

Discourse 16

*“Chamishah Kinyanim Kanah Lo HaKadosh Baruch
Hoo BeOlam -
The Holy One, blessed is He, acquired five
possessions as His own in His world”*

Delivered on Shabbat Parshat Bamidbar

Shabbat Mevarchim and Erev Rosh Chodesh Sivan, 5712

By the grace of *HaShem*, blessed is He,

1.

The Mishnah states,¹¹⁷⁵ “The Holy One, blessed is He, acquired five possessions as His own in His world, and these are them: The Torah is one possession. The heavens and the earth are one possession. Avraham is one possession. The Jewish people are one possession. The Holy Temple is one possession.” The simple explanation of this teaching is that there are five things in the world that are important to the Holy One, blessed is He. This is why they are called, “acquisitions-*Kinyan*-קנין,” which indicates the value of something to a person, in that he is willing to pay money for it, thus acquiring sustenance for his life.¹¹⁷⁶

Now, the above teaching orders these five things according to their order in time. It thus begins with the Torah,

¹¹⁷⁵ Mishnah Avot 6:10

¹¹⁷⁶ See Tanya Ch. 37 (48b)

in accordance with the teaching of our sages, of blessed memory,¹¹⁷⁷ “The Torah preceded this world by two-thousand years.” It then continues with the heavens and the earth, which refer to the world itself. It subsequently lists Avraham, the Jewish people and the Holy Temple, which follow in chronological order.

However, we must better understand this teaching. For seemingly, according to the simple explanation, it should have simply stated, “The Holy One, blessed is He, **has** five possessions,” which would have been sufficient in indicating their importance to Him. Why does it instead state, “The Holy One, blessed is He, **acquired** five possessions,” using the word, “acquired-*Kanah*-קנה”? That is, the language utilized seems to indicate that there are possessions (that are not possessions in and of themselves, but are rather) possessions due to some form of acquisition. That is, that the Holy One, blessed is He, acquired them.

We must also understand why it states, “The Holy One, blessed is He, acquired five possessions as His own **in His world.**” At first glance, the word, “in His world-*beOlam*-בעולם” seems to be superfluous. This is further exacerbated by the fact that the heavens and the earth, which include the whole world within themselves, are in the count, for there is nothing in the world that is not included in these general terms, “the heavens and the earth.” This being the case, what is meant by stating that, “In His world-*b'Olam*-

¹¹⁷⁷ See Midrash Tehillim 90:4; Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49a.

בעולם, the Holy One, blessed is He, acquired the heavens and the earth”)? Moreover, we also must understand why it specifies, “In **His** world-*b’Olamו*,” (as opposed to simply stating, “In the world-*ba’Olamו*). For, seemingly, even without stating, “**His** world,” it is self-understood that the world is **His**. Why was it necessary to add, “in **His** world-*b’Olamו*” specifically?

2.

The explanation¹¹⁷⁸ is that the five possessions that the Holy One, blessed is He, acquired, are specifically in **His** world. In other words, **His world** refers to a world in which there is no room to err and think that it is a domain unto itself, or that there are two domains, God forbid. That is, one might erroneously come to think that¹¹⁷⁹ “from the midpoint and up, is one domain, and from the midpoint and down, is another domain,” God forbid. Rather, what is meant by, “**His world**,” is a world in which it is readily recognizable that it is the world of the Holy One, blessed is He. However, in order for these matters to ascend and be in **His** world, it is necessary for

¹¹⁷⁸ See the discourse entitled “*Chamisha Kinyanim*” in Maamarei Admor HaZaken al Maamarei Raza”l p. 120 and on; Maamarei Admor HaEmtza’ee Bamidbar Vol. 2, p. 851 and on; Ohr HaTorah Shavuot (Bamidbar Vol. 1) p. 174 and on; p. 177 and on; p. 181 and on; Sefer HaMaamarim 5636 Vol. 2, p. 251 and on; p. 524 and on; Also see Likkutei Sichot Vol. 35 p. 39 and on; Also see the next discourse of 5712 that follows as a continuation to this discourse. This discourse is also mentioned in the letter of the 23rd of Sivan of this year 5712 (Igrot Kodesh Vol. 6, p. 137).

¹¹⁷⁹ See Talmud Bavli, Sanhedrin 39a; Likkutei Torah Bamidbar 8b and on; Shir HaShirim 49c, and elsewhere.

there to be some act of acquisition. This is the meaning of the specific wording, “The Holy One, blessed is He, acquired in **His** world.”

The explanation of the matter is that¹¹⁸⁰ an acquisition (*Kinyan*-קנין) of something is not the creation of something new. Rather, it only is a transference of something out of the domain of the seller and into the domain of the buyer. That is, at first it was in the domain and control of the seller, and then, through the act of acquisition, it came to be revealed as the possession of the buyer. From this example we may understand how it is Above, in that the acquisition (*Kinyan*-קנין) does not indicate the creation of the novel existence of something from nothing. Rather, it only indicates the revelation of that which is concealed (*Giluy HaHe'elem*). Therefore, it generally refers to the world of Emanation-*Atzilut*.

This accords with the known explanation of the blessing,¹¹⁸¹ “Blessed is your Possessor-*Koneich*-קונך, blessed is your Creator-*Boreich*-בוראך, blessed is your Former-*Yotzeich*-יוצרך, Blessed is your Maker-*Oseich*-עושרך.” That is, the terms, “your Creator-*Boreich*-בוראך,” “your Former-*Yotzeich*-יוצרך,” and “your Maker-*Oseich*-עושרך,” correspond to the three worlds of Creation-*Briyah*-בריאה, Formation-*Yetzirah*-יצירה, and Action-*Asiyah*-עשיה. In other words, the creation of something from nothing (*Yesh MeAyin*) begins in

¹¹⁸⁰ See Torah Ohr, Mishpatim 75d; *Hemshech* 5666 p. 160 and on, and elsewhere.

