

Discourse 17

*“Chamishah Kinyanim Kanah Lo HaKadosh Baruch
Hoo BeOlam -
The Holy One, blessed is He, acquired five
possessions as His own in His world”¹²⁵⁶*

Delivered on the first night of the holiday Shavuot, 5712

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

1.

The Mishnah states,¹²⁵⁷ “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 Torah, as it states,¹²⁵⁸ “*HaShem*-יהו"ה possessed me as the beginning of His way, the first of His works of old.” The Mishnah continues in this way, providing proofs from verses of scripture in which each of these five is called a “possession-*Kinyan*-קניין.”

¹²⁵⁶ This discourse is a direct continuation of the discourse that preceded it, the discourse entitled “*Chamishah Kinyanim*” of Shabbat Parshat Bamidbar 5712, Discourse 16. Thus, much of what is mentioned in this first chapter is a recap of what was explained at greater length in the previous discourse.

¹²⁵⁷ Mishnah Avot 6:10

¹²⁵⁸ Proverbs 8:22

Now, it was explained before¹²⁵⁹ that when it states, “The Holy One, blessed is He, acquired... in His world,” it specifies “**His world-Olamו-עולמו**,” in order to negate (not only the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, which are called the separate worlds (*Alma D’Pruda*), since in them, there is room to err and think that there are two domains, God forbid, but) even the world of Emanation-*Atzilut*. For, although the world of Emanation-*Atzilut* is a world of oneness, as indicated by the teaching,¹²⁶⁰ “He and His life force are one and He and His organs are one,” nevertheless, the divisions of “He,” “His life force” and “His organs” are already there, as well as the division of ten *Sefirot*. Therefore, the true matter indicated by the use of the word, “**His world-Olamו-עולמו**,” is that it refers to the aspect that transcends the world of Emanation-*Atzilut* and is called “*Akudim*-ringed” in books of Kabbalah, indicating that they all were included in a single vessel.¹²⁶¹

We also explained the matter of, “Torah is one possession,” based upon this. Namely, that the act of acquisition (*Kinyan*-קנין) applies not only to Torah as it descended to the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, (beginning with the descent from Emanation-*Atzilut* to Creation-*Briyah*, until it finally descends

¹²⁵⁹ In the previous discourse, Discourse 16 by the same title, Ch. 6.

¹²⁶⁰ Introduction to Tikkunei Zohar 3b; Tanya Iggeret HaKodesh, Epistle 20

¹²⁶¹ 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, and the notes there and in the prior discourse.

to manifest within physical matters, as in the teaching,¹²⁶² “Moshe answered the angels: Did you descend to Egypt, that you should receive the Torah?”) to elevate them to the world of Emanation-*Atzilut*. (For, this is called an acquisition-*Kinyan*-קנין and is comparable to the simple meaning of acquisition, which is the transference of something from one domain to another domain. That is, at first the item was in the domain of the seller and then it was transferred and revealed in the domain of the buyer. This indicates that there is no novelty or creation of something new out of nothing here, but only the revelation of that which is concealed (*Giluy HaHe’elem*), which is the level of the world of Emanation-*Atzilut*.) Beyond this, however, is that even in Torah as it is in the world of Emanation-*Atzilut*, there is an act of acquisition-*Kinyan*-קנין to elevate it to the level that transcends Emanation-*Atzilut*, and this is what is truly meant by the use of the word, “**His world-Olam**ו-עולמו.”

For, about Torah, the verse states,¹²⁶³ “I was with Him as His nursling, I was delights day by day,” referring to two levels in Torah.¹²⁶⁴ The words, “I was delights day by day” refers to the level of Torah about which it states,¹²⁶⁵ “The Torah preceded the creation of the world by two-thousand

¹²⁶² Talmud Bavli, Shabbat 88b

¹²⁶³ Proverbs 8:30

¹²⁶⁴ See Sefer HaMaamarim 5665 p. 73 and on; Also see the discourse entitled “*Alpayim Shanah* – The Torah preceded the creation of the world by two-thousand years,” of the second day of Shavuot of the year 5711, adapted into English in The Teachings of The Rebbe 5711, Discourse 11.

