

# Joining Spiritual and Physical

*Based on the Dvar Malchus of Shabbos Parshas Yisro, 5752*

## *Why twice?*

In Parshas Yisro we read about when we stood in front of Har Sinai and how we were given the Aseres Hadibros.

When we reach Parshas Vaeschanan, we will learn that Moshe Rabeinu repeats the Aseres Hadibros to the Jewish nation. As such, the Dibros in Parshas Yisro are referred to as the "Dibros Harishonos" and the ones Moshe repeated are referred to as the "Dibros Haacharonos".

The Torah's teachings vary from the simplest to the most complex. Nothing is repeated without reason. Being that the case, why were the Aseres Hadibros repeated?

By delving into the matter just a little bit, we can already see differences between the first and second time the Aseres Hadibros were said. Let's look into the matter and see what we can find.

## *The obvious difference*

The Aseres Hadibros are the basis and main part of the Torah. Therefore, their repetition (said twice) expresses and teaches us two general concepts in the Torah.

The Rebbe Melech Hamoshiach Shlita points out an obvious difference

between the first time and the second time they were said. Hashem in His honor said them the first time they appear in the Torah, as the posuk teaches us, "Hashem said all of these things as follows". Moshe Rabeinu said them the second time. There's an obvious difference between the two times. One cannot compare what Hashem says to that which Moshe says.

Why then did Moshe repeat the Aseres Hadibros? What is he adding to what Hashem said?

It would be reasonable to assume that because they were said twice, there was a need to do so. Both instances are advantageous. The Rebbe Melech Hamoshiach Shlita will explain to us how both instances are in fact advantageous.

## *The Torah and the world*

One can view the Torah from two different perspectives, either from Hashem's perspective or from ours as we exist in this world.

When we learn Torah, we have to always know and keep in mind that Hashem the blessed One gave us His holy Torah, as the Zohar teaches us, "The Torah and Hashem are one". Whatever is written in the Torah is "the holy of



holies", regardless of our understanding. The Torah is Hashem's intellect, something that we should be completely batel to.

When we learn Torah, Hashem reveals Himself to us, and as we speak, Hashem Himself is speaking through us! This also happens when tzadikim learn Torah, as the Talmud teaches us, "The Divine Presence speaks through that person" (who learns Torah). This is Hashem's perspective, His input.

But things aren't so simple and easy. We have to really try and exert ourselves as much as possible in order to understand the Torah. We can understand almost everything in the Torah, for it was given to us to understand with our minds and intellect. The Torah is holy whose divine origin is distant from us, yet at the same time He brought it down from its lofty heights and gave it to us in this world. The Torah teaches us how to act and how to make this world a fitting home for Hashem. This is from our perspective, our input.

In a similar manner, the topics of Moshiach and geulah have their two sides as well. On the one hand, Hashem will reveal Himself as He never did before, with all of His glory and splendor. Everyone then will know who He is and will be happy do what He wants. On the other hand, it will happen to us in this physical world, just as it is, to physical people who eat and drink. In such a place, Hashem will reveal Himself and make His home.



## *Hashem speaks and Moshe speaks*

Based on the above, we can now see the difference between the Dibros Harishonos and the Dibros Hoachronos. When Hashem gave us the Torah on Har Sinai and said, "I'm Hashem your Hashem", He revealed Himself to the fullest extent possible. All of us saw the thunder and understood that every word in His Torah is holy. Since then, every Jew who learns Torah is privileged to say Hashem's Torah. Amazing!

In contrast, when the Jews heard Hashem's voice, their souls left their body and they almost died. Our world wasn't able to take such a high and strong revelation of Hashem. Still, Hashem wants His holiness in this world. How does that happen?

The answer is that Moshe Rabeinu later on in the Chumash in Parshas Vaeschanan repeated the Dibros (Dibros Haachronos). Moshe Rabeinu isn't an ordinary person. He is "a divine person", meaning that the lower half of his body is human, while the upper half is divine. As such, he has the ability to bring us and Hashem together and at the same time help us to do what Hashem wants.

Moshe Rabeinu gives us the strength to bring the Torah's holiness into the world, to understand it, to learn how to act on a daily basis, and to lead the world to redemption.

In summary, the Dibros Harishonos brought Hashem's unlimited holiness

into the world. It was too much for the world to bear. When Moshe Rabeinu said the Dibros Haacharonos, we were then and now able to bring this awesome revelation into the physical world.

### *Today more than ever*

Matan Torah happened in the past, but is also applicable today! Hashem says the Aseres Hadibros every day like the first time. Moshe Rabeinu, the Nosi of our generation, is also with us in every generation. He helps and gives us strength to understand the Torah and to fulfill it. Everything is for one purpose - to bring the Moshiach.

Our generation is special, because it's the first generation of the geulah. Therefore, it's so important to do what we learned until now, for now is the time for Moshiach to come "מיד" - **immediately**.

Who's Moshiach? When is he suppose to come? The Rebbe Melech Hamoshiach Shlita teaches us that the word "מיד" has 3 letters, each one standing for something very special. The מ stands for משיח מנחם שמו. The י stands for יוסף יצחק. The ד stands for דורם. This comes to teach us that this generation will merit, because of what the Rebbe Harayatz did, the big revelation of the Rebbe Melech

Hamoshiach, whose name is Menachem.

### *Tachlis*

When Hashem gave us the Torah, we all got together, united in heart. Today, we also must unite our abilities from within to serve Hashem, such as, amongst other things, by learning Torah with awe and fear, for now Hashem speaks through our mouths.

In addition, each and every one of us should, in the next couple of days, be mashpia on (influence) at least ten Jews to increase their Torah study and fulfillment of mitzvos. The Rebbe Melech Hamoshiach Shlita says that this applies to each and every one of us, especially those who are "mikushar" to him and to those who are with him in 770. Their behavior influences the Jews all around the world.

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מלך המשיח לעולם ועד!**

**לזכות  
הוד כ"ק אדמו"ר מלך המשיח שליט"א  
מהרה יגלה ויגאלנו!**

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