¹¹⁸¹ See the liturgy of Kiddush Levanah - Sanctification of the Moon.

the world of Creation-*Briyah*, since that is where the possibility for novel existence begins,¹¹⁸² so much so, that with the abundance of chaining down, it is possible for room for error to arise, so that one may come to think that there are two domains, God forbid.

Such is not the case, however, with the world of Emanation-*Atzilut*, which is called a “Possession-*Kinyan*-קנין,” and about which it states, “Blessed is your Possessor-*Koneich*-קונך.” This is because the world of Emanation-*Atzilut* is not a novel creation of something from nothing, but is rather only the revelation of that which is concealed. For, since the world of Emanation-*Atzilut* is the medium between the Emanator and the created, it is understood that, it itself, is not the creation of something new. Rather, what was concealed in the Emanator, is drawn forth to come into revelation in the emanated. Therefore, since the world of Emanation-*Atzilut* is not the creation of something new, but is only the revelation of that which is concealed (*Giluy HaHe’elem*), there is therefore no room for error in it. This is why it states about the world of Emanation-*Atzilut*,¹¹⁸³ “Evil does not abide with You,” since it is revealed and recognizable that it is **His world** (the world of the Holy One, blessed is He). For, in the world of Emanation-*Atzilut*, “He and His life force are one and He and His organs are one.”¹¹⁸⁴

¹¹⁸² See Sefer HaMaamarim 5660 p. 32 and elsewhere.

¹¹⁸³ Psalms 5:5; See Likkutei Torah Bamidbar 3c

¹¹⁸⁴ Introduction to Tikkunei Zohar 3b; Also see Tanya Iggeret HaKodesh, Epistle 20.

Now, in addition to this, there also is the act of acquisition (*Kinyan*-קנין), through which the Holy One, blessed is He, acquired matters of the worlds below. Through this, even matters of the world below are elevated into **His world** (the world of the Holy One, blessed is He). Thus, it is with respect to this that it states, “The Holy One, blessed is He, acquired five possessions in His world-*B’Olamו*.”¹¹⁸⁵ That is, in order for these matters (that are found in the world below) to be elevated to be in **His world**, they must undergo the act of acquisition, that is, that, “the Holy One, blessed is He, **acquired** them.”

3.

Now, this may be better understood from the matter of acquisition (*Kinyan*-קנין) as it is here below. Through the process of acquisition there is a transference of property from the domain of the seller to the domain of the buyer. Now,¹¹⁸⁵ there are two methods of acquisition; through pulling the object and through the payment of money. In this, there is a dispute between Reish Lakish and Rabbi Yochanan.¹¹⁸⁶ Reish Lakish maintains that the method of “pulling-*Meshichah*”¹¹⁸⁶ משיכה,” is explicitly stated in Torah, and that when a purchaser takes an object into his possession, it then becomes his, and through this act, the purchaser obligates himself to pay the

¹¹⁸⁵ See Likkutei Torah, Eikev 16c and on; Siddur Im Divrei Elokim Chayim 111a and on; Sefer HaMitzvot of the Tzemach Tzeddek, *Mitzva Ladun b’Mekach uMemkar* (Derech Mitzvotecha 36b and on).

¹¹⁸⁶ Talmud Bavli, Bava Metzia 46b-47b

seller money. Rabbi Yochanan maintains the view that, “by Torah law, money (*Kesef*-כסף) effects the acquisition,” and that even if only money was given (without the pulling) he has purchased the object. Nonetheless, even according to this opinion, by Rabbinical ordinance, pulling (*Meshichah*-משיכה) is still necessary, since the object has not been acquired until he takes it into his possession and domain.

The difference between these two views is that through “pulling-*Meshichah*-משיכה,” the act of acquisition is in the demonstration that the object has entered into his domain and possession. This is why an acquisition through “pulling-*Meshichah*-משיכה” is only effective in a private domain (*Reshut HaYachid*) or in an alley (*Simta*), (but it is not effective in a public domain (*Reshut HaRabim*)).¹¹⁸⁷ Through this act, the purchaser obligates himself to pay money to the seller, according to the terms discussed between them. However, this is not the case with a monetary transaction, wherein the acquisition is in such a manner that no change takes place in the object at all. Because of this, the Sages decreed that the buyer has not consummated the purchase until he has “pulled” the object, through which it then becomes recognizable that it now has become his property and is under his domain.

The same principle applies to the matter of spiritual acquisitions (*Kinyan*-קניין). For, in regard to all matters of the world, the verse states,¹¹⁸⁸ “all His work which God created to

¹¹⁸⁷ See Shulchan Aruch, Choshen Mishpat 197:2 and 198:9 and on.

¹¹⁸⁸ Genesis 2:3

do-*La'asot*-לעשות,” meaning,¹¹⁸⁹ “to rectify-*Letaken*-לתקן.” That is, every created thing in the world requires rectification, meaning that creation was created in such a manner that there is a lacking in its perfection. What is understood from this is that, in and of itself, creation is not the domain of the holy (*Kedushah*). That is, since, “He is the ultimate perfection and completion,”¹¹⁹⁰ whatever is not perfect and complete is not in His domain, so to speak.