¹²⁶⁵ Midrash Tehillim 90:7; Also see Bereishit Rabba 8:2; Tanchuma Vayeshev 4; Zohar II 49a; Discourse entitled “*Ita b’Medrash Tehillim*” (Sefer HaMaamarim 5708 p. 272 and on).

years.” (For, this is the meaning of the double language, “day by day-*Yom Yom* יום יום,” and,¹²⁶⁶ “a day of the Holy One, blessed is He, is one thousand-*Eleph* אלף years.”) The term “two-thousand years-*Alpayim Shanah* שנה אלפיים,” refers to the two aspects of “learning-*Aleph* אלף” which are,¹²⁶⁷ “I will teach you wisdom-*A’Alephcha Chochmah* חכמה אאלפך,” and,¹²⁶⁸ “I will teach you understanding-*A’Alephcha Binah* אאלפך בינה.”¹²⁶⁹ Thus it refers to the aspects of wisdom-*Chochmah* and understanding-*Binah* of the world of Emanation-*Atzilut*, which is the level of Torah as it is in the world of Emanation-*Atzilut*.

However, the first part of the verse,¹²⁷⁰ “I was with Him as His nursling,” refers to the level of Torah that transcends the world of Emanation-*Atzilut*.¹²⁷¹ It is about this

¹²⁶⁶ Midrash Tehillim 90:7 *ibid.* and Bereishit Rabba 8:2 *ibid.*; Also see Talmud Bavli, Sanhedrin 97a and Rashi there; Bereishit Rabba 19:8.

¹²⁶⁷ Job 33:33

¹²⁶⁸ Talmud Bavli Shabbat 104a

¹²⁶⁹ Likkutei Torah Shir HaShirim 1d

¹²⁷⁰ Proverbs 8:30

¹²⁷¹ The words “I was with Him as His nursling-*VaEheyeh Etzlo Amon* ואהיה אצלו אמן” indicates the initial revelation of the light of the Oneness of *HaShem*-יהוה, blessed is He, with the name *Eheyeh*’h אהיה which corresponds to the attribute of the Crown-*Keter*, and thus transcends the faculties of wisdom-*Chochmah* and understanding-*Binah*. This is indicated by the fact that the name *Eheyeh*’h אהיה-21 is the first of *HaShem*’s יהוה names of Being-*Havayah* יהוה in that it is the very first derivative of the Preexistent Intrinsic Essential Name of *HaShem*-יהוה Himself, blessed is He, and is the same as the truncated name *Yeh*’o יהו-21. This name *Yeh*’o יהו indicates the absolute Oneness of *HaShem*-יהוה-39 in that the letters יהו and ויה are equal to *HaShem* is One-יהוה-39. Additionally, the usage in this verse with the prefix *Vav*-ו-6, as in *VaEheyeh*’h ואהיה-27 is inclusive of all וז-27 letters of the *Aleph-Beit*, which are the letters through which the Torah, and all of creation, were subsequently brought forth. Thus, the former half of the verse, “I was with Him as His nursling-*VaEheyeh Etzlo Amon* ואהיה אצלו אמן,” indicates the most elevated and superior level of the

level that the verse states,¹²⁷² “There was a voice from above the firmament that was over their heads.” The voice refers to Torah, and the “voice from above the firmament” refers to the level of Torah that transcends the firmament of the world of Emanation-*Atzilut*.¹²⁷³

It was further explained, that the acquisition (*Kinyan*) of Torah is specifically accomplished through man’s service of *HaShem*-יהו"ה, blessed is He. For, although the initial act of creation and all its matters is,¹²⁷⁴ “because **He** desires kindness,” nevertheless, once it was created, and especially once the Torah was given, everything depends specifically on the service of *HaShem*-יהו"ה of the Jewish people.¹²⁷⁵ This explains the continuation of the Mishnah there, “Torah is one acquisition... the Jewish people are one acquisition.” That is, through service of *HaShem*-יהו"ה, the Jewish people affect the matter of acquisition (*Kinyan*) within themselves and the matter of acquisition (*Kinyan*) within Torah.

The same applies to the act of acquisition (*Kinyan*) of Torah, in elevating it to the level that transcends the world of Emanation-*Atzilut*. For, this was the service of David who,¹²⁷⁶ “would bond the Torah above, with the Holy One, blessed is

Essential Torah of *HaShem*-יהו"ה. (See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1, The Gate of Intrinsic Being.)

