

It may be proof you're finally engaging deeply.

Psychologically, many people were conditioned to believe:

certainty = strength

questions = weakness

But Chassidus (Chassidic thought) often teaches the opposite:

honest struggle creates deeper vessels than superficial certainty.

This is true emotionally too.

A person who has wrestled with loneliness, disappointment, insecurity, failure, fear, or confusion often develops deeper compassion, humility, emotional intelligence, and authenticity than someone who never examined themselves deeply.

The details mature the soul.

The Danger of Escaping Into Inspiration

Sometimes people become addicted to spiritual "highs."

The Rebbe

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Shavous

וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אָנֹכִי

A beautiful farbrengen (Chassidic gathering). A moving niggun (melody). A powerful lecture. An uplifting Shabbos.

Those moments matter deeply.

But the Rebbe warns indirectly that if inspiration never descends into details, it remains incomplete.

Real avodah (spiritual labor) means taking infinite inspiration and integrating it into ordinary life:

how you speak,

how you react,

how you learn,

how you listen,

how you regulate emotion,

how you treat people,

how you behave when nobody sees you.

The Essence hides in details because Hashem wants relationship, not just inspiration.

The Hidden Meaning of Feeling “Stuck”

Many people secretly fear repetition.

“I’m still working on this?” “I thought I already dealt with this.” “Why do I keep revisiting the same emotional issues?”

But growth is rarely linear.

The Rebbe explains that all details are hidden within the original point. That means your current struggle may not be a detour. It may be another layer unfolding from the same deeper root.

Sometimes Hashem does not remove the struggle because the struggle itself is still teaching you.

Patience is spiritual maturity.

Mashiach Psychology

The Rebbe concludes with something astonishing: through deep toil in Torah, especially פנימיות התורה (the inner dimension of Torah), we access revelations connected to the Torah of Mashiach.

The Rebbe

Meluket Maamer

Shavous

וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אָנֹכִי

Psychologically, Mashiach represents more than redemption “out there.” It also represents inner integration.

The fractured self becoming whole.

The anxious self becoming settled.

The divided self becoming aligned.

The hidden becoming revealed.

The Rebbe explains that through engaging the details properly, one ultimately reaches Atzmus (Essence), something even higher than the original revealed generality.

This means:

your struggles are not merely obstacles on the road.

Sometimes they are the road itself.

And the places where you feel most fragmented may ultimately become the places where the deepest light emerges.

Modern Story

A young therapist once described to his mentor how discouraged he felt after beginning clinical work. He said:

“I thought helping people would feel profound and inspiring. Instead, most days are repetitive. Tiny conversations. Small progress. Listening to the same pain again and again.”

His mentor smiled and answered:

“You thought transformation happens in dramatic breakthroughs. Usually it happens in ten thousand tiny moments where someone finally feels safe enough to stay honest.”

Years later, the therapist said that sentence changed his life.

Because eventually he realized:

the deepest healing rarely comes through emotional fireworks.

It comes through details. Consistency. Presence. Patience. Listening. Returning.

END NOTE]

The Rebbe

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Shavous

וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֹר אֲנֹכִי

Letter from the holy words of the Rebbe, may he live and be well

מִכְתָּב כְּבוֹד קִדְשֵׁי אֲדֹמו"ר שְׁלִיט"א

With G-d's help, Sunday, Parshas *Naso Es Rosh*, Rosh Chodesh Sivan, year 5749, Brooklyn, New York

ב"ה, יום ראשון פְּרֻשֵׁת נְשֵׂא אֶת רֹאשׁ, רֹאשׁ חֹדֶשׁ סִינַן שְׁנַת תשמ"ט, בְּרוּקְלִין, נְיוּ יוֹרְק

To all the sons and daughters of Israel, wherever they may be—
May Hashem be upon them and grant them life...
Peace and blessing!

אֵל כָּל בְּנֵי וּבָנוֹת יִשְׂרָאֵל בְּכָל מְקוֹם שֶׁהֵם
ה'... עֲלֵיהֶם יִחְיוּ
שְׁלוֹם וּבִרְכָה

In the third month after the children of Israel left the land of Egypt—on this very day, that is, Rosh Chodesh—they arrived at the wilderness of Sinai, and Israel camped there—"camped," in the singular form, as one man with one heart—facing the mountain, to receive the Torah from Mount Sinai.

בְּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בְּיוֹם הַזֶּה – זֶה רֹאשׁ חֹדֶשׁ – בָּאוּ מִדְּבַר סִינַי, וַיַּחֲנוּ שָׁם יִשְׂרָאֵל – וַיַּחֲנוּ לְשׁוֹן יְחִיד, כְּאִישׁ אֶחָד בְּלֵב אֶחָד – נֹגֵד הַהָר – לְקַבֵּל הַתּוֹרָה מֵהַר סִינַי

And on the second day, it was said to them: "And you shall be to Me"—in both the form of a command and a promise—"a kingdom of priests and a holy nation."

וּבְיוֹם הַשֵּׁנִי נֶאֱמַר לָהֶם וְאַתֶּם תִּהְיוּ לִי (לְשׁוֹן צִוּוּי וּלְשׁוֹן הַבְּטָחָה) מַמְלַכְתַּת כֹּהֲנִים וְגוֹי קִדוּשׁ

And on the third day, the command of boundary-setting was given: "Be careful not to ascend the mountain," etc.

וּבְיוֹם הַשְּׁלִישִׁי נֶאֱמַר לָהֶם מִצְוַת הַגְּבֻלָה, הִשְׁמְרוּ! לְכֶם עֲלוֹת בְּהָר וְגו'

And on the fourth day, they were instructed in the mitzvah of separation—from materiality and physicality—"today and tomorrow," and to be prepared during these days for the day of the Giving of the Torah, the sixth of Sivan, on which the Torah was given.

וּבְיוֹם הָרְבִיעִי נֶאֱמַר לָהֶם מִצְוַת פְּרִישָׁה – מִהַחֲזוּק וְהַצָּשׁ – הַיּוֹם וּמָחָר, וְלִהְיוֹת נְכוּנִים בְּיָמֵים אֵלֶּה לַיּוֹם קִבְּלַת הַתּוֹרָה, שִׁשָּׁה בְּסִינַן בּוֹ נִתְּנָה תּוֹרָה

And these days are remembered and relived every year anew—and even more, truly anew—with a receiving of the Torah in joy and inwardness.

וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנִעֲשִׂים מְדֵי שָׁנָה בְּשָׁנָה פְּחָדְשִׁים, וְעַד – חֹדְשִׁים מִמֶּשׁ – קִבְּלַת הַתּוֹרָה בְּשִׂמְחָה וּבִפְנִימְיוֹת

And fulfillment of the verse: "May my prayer come before You swiftly—incline Your ear to my cry."

וַיִּקְוִיִּים תִּיכַף הִיעוּד תְּבוֹא לְפָנַי תְּפִלְתִּי הִטָּה אָזְנְךָ לְרִינָתִי

With honor and blessing, and with a holiday blessing—"Festivals for rejoicing,"

בְּכָבוֹד וּבִבְרָכָה, וּבְבִרְפַת הַחַג, מוֹעֲדִים לְשִׂמְחָה

—and all agree, on the holiday of Atzeres, that "we too require it for you,"

– וְהַכֹּל מוֹדִים בְּעֲצָרַת דְּבַעֲיָנוּ נִמְי לְכֶם –

and to the receiving of the Torah in joy and inwardness.

וּלְקַבְּלַת הַתּוֹרָה בְּשִׂמְחָה וּבִפְנִימְיוֹת