It is for this reason that the toil of serving *HaShem*-יהו"ה, blessed is He, is necessary in order to affect the acquisition of the Holy One, blessed is He, so that all matters of the world can ascend to the domain of the Holy One, blessed is He, which is the private domain (*Reshut HaYachid*-רשות היחיד), meaning, the unified realm and domain of the Singular One of the world (*Yechido Shel Olam*-יחידו של עולם),¹¹⁹¹ referring to the world of Emanation-*Atzilut*, which is called **His world**-*Olam*-עולמו, (as explained above, in chapter 2).

Now, there are two manners to this acquisition (*Kinyan*-קנין); through “pulling-*Meshichah*-משיכה” and through “money-*Kesef*-כסף.” The aspect of “pulling-*Meshichah*-משיכה” refers to the ascension of all matters of man and the world, which are pulled and drawn to ascend to the domain of the holy (*Kedushah*), through man’s service of *HaShem*-יהו"ה, blessed is He, which generally, is in a manner of an awakening

¹¹⁸⁹ Midrash Bereishit Rabba 11:6 and cited in Rashi (explained at greater length in Likkutei Sichot Vol. 25 p. 14 and on).

¹¹⁹⁰ Introduction to Tikkunei Zohar 17b and elsewhere.

¹¹⁹¹ See Tanya Ch. 33 and elsewhere.

from below. The aspect of “money-*Kesef*-כסף,” is of the same root as,¹¹⁹² “I have greatly yearned-*Nichsof Nicholsafti*-נכסוף,” and refers to the love that is drawn from Above, in a manner of an awakening from Above. Now, in this itself, there are two manners, similar to the two manners of acquisition of something through money, as understood simply. That is, it is possible for the acquisition to first be through the payment of money (“by Torah law, money (*Kesef*-כסף) effects acquisitions,”) and for the “pulling-*Meshichah*-משיכה” to follow afterwards. Or alternatively, it is possible that the payment of the money to follow after the acquisition through “pulling-*Meshichah*-משיכה.”

These two aspects, as they relate to the spiritual matter of “yearning-*Kesef*-כסף,” which refers to the pull that is affected from Above, may be understood as follows: It is possible for there to be an awakening from Above that brings about an awakening below (when the “yearning-*Kesef*-כסף” precedes the “drawing-*Meshichah*-משיכה”). Alternatively, it is possible for there to be the awakening Above that follows and is caused by the awakening below (when the “yearning-*Kesef*-כסף” follows the “drawing-*Meshichah*-משיכה”).

The explanation is that in the love of *HaShem*-יהו"ה, blessed is He, itself (the “yearning-*Kesef*-כסף”), there are two levels. There is a love of *HaShem*-יהו"ה that is called “minor love” (*Ahavah Zuta*), and there is a love of *HaShem*-יהו"ה that is called “major love” (*Ahavah Rabba*). The “minor love”

¹¹⁹² See the Liturgical song *Yedid Nefesh*, and Genesis 31:30, and similar usage in the verse in Psalms 84:3 and elsewhere.

(*Ahavah Zuta*) of *HaShem*-יהו"ה, blessed is He, is love that is according to reason and intellect. That is, he contemplates and realizes that Godliness is good, through which love of Godliness is born in his heart. This love, however, has measure and limitation. For, since it was born through the comprehension of the intellect, it is limited by the limitations of the intellect that gave birth to it. This is in addition to the fact that the comprehension of the intellect is only into matters and levels of Godliness that manifest within the worlds, which is measured and limited. It therefore is not applicable for this love to have any element of the expiry of the soul (*Klot HaNefesh*-כלות הנפש),¹¹⁹³ which is an aspect of love of *HaShem*-יהו"ה, blessed is He, that transcends measure and limitation. Moreover, this level of love is born of the contemplation that Godliness is good for **him**,¹¹⁹⁴ as stated,¹¹⁹⁵ "For He is your life." It thus follows that the element of the expiry of the soul (*Klot HaNefesh*-כלות הנפש) does not apply in this love, since that is a matter of love of *HaShem*-יהו"ה, blessed is He, that transcends one's own existence.

In contrast, "major love" (*Ahavah Rabba*) is love of *HaShem*-יהו"ה, blessed is He, that transcends intellect and reason, and is drawn to him from Above. This is to say that after he has attained perfection in his service of *HaShem*-יהו"ה, blessed is He, in the love of *HaShem*-יהו"ה that is according to

¹¹⁹³ As expressed in the verse Psalms 84:3, "My soul yearns and expires for the courtyards of *HaShem*-יהו"ה – יהו"ה נכספה וגם כלתה נפשי לחצרות יהו"ה."

¹¹⁹⁴ As expressed in the verse Psalms 73:28, "Nearness to God is good for **me** – קרבת אלהים לי טוב."

¹¹⁹⁵ Deuteronomy 30:20

reason and intellect, to the limit of his capabilities, he then comes to a state of “major love” (*Ahavah Rabba*) that transcends intellect and reason. This love of יהו"ה-*HaShem*, blessed is He, is drawn to him from Above, due to the essential love of the Holy One, blessed is He, for the Jewish people. Through it, the concealed love (*Ahavah Mesuteret*) that is hidden in his heart and which is embedded as a nature in every Jew from birth,¹¹⁹⁶ is caused to awaken. This love of יהו"ה-*HaShem*, blessed is He, entirely transcends reason and intellect and entirely transcends measure and limitation. (In this love itself, there likewise are two possible manners of manifestation. There is love of יהו"ה-*HaShem* that is like flames of fire (*Rishpei Aish*-רשפי אש),¹¹⁹⁷ in a manner of thirst and yearning from below to Above. Then there is love of יהו"ה-*HaShem*, blessed is He, that is love in a manner of delight in יהו"ה-*HaShem* (*Ahavah b'Taanugim*-אהבה בתענוגים),¹¹⁹⁸ which is from Above to below.)¹¹⁹⁹