¹²⁷² Ezekiel 1:25

¹²⁷³ See the discourse entitled “*VaYehiy Kol Me'al LaRakia*” in Maamarei Admor HaZaken, Nevi'im p. 234 & p. 237; cited in *Hemshech “Chayav Adam Levarach”* 5638 Ch. 22 (Sefer HaMaamarim 5638 p. 146).

¹²⁷⁴ Micah 7:18

¹²⁷⁵ See Likkutei Torah Nitzavim 47b and elsewhere.

¹²⁷⁶ Zohar III 222b (Ra'aya Mehemna); Sefer HaBahir (58) & 196, and in Ohr HaBahir.

He.” This is to say that it was specifically David’s service of *HaShem*-יהו"ה that affected the elevation of Torah of the world of Emanation-*Atzilut*, “the Torah above,” to the level that transcends the world of Emanation-*Atzilut*. For, David’s service of *HaShem*-יהו"ה, blessed is He, was specifically in a manner of accepting the yoke (*Ol*-עול) of the *HaShem*’s-יהו"ה Kingship, blessed is He, upon himself. This is as our sages, of blessed memory, taught,¹²⁷⁷ “What is the meaning of the verse,¹²⁷⁸ ‘The saying of David the son of Yishai, and the saying of the man who was raised on high-*Al*-על’? It means, ‘The saying of David the son of Yishai, who raised the yoke-*Ol*-עול of repentance-Teshuvah-תשובה.’” That is,¹²⁷⁹ “he accepted the yoke of Torah and the yoke of the *mitzvot* upon himself.” In doing so, he affected the matter of acquisition (*Kinyan*) within himself, through which he also affected the matter of acquisition (*Kinyan*) in the Torah above, elevating it to the level that transcends the world of Emanation-*Atzilut* and bonding it to the Holy One, blessed is He.

2.

Now, the general service of *HaShem*-יהו"ה, blessed is He, by the Jewish people, through which the act of acquisition (*Kinyan*) is effected, is specifically accomplished through the service of *HaShem*-יהו"ה, blessed is He, of the souls of the

¹²⁷⁷ Talmud Bavli, Mo’ed Katan 16b

¹²⁷⁸ Samuel II 23:1

¹²⁷⁹ Yalkut Shimoni Shmuel II *remez* 165; Midrash Bamidbar Rabba 18:21; Midrash Shmuel Ch. 29; Tanna D’Vei Eliyahu Rabba Ch. 2.

Jewish people, as they have descended below to manifest within bodies. The explanation is that,¹²⁸⁰ although the descent of the soul is a very great descent indeed, nevertheless, the descent is for the purpose of ascent. For, it is through the descent of the soul to manifest within in the body, below in this world, that it attains an even loftier level than how it was on its own, before its descent below. This comes about specifically through its service of *HaShem*-יהו"ה, blessed is He, in its descent below to manifest within the body, that it affects this matter of acquisition (*Kinyan*).

Now, we must explain this matter, that it is specifically through the service of *HaShem*-יהו"ה of the soul below as it manifests within the body, that it is elevated to a higher level than it was before its descent,¹²⁸¹ since, at first glance this is not understood. For, as known, every ascent is by means of the “wings” (*Gadfin*), which are the aspects of love and fear of *HaShem*-יהו"ה, blessed is He. Love and fear of *HaShem*-יהו"ה, blessed is He, are called, “wings” (*Gadfin*),¹²⁸² since it is through them that the soul is caused to ascend. However, in regard to ascent that is accomplished through the service of *HaShem*-יהו"ה, blessed is He, by the soul as it has descended below to manifest within the body, it is impossible to say that the ascent is caused by the arousal of love and fear of

¹²⁸⁰ See the letter of the 23rd of Sivan 5712 (Igrot Kodesh Vol. 6, p. 137).

¹²⁸¹ See the prior discourse, Discourse 16 by the same title, Ch. 6; Maamarei Admor HaZaken al Maamarei Raza'l p. 121 and on; Maamarei Admor HaEmtza'ee, Bamidbar Vol. 2, p. 856 and on; Ohr HaTorah Shavuot (Bamidbar Vol. 1) p. 182(b) and on; Sefer HaMaamarim 5636 Vol. 2, p. 253 and on.

