

Witnessing G-dliness

In Parshas Shoftim we learn about giving testimony,
Two witnesses are necessary.
Two types of witnesses there can be,
One clarifies and the other creates a new reality.

The first type of witnesses come to a court case,
To verify that a loan took place.
But the loan is not dependent on if there were witnesses to see,
The borrower is still obligated to return the money.

The second type of witnesses are key,
At a marriage ceremony.
Their testimony is an integral part,
Without them the marriage can't start.

Examination and interrogation is difference number two,
The judge must ensure that the clarifying witnesses' words are true.
Once the questioning is done,
Witnesses they actually become.

But the witnesses that established something new,
Became witnesses as soon as the marriage they did view.
The witnessing is what finalizes the marriage act,
Immediately after, his words, the *יחן* can not retract.

In other cases a person does have the opportunity,
To retract his words immediately.
For example, a person can knock at a neighbor's door,
To ask for a cup of flour, and the neighbor can say, "sure."

But suddenly the neighbor can remember that she needs the flour,
To take back her words, right away, she has the power.
Because witnesses that see this transpire don't create anything,
Alone, the neighbor's words are standing.

All matters of Torah that are revealed,
Are found in deeper layers that are concealed.
With Hashem, Yidden, have a special bond,
To witnesses that establish something new, we correspond.

Testimony, heaven and earth also share,
To witnesses that verify they compare.
The Alter Rebbe explains that testimony only does apply,
To something that is concealed from every eye.

If something isn't revealed presently,
But will be revealed eventually,
Testimony isn't necessary,
It is only for something that is concealed completely.

We don't need witnesses to prove that Hashem is "mimaleh kol almin,"
It makes sense according to reason,
That the world Hashem does enliven,
This faith is even felt by the pious of every other nation.

For "sovev kol almin," testimony we don't need to find,
We understand that this level can't be grasped by the mind.
Every person can come to the recognition,
That the main aspect of G-dliness is beyond our comprehension.

For Hashem's essence, testimony is necessary,
Because it is something which is concealed completely.
The clarifying witnesses are earth and heaven,
They reveal the power of the infinite which exists within creation.

They are witnesses that are fine,
Because they are here since the beginning of time.
Everything that exists in the sky and on the ground,
Can only exist in this world because Hashem's essence is found.

There are also witnesses that have the power,
To draw down Hashem's essence every minute of every hour.
Since Yidden are rooted in the essence of Hashem,
Through Torah and Mitzvos, the power was given to them.

The purpose of marriage is "to be fruitful and multiply," פרו ורבו,
The couple draws down infinity when they create a baby so new.
This is expressed in the fact that the witnesses establish and create,
The goal of a Jewish marriage is to create souls so great.

Since heaven and earth reveal the power of the infinite in creation,
What impact and innovation is drawn down by the Jewish nation?
The accomplishment of a Mitzvah observing Jew,
Is to bring to light that there is nothing but Hakadosh Baruch Hu.

"The earth feared and became calm," the verse does say,
Our sages explain it in a remarkable way.
The world was fearful for its existence in the beginning,
It calmed down and became settled after the Torah's giving.

The world is physical and material,
So how could it be that the world was more fragile,
Before the giving of the Torah which weakened physicality,
And gave us the ability to make the physical world holy?

For Hashem there is no separation between intention and action,
Since Torah and Yidden are the ultimate purpose of creation,
They are the world's true existence,
Matan Torah was necessary to calm the shaky physical substance.

The physical is like shiny wrapping paper with a bow,
But the gift inside is the purpose and intention we need to know.
The physical alone is flimsy,
We need Torah and Mitzvos to keep it steady.

Torah and Mitzvos are the intention, the purpose and priority,
They are the true reality,
Between a Mitzvah and something mundane, you can't compare,
The Mitzvah takes the limelight it is clear!

We also find in the laws of the Torah that intention is what does matter,
If on Shabbos, one transports food from one domain to another,
If the food is less than the amount that one is prohibited to carry,
He is exempt even if the vessel is larger, as the container is secondary.

Another example is the law that if a sacrifice one does bring,
The leftovers which we are commanded to burn the next morning,
Are not burned if the next day is a festival,
Because doing so would satisfy only the Mitzvah need for the Temple.

Why can't it be burned on a holiday,
If cooking is permitted anyway?
Because Temple needs are a Mitzvah, which makes them primary,
They cancel out the human needs which are secondary.

The same applies to impure Terumah oil that can't be used for fire,
If to cook on Yom Tov you desire,
Because burning a leftover sacrifice or impure Terumah is a Halacha,
Personal cooking falls away in the face of the true reality of a Mitzvah.

Now we have the opposite question,
Since the giving of the Torah was creation's intention,
And for Hashem there is no difference between intention and action,
What caused the world to calm down at the Har Sinai mountain?

From our perspective, potentiality lacks actuality,
We don't sense that G-dliness is the world's only reality.
The purpose is that the world itself should see,
How it's entire existence is Torah and Yisrael only.

At the giving of the Torah specifically,
Is when the world became calm finally.
Until then the world's connection to Torah and Yisrael was hidden,
To reveal the reality of the world, at Matan Torah, the power was given.

From the perspective of Hashem,
His essence already has a home in the lowest realm.
In order for Hashem's home to be actualized from our perspective too,
To strengthen the world through Torah and Mitzvos is what we do!

Even after the heaven and Earth's testimony is given,
Hashem's essence remains completely hidden.
The completion of the verification,
Will come about with Moshiach's revelation.

This is the opposite of what happens as a result of a Jew's testimony,
Jews draw down Hashem's essence through their Avodah immediately.
When Moshiach comes everyone will see,
What they had achieved entirely, in Galus already!

In Avodah there are levels three,
The first is when we serve Hashem rationally.
The second is when to serve Hashem with self sacrifice we are ready,
But we debate if the Shulchan Aruch says it is necessary.

The highest form of Avodah is when a Jew has a connection,
To Hashem's essence without any limitation or calculation.
In this world, Hashem's witnesses we become,
We draw down the Essence of the Infinite One.

The lesson for us is that when,
We go to carry out a Mitzvah obligation,
We shouldn't worry about anything getting in the way,
All the obstacles will fall away!

In our service of Hashem we have a goal,
Our service should be influenced by the essence of our soul,
So that we can sense palpably,
That Hashem is the only reality!!