Now, these two levels of love of יהו"ה-*HaShem*, blessed is He, (that is, the “minor love” (*Ahavah Zuta*), and the “major love” (*Ahavah Rabba*)), are connected to the two manners of “yearning-*Kesef*” (כסף-*Kesef*) (that is, the awakening from Above that precedes and brings about the awakening below, and the awakening Above that comes from and follows after the awakening below). For, the awakening Above that precedes the awakening below (when the “yearning-*Kesef*-

¹¹⁹⁶ See Tanya Ch. 19; Likkutei Torah Tazria 20b

¹¹⁹⁷ See Song of Songs 8:6

¹¹⁹⁸ See Song of Songs 7:7

¹¹⁹⁹ See Siddur Im Divrei Elokim Chayim ibid., p. 112a

כסף” precedes the “drawing-*Meshichah*-משיכה”) affects a person’s service of *HaShem*-יהו”ה, so that he comes to a love that is roused through the contemplations (*Hitbonenut*) of his intellect, which is the “minor love” (*Ahava Zuta*). However, through the awakening Above that follows the awakening below (that is, when the “yearning-*Kesef*-כסף” follows the “drawing-*Meshichah*-משיכה”), there is an arousal of the love of *HaShem*-יהו”ה, blessed is He, that transcends reason and intellect, which is the “major love” (*Ahavah Rabba*).

4.

Now, of the possessions that the Holy One, blessed is He, acquired in His world, the Torah is counted first, as one possession. It was explained before (in chapter 1) that this refers to the fact that,¹²⁰⁰ “The Torah preceded this world by two-thousand years.” The explanation is that the existence of the world is drawn from the aspect of the emotive attributes (*Midot*),¹²⁰¹ as it states,¹²⁰² “Remember Your mercies, *HaShem*-יהו”ה and Your kindnesses, for they are of the world,” and similarly it states,¹²⁰³ “The world is built of kindness-*Chessed*.” However, such is not the case with Torah, which is from the aspect of the intellectual qualities, and thus preceded the world.

¹²⁰⁰ See Midrash Tehillim 90:4; Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49a.

¹²⁰¹ See Sefer HaMaamarim 5634 p. 54 and on; 5708 p. 273, and elsewhere.

¹²⁰² Psalms 25:6

¹²⁰³ Psalms 89:3

This then, is the meaning of the teaching that, “The Holy One, blessed is He, acquired five possessions as His own in His world, and these are them: The Torah is one possession.” That is, we must draw forth the Torah, which is of the aspect of the intellectual qualities (*Mochin*) which are the three first *Sefirot*, into the world that is brought into existence from the emotive attributes (*Midot*). It is through this that the acquisition (*Kinyan*-קנין) is made, so that the world is caused to ascend into the private domain of the Singular One (*Reshut HaYachid*-רשות היחיד), blessed is He, so that it becomes **His world**, (the world of the Holy One, blessed is He). This also explains the continuation of the teaching that, “the Heavens and the earth are one possession.” That is, through Torah there is an acquisition (*Kinyan*) of the heavens and the earth as well, in that they are caused to ascend to the private domain of the Singular One (*Reshut HaYachid*-רשות היחיד), blessed is He, so that they become **His world**, (the world of the Holy One, blessed is He).

Now, there is another explanation to the matter of “Torah is one possession,” in that the Torah itself is one of the five possessions in the world whose existence is from the emotive attributes (*Midot*). In other words, the five possessions include the totality of the emotive attributes (*Midot*). Avraham is the attribute of kindness-*Chessed* and love, as it states,¹²⁰⁴ “Avraham who loved Me.” Torah is the attribute of judgment-*Gevurah*, as stated at the beginning of

¹²⁰⁴ Isaiah 41:8

the Ten Commandments,¹²⁰⁵ “And God-*Elohim*-אלהים spoke all of these words etc.,” specifically using *HaShem*’s יהוה title God-*Elohi*”מ-אלהים, which is the attribute of judgment-*Gevurah*. This similarly is expressed in the language of our sages, of blessed memory, who stated,¹²⁰⁶ “The first two commandments, ‘I am *HaShem*-יהוה,’ and ‘You shall have no other gods,’ we heard directly from the mouth of the Mighty One-*HaGevurah*-הגבורה,” specifying the attribute of judgment-*Gevurah*. The third possession is Israel, which aside for the fact that it refers to *Zeir Anpin*, which includes the totality of the emotive attributes, refers specifically to the aspect of beauty-*Tiferet*, which is the middle line that is inclusive of kindness-*Chessed* and judgment-*Gevurah*. The heavens and the earth refer to the aspect of foundation-*Yesod*, as stated,¹²⁰⁷ “For everything¹²⁰⁸ in the heavens and the earth is Yours,” which Onkolos translated as, “He unifies the heavens and the earth,” and refers to the attribute of foundation-*Yesod*.¹²⁰⁹ The Holy Temple corresponds to the attribute of kingship-*Malchut*, as it states,¹²¹⁰ “And they shall make a Sanctuary for Me, and I will dwell-*V’Shachanti*-ושכנתי within them,” specifically using a term of dwelling-*Shechinah*-שכינה, which refers to the aspect

¹²⁰⁵ Exodus 20:1

¹²⁰⁶ Talmud Bavli, Makkot 24a

¹²⁰⁷ Chronicles I 29:11

¹²⁰⁸ The words of the verse (Chron. I 29:11) are, “Yours *HaShem*-יהוה, is the greatness-*Gedulah*, the strength-*Gevurah*, the beauty-*Tiferet*, the victory-*Netzach* and the glory-*Hod*, for everything-*Ki Kol*-כי כל in the heaven and earth is Yours.” The term “for everything-*Ki Kol*-כי כל-80” has the same numerical value as the attribute of foundation-*Yesod*-יסוד-80, to which it refers. (See Zohar I 31a, and Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 36.)

¹²⁰⁹ Zohar I 31a; Zohar II 116a; Zohar III 257a

¹²¹⁰ Exodus 25:8

of kingship-*Malchut* that dwells and is manifest in the lower worlds.¹²¹¹

Now, we can connect the two aforementioned explanations of the matter of, “the Torah is one possession.” (That is, that Torah is the aspect of the intellectual aspects (*Mochin*) that transcend the world that is brought forth into being from the emotive attributes (*Midot*), and that the Torah is itself one of the five possessions that together correspond to the emotive attributes.) However, we must first preface with an explanation of the relationship between Torah and the aspect of judgment-*Gevurah*. For, seemingly, the Torah is the aspect of kindness-*Chessed*, as it states,¹²¹² “The Torah of kindness-*Chessed* is upon her tongue.” Similarly, it states¹²¹³ that, “the Torah came forth from wisdom-*Chochmah*,” and, as known, wisdom-*Chochmah* is in the right line.¹²¹⁴

The explanation is that when it states that Torah is the aspect of judgment-*Gevurah*, it is to be understood similar to the matter of, “the might-*Gevurot* of the rains” (which descend with strength-*Gevurah*). That is, the constriction into drops is not for the purpose of judgment-*Din*-דן (that is, it is not a constriction-*Tzimtzum* for the sake of constriction-*Tzimtzum*), but on the contrary, it is in a way of overpowering strength and overflowing vitality. This is because the primary bestowal of influence with an abundance of light and vitality

¹²¹¹ See Tanya Ch. 52 and elsewhere.

¹²¹² Proverbs 31:26; Also see Midrash Tehillim 118:4

¹²¹³ Zohar II 62a, 85a, 121a

¹²¹⁴ Zohar II 175b; Pardes Rimmonim Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 2 & Shaar 15 (Shaar HaMehut v'HaHanhagah), Ch. 5; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21-22, and elsewhere.

to a much greater measure, is only by means of the aspect of might-*Gevurot*, specifically.¹²¹⁵ That is, the constriction-*Restraint* is solely a matter of the division of the rains into many individual drops, so that the bestowal of influence can be received below. This is as our sages, of blessed memory, stated,¹²¹⁶ “The verse states,¹²¹⁷ ‘Who has divided a channel for the torrent,’ – I have created many drops of water in the clouds, and for each drop I created its own channel, so that two drops should not emerge from the same channel. For, if two drops were to emerge from the same channel, they would damage the earth and it would be incapable of yielding produce.”

The same is true of Torah, the level of which is extremely great and exalted and preceded the world, since it is the will and wisdom of the Holy One, blessed is He, and “the Torah and the Holy One, blessed is He, are entirely one.”¹²¹⁸ Nevertheless, it was drawn forth specifically to descend to the lowest of places. This is like the teaching of our sages, of blessed memory,¹²¹⁹ “Moshe said to the angels: Did you descend to Egypt, that you should receive the Torah?” It thus is necessary for there be a drawing forth of Torah specifically below, in a way of might-*Gevurah* (constriction-*Tzimtzum* and division-*Hitchalkut*). Through this, Torah affects the matter of acquisition-*Kinyan* in the world.

¹²¹⁵ See Siddur Im Divrei Elokim Chayim 247a

¹²¹⁶ Talmud Bavli, Bava Batra 16a; Midrash Bereishit Rabba 13:10

¹²¹⁷ Job 38:25

¹²¹⁸ Tanya Ch. 4 and Ch. 23 citing the Zohar; See Zohar I 24a, Zohar II 60a, Tikkunei Zohar, Tikkun 6; Likkutei Torah Netzavim 46a and elsewhere.

¹²¹⁹ Talmud Bavli, Shabbat 88b

5.

Now, in addition to the above explanation, that Torah effects the matter of acquisition-*Kinyan* in the world, it also is necessary for the act of acquisition-*Kinyan* to be in the Torah itself. The explanation is that, although Torah is the wisdom and will of the Holy One, blessed is He, and the Torah and the Holy One, blessed is He, are entirely one, nevertheless, it descended very far below. This is as stated, “Moshe said to the angels: Did you descend to Egypt, that you should receive the Torah?” That is, it descended and manifested within physical things, to the point of even manifesting in false arguments, such that if one person claims one thing to be true,¹²²⁰ and the other claims the opposite to be true, it must be said that one of them is telling an untruth.

Thus, because of the great descent of Torah, it is possible that a person’s study of Torah is not as it should be, so much so, that he could come to, “teach ideas in Torah that do not accord to *Halachah*,”¹²²¹ God forbid, either “in order to argue with his opponents,”¹²²² or he may do so, not for the sake of the Name of *HaShem*-יהוה, blessed is He, but because he wants to be called by the title Rav or Rabbi, and the like. Therefore, the act of acquisition-*Kinyan* in Torah study is necessary in order to elevate it to the private domain of the

¹²²⁰ See Tanya Ch. 5

¹²²¹ Talmud Bavli, Sanhedrin 99a

¹²²² Talmud Bavli, Brachot 17a, Tosefot entitled “*HaOseh*.”

Singular One (*Reshut HaYachid*), blessed is He. In other words, one's study of Torah must be in such a way, that it is felt by the one who studies it, that it is the Torah of the Holy One, blessed is He, and that it is **His** wisdom and **His** will, blessed is He.¹²²³

This matter is accomplished through prefacing the service of *HaShem*-יהו"ה, blessed is He, with prayer. For, it states in Talmud,¹²²⁴ "Abba Binyamin would say: 'Throughout my life I have taken great pains... that my prayer should be before my bed.'" Rashi explains, "I was careful not to engage in Torah study immediately upon rising from bed, until I first recited the *Shema* and prayed." However, Tosafot questions Rashi and states, "I do not know from where he derived that it is forbidden to study before prayer."

The explanation¹²²⁵ is that, although in truth, there is no prohibition to study Torah before praying, nevertheless, because of the Torah's descent below, it is possible that one's studies are not as they should be, whether he does so in order to be called Rabbi, or whether he does so simply to argue, to the point that he may even teach ideas in the Torah that are not in accordance with the *Halachah* (as mentioned above). Because of this, one must first engage in the service of *HaShem*-יהו"ה, blessed is He, through prayer, specifically in a way of contemplation (*Hitbonenut*). This is as stated,¹²²⁶

¹²²³ See Kuntres Etz HaChayim, Ch. 11.

¹²²⁴ Talmud Bavli, Brachot 5b

¹²²⁵ See Likkutei Torah, Zot HaBracha 96b

¹²²⁶ Talmud Bavli, Brachot 28b

“When you pray, know before Whom you stand.”¹²²⁷ Thus, one must contemplate¹²²⁸ until he arrives at the self-sacrifice of the *Shema* recital, and the submission and nullification of sense of self, “like a servant before his master”¹²²⁹ in the *Amidah* prayer. (That is, his subjugation becomes recognizable, even externally, through the bowing and the prostrations of the *Amidah* prayer.) Through this, he then attains the matter of,¹²³⁰ “To You *HaShem*-יהו"ה I uplift my soul,” to become unified in Your Oneness, which is the matter of actual self-sacrifice, like the state of the soul when it departs from the body, at which point it no longer contemplates or takes the needs of the body into consideration etc.¹²³¹ It is through prefacing with prayer, that the matter of the acquisition-*Kinyan* of Torah comes to be affected, namely, that his Torah study is in the private domain of the Singular One (*Reshut HaYachid*), in a way that it is bonded and unified with the Holy One, blessed is He.

Now in addition to this, (that is, in addition to prefacing with the service of *HaShem*-יהו"ה, blessed is He, through prayer), in the study of Torah itself, the matter of the acquisition-*Kinyan* is affected by studying the inner aspects of

¹²²⁷ There is a small portion of the discourse missing here.

¹²²⁸ See Kuntres Inyan Tefillah of the Mittler Rebbe, translated into English under the title Praying With Passion.

¹²²⁹ Talmud Bavli, Shabbat 10a

¹²³⁰ Psalms 86:4 – in the Tachanun prayer that immediately follows the *Shmonah Esreh*. Also see Kuntres Inyan Tefillah of the Mittler Rebbe, translated into English under the title Praying With Passion, *ibid*.

¹²³¹ Tanya Ch. 41 (58a and on), cited in Kuntres Etz HaChayim *ibid*.; Also see Kuntres Inyan Tefillah *ibid*.

Torah. For,¹²³² the descent of Torah to manifest within physical matters, to the point that it can even manifest in false arguments, only applies to the revealed aspect of Torah, which is the matter of the Tree of the knowledge of good and evil.¹²³³ However, such is not the case, regarding the inner aspects of Torah, which are the secrets of the Torah, and is the aspect of the Tree of Life.¹²³⁴

Thus, through the study of the inner aspects of Torah, the effect is that even the study of the revealed parts of Torah will be approached properly, as it should be. That is, even when he studies matters of Torah that descended to be manifest in physical matters, including false arguments, not only is no confusion caused by the matters of the world within which Torah descended and manifested, in that he senses and feels that Torah is the wisdom and will of the Holy One, blessed is He, but additionally, through his study of Torah, the world itself becomes refined and elevated to the private domain of the Singular One (*Reshut HaYachid*), blessed is He. This then, explains the matter of, “the heavens and the earth are one acquisition,” which is caused by “the Torah is one acquisition,” (as explained before in chapter 4).

¹²³² See Kuntres Etz HaChayim, Ch. 11 *ibid*, and Ch. 13.

¹²³³ Zohar III 124b (Ra’aya Mehemna), cited and explained in Tanya, Iggeret HaKodesh, Epistle 26; Also see Rabbi Chaim Vital’s introduction to Etz Chayim.

¹²³⁴ Zohar III 124b *ibid*.

In regard to the general matter of acquisition-*Kinyan*-קנין, we may add that although we explained before (in chapter 2) that this refers to the ascent to the world of Emanation-*Atzilut*, as indicated by the matter of, “Blessed is your Possessor-*Koneich*-קוּנֵיךָ,” in truth, it also refers to an ascent and elevation to a level that even transcends the world of Emanation-*Atzilut*. For, the act of acquisition-*Kinyan*-קנין is accomplished through pulling-*Meshichah*-משיכה to the private domain-*Reshut HaYachid*-רשות היחיד, which specifically refers to the Singular One-*Yachid*-יחיד, and the aspect of the Singular One-*Yachid*-יחיד transcends the world of Emanation-*Atzilut*. For, the world of Emanation-*Atzilut* is the aspect of One-*Echad*-אחד, which is lower than the Singular One-*Yachid*-יחיד, blessed is He.

The explanation of the matter is according to the known difference between the term, One-*Echad*-אחד and the term, Singular-*Yachid*-יחיד.¹²³⁵ The term One-*Echad*-אחד indicates that there are particulars, but that through contemplation we come to know that, in reality, there is One-*Echad*-אחד. Such is not the case regarding the term, Singular-*Yachid*-יחיד, which indicates a singularity within which there is no division of particulars altogether.¹²³⁶

¹²³⁵ See Torah Ohr, Va’era 55b and on; Sefer HaMitzvot of the Tzemach Tzedek 124a-b and elsewhere.

¹²³⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Chapter 10-11; Also see Ginat Egoz of Rabbi Yosef Gikatilla, Vol. 1, and Vol. 4, The Gate of Unity.

This is likewise the difference between the world of Emanation-*Atzilut* and that which transcends the world of Emanation-*Atzilut*. For, as known, there are three levels, called *Akudim*-ringed, *Nekudim*-speckled and *Vrudim*-splotched.¹²³⁷ The aspect of *Vrudim*-splotched, refers to the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, which are in a manner of separation (*Pirud*) and are called the separate worlds (*Alma D'Pruda*).¹²³⁸ (However,

¹²³⁷ Genesis 31:10; See Etz Chayim Shaar 6 (Shaar HaAkudim), Ch. 1 and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20. The two levels of the world of *Tohu*, plus the level of the world of *Tikkun* correspond to the three worlds of *Akudim*, *Nekudim* and *Brudim*. These terms, which mean “bound,” “speckled” and “splotched,” have their source in the Torah account (Genesis 30) of how Lavan (Leah and Rachel’s father) tried to swindle Yaakov out of the wages due him for tending Lavan’s flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those goats that were born with “bands” around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Brudim*). These Torah terms hint at the three levels of *Nekudah*, *Sefirah* and *Partzuf*. The term *Akudim* (bands) represents the level of *Nekudah*, in which the *sefirot* are all “bound” up in a single vessel and are thus indistinguishable from each other. They are all expressed in the essential desire, such as the essential desire for kindness, for example, similar to a band which is circular, representing that it is bound up within itself. The small speckles (*Nekudim*) represent the level of *sefirah*, in which the particular divisions of each *sefirah* are recognizable, but nonetheless, remain disjointed and do not interconnect to work in conjunction as a unified system. The large splotches (*Brudim*) represent the level of *Partzuf* (or *Tikkun*), in which the *sefirot* are recognizable as distinct qualities, but nonetheless, unite and connect to work in conjunction as a unified system. This is comparable to the merging of many specks into one large splotch.

¹²³⁸ See Etz Chayim, Shaar 43 (Shaar Tziyur HaOlamot), Introduction to the section, and elsewhere.

they too possess an element of unity.)¹²³⁹ The aspect of *Nekudim*-speckled, refers to the world of Emanation-*Atzilut*, which is the world of unity, wherein “He and His life force are one and He and His organs are one.” Nevertheless, there still is an element of division, such as the difference between the “life force” and the “organs,” in that the unity of, “He and His life force are one” is dissimilar to the unity of, “He and His organs are one.”¹²⁴⁰ Additionally, there are the divisions of the illuminations of the ten *Sefirot*, such as the difference between wisdom-*Chochmah* and kindness-*Chessed* etc. Nevertheless, they all are in an aspect of Oneness, since they all are in a state of awareness that there is One Master over all the *Sefirot*. Higher than this is the aspect of *Akudim*-ringed, wherein all the lights are included in a single vessel, without any division whatsoever. This is the aspect of Singular-*Yachid*-יחיד which transcends the aspect indicated by the word One-*Echad*-אחד.

It thus is understood that the true matter of acquisition-*Kinyan*-קנין, is that it refers to ascension and elevation to the private domain (*Reshut HaYachid*-רשות היחיד) – the Singular-*Yachid*-יחיד that transcends the aspect of One-*Echad*-אחד – and thus refers to an ascension and elevation to a level that transcends the world of Emanation-*Atzilut*. This then, is the true meaning of the matter of, “the heavens and the earth are

¹²³⁹ An explanation of the matter of the unity in the separate worlds (*Alma D'Pruda*) was stated, but is missing from the discourse. (See however Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 20.)

¹²⁴⁰ See *Hemshech “Mayim Rabim”* 5636 Ch. 32; *Hemshech* 5666 p. 190, and elsewhere.

one possession,” meaning that the elevation and ascension of the entire world (the heavens and the earth) should not only be to the level of the world of Emanation-*Atzilut*, but even to the level that transcends the world of Emanation-*Atzilut*. This is as explained elsewhere,¹²⁴¹ that the true matter of, “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,”¹²⁴² is that the revelation should even transcend the world of Emanation-*Atzilut*.

The same applies to the matter of, “the Torah is one acquisition,” wherein the matter of the acquisition-*Kinyan* קנין is to elevate the Torah to a level that transcends the world of Emanation-*Atzilut*. This accords with the known teaching in the writings of the Arizal,¹²⁴³ in explanation of the blessing,¹²⁴⁴ “and for Your Torah that You have taught us.” It is explained that the word, “Your Torah-*Toratecha* תורתך,” refers to Torah as it exists in the world of Emanation-*Atzilut*. The words therefore mean, “Your Torah” of the world of Emanation-*Atzilut* “that You have taught us” in the world of Creation-*Briyah*. That is, our Torah is the Torah of the world of Creation-*Briyah*. This is also hinted at by the fact that the Torah begins with the letter *Beit* ב, which is the first letter of the word Creation-*Briyah* בריאה.¹²⁴⁵

¹²⁴¹ See *Hemshech* 5666 p. 4 and p. 509 and elsewhere.

¹²⁴² Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

¹²⁴³ See the note of the Rebbe to Sefer HaMaamarim 5700 p. 68; Also see Likkutei Torah Eikev 17b; Sefer HaMaamarim 5696 p. 10.

¹²⁴⁴ Second blessing of the grace after meals – *Birkhat HaMazon*.

¹²⁴⁵ See Likkutei Torah of the Arizal, beginning of Parshat Bereishit.

Thus, the explanation of, “the Torah is one acquisition” is that even our Torah, which is in the world of Creation-*Briyah*, and even as it descends further below, having descended to Egypt, should ascend Above, not just to the level of the world of Emanation-*Atzilut*, that is, to “Your Torah” which is in the world of Emanation-*Atzilut*, but even to the level of Torah that transcends the world of Emanation-*Atzilut*.

It is about this that it states,¹²⁴⁶ “David would bond the Torah above with the Holy One, blessed is He.” That is, David would bond the Torah, as it is above, that is, the aspect of “Your Torah” of the world of Emanation-*Atzilut*, with the Holy One, blessed is He, referring to the Unlimited One, blessed is He, who transcends the world of Emanation-*Atzilut*. This matter was accomplished specifically by David, since his service of *HaShem*-יהוה, blessed is He, was in a way of accepting the yoke of His Kingship.¹²⁴⁷ This is as our sages, of blessed memory, taught,¹²⁴⁸ “What is the meaning of the verse,¹²⁴⁹ ‘The saying of David, the son of Yishai, and the saying of the man who was raised up on high-*Al-el*’? It means, ‘The saying of David, the son of Yishai, who raised the yoke-*Ol-el* of repentance.’” That is, he accepted the yoke

¹²⁴⁶ Zohar III 222b (Ra’aya Mehemna); Sefer HaBahir (58) & 196, and in Ohr HaBahir.

¹²⁴⁷ See Kuntres Etz HaChayim Ch. 12 (p. 40).

¹²⁴⁸ Talmud Bavli, Mo’ed Katan 16b

¹²⁴⁹ Samuel II 23:1

of Torah and the yoke of *mitzvot* upon himself,¹²⁵⁰ specifically in a way of a yoke-*Ol*-עול.

This refers to the matter of self-sacrifice, subjugation and sublimation that comes about through serving *HaShem*-יהו"ה, blessed is He, in prayer that precedes Torah study, (as explained before in chapter 5). Through this, there is the acquisition-*Kinyan* of Torah, causing the Torah that is below to ascend and to be bonded to the Holy One, blessed is He, the Unlimited One who transcends the world of Emanation-*Atzilut*. That is, the aspect of the Singular One-*Yachid*-יחיד, blessed is He. The same applies to all the other acquisitions, until and including, "the Holy Temple is one acquisition," which refers to the aspect of kingship-*Malchut* (as explained before in chapter 4). That is, the acquisition-*Kinyan* affects that not only is it elevated to the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*, but even to the aspect of kingship-*Malchut* of the Unlimited One, who transcends the world of Emanation-*Atzilut* and is the aspect of the Singular One-*Yachid*-יחיד, blessed is He.

7.

This then, is the general theme of the teaching, "The Holy One, blessed is He, acquired five possessions as His own in His world." For, Torah-תורה is of the same root as

¹²⁵⁰ Yalkut Shimoni Shmuel II *remez* 165; Midrash Bamidbar Rabba 18:21; Midrash Shmuel Ch. 29; Tanna D'Vei Eliyahu Rabba Ch. 2.

“instruction-*Hora’ah*-הוראה,”¹²⁵¹ thus indicating that all matters of Torah are there to instruct us. Thus, even this teaching, is (not merely to relate story,¹²⁵² but is rather) an instruction to each and every Jew. That is, in order for these five possessions to be acquired in His world (the world of the Holy One, blessed is He), there must be the act of acquisition-*Kinyan*-קנין, as indicated by the words, “The Holy One, blessed is He, acquired-*Kanah*-קנה,” specifically. This is specifically accomplished through the service of *HaShem*-יהוה, blessed is He, of the Jewish people. This is as explained before (in chapter 3), that all matters created by the Holy One, blessed is He, were created in a manner of¹²⁵³ “all His work which God created to do-*La’asot*-לעשות,” which means,¹²⁵⁴ “to rectify-*Letaken*-לתקן.” That is, it requires rectification, and the rectification specifically depends on the service of *HaShem*-יהוה, blessed is He, of the Jewish people. For, through their service of Him, they elevate all matters to the private domain (*Reshut HaYachid*), the domain of the Singular One-*Yachid*-יחיד, blessed is He, who transcends the world of Emanation-*Atzilut*.

The power to accomplish this is given to each and every Jew. This is as stated in Tanna D’Vei Eliyahu Rabba,¹²⁵⁵ that every single Jew should ask himself, “When

¹²⁵¹ See Radak to Psalms 19:8 and Sefer HaShoroshim of the Radak on the root “ירה”; Also see Zohar III 53b.

¹²⁵² See Zohar III 152b; Pardes Rimonim Shaar 27 (Shaar HaOtiyot) Ch. 1.

¹²⁵³ Genesis 2:3

¹²⁵⁴ Midrash Bereishit Rabba 11:6 and cited in Rashi (explained at greater length in Likkutei Sichot Vol. 25 p. 14 and on).

¹²⁵⁵ Tanna D’Vei Eliyahu 25:1

will my deeds reach the deeds of my forefathers, Avraham, Yitzchak and Yaakov?” That is, it is within the power of each and every Jew to refine his portion of the world and to elevate it to the private domain (*Reshut HaYachid*) of the Singular One, blessed is He. Through this, the intention of, “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” is fulfilled.