¹²⁸² See Tikkunei Zohar, Tikkun 10 (25b); Tanya Ch. 40 (55a and on), and elsewhere.

HaShem-יהו"ה, blessed is He, which the soul attains through its descent to manifest within the body. For, the love and fear of the soul, as it is below, cannot at all be compared to the level of love and fear of *HaShem*-יהו"ה it has as it is above.

As explained in Tanya,¹²⁸³ even the perfectly righteous (*Tzaddik Gamur*) who serves *HaShem*-יהו"ה with great fear, love and delight, cannot reach anywhere near the level of adhesion (*Dveikut*) of the soul to *HaShem*-יהו"ה, blessed is He, and love and fear of Him, as it is above, even in a tiny way. That is, because of the concealments caused by the body, which affects the soul with its coarseness and sense of self, there is utterly no comparison between them and it is impossible to rid oneself completely of these matters, even with great toil in the service of *HaShem*-יהו"ה, blessed is He. Thus, even a perfect *Tzaddik* (*Tzaddik Gamur*) who serves *HaShem*-יהו"ה with fear and abundant love and delight, remains something unto himself, as an independent being who fears and loves *HaShem*-יהו"ה, blessed is He.¹²⁸⁴ That is, there is one who loves.¹²⁸⁵

This being the case, how is it possible that through an arousal of love and fear of *HaShem*-יהו"ה, blessed is He, of the soul as it is below (which cannot at all be compared to the level of love and fear of *HaShem*-יהו"ה of the soul above) that the soul could be elevated higher than its level before its descent to this world? For, when it was above, in a much

¹²⁸³ Tanya Ch. 37 (48a).

¹²⁸⁴ See Tanya, Ch. 35 (44a and on).

¹²⁸⁵ Torah Ohr, 114d.

loftier state of arousal of love and fear of *HaShem*-יהו"ה, blessed is He, it was beyond all comparison to how it is below.

3.

This may be understood by the fact,¹²⁸⁶ that the descent of the soul is in such a manner, that the entire soul does not become manifest within the body, but only a tiny glimmer of it. Rather, the primary and essential aspect of the soul, remains encompassing and transcendent (*Makif*) over the body. In the terminology of our sages, of blessed memory, this transcendent aspect of the soul is called, “*Mazal*-מזל.”¹²⁸⁷ This is the meaning of the words,¹²⁸⁸ “Even though he does not see it, his *Mazal* sees it.”

This matter applies to all levels of the descent of the soul to below. For, about the souls of the Jewish people, the verse states,¹²⁸⁹ “You are children of *HaShem*-יהו"ה your God,” from Whom they chained down and descended by way of the chaining down (*Hishtalshelut*) of the four worlds, Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. From this it is understood that just as in the descent of the soul to manifest within the body, there is the encompassing and transcendent aspect of the *Mazal*, which remains above, in the ten *Sefirot* of the attribute of kingship-

¹²⁸⁶ See Likkutei Torah, Bamidbar 16a; Ha'azinu 71d; Shir HaShirim 16d, and elsewhere.

¹²⁸⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

¹²⁸⁸ Talmud Bavli, Megillah 3a

¹²⁸⁹ Deuteronomy 14:1

Malchut of the world of Action-*Asiyah*, so likewise, this is the case with the level of the soul in the world of Action-*Asiyah*, that there is a more transcendent aspect of the *Mazal* in the ten *Sefirot* of the attribute of kingship-*Malchut* of Formation-*Yetzirah*. This likewise applies to the level of the soul that is in the world of Formation-*Yetzirah*, that there is a more transcendent aspect of *Mazal* in the ten *Sefirot* of the world of Creation-*Briyah*. Similarly, the level of the soul that is in the world of Creation-*Briyah*, has a more transcendent aspect of *Mazal* in the ten *Sefirot* of the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*, until its root in the aspect of the wisdom-*Chochmah* of the world of Emanation-*Atzilut*,¹²⁹⁰ which is the aspect of,¹²⁹¹ “She is pure.”

Now, since the soul that manifests within the body has the aspect of the transcendent *Mazal*, which is the level of the soul as it is in the world of Action-*Asiyah*, which itself has a transcendent *Mazal*, which is the level of the soul in the world of Formation-*Yetzirah*, all the way until the aspect of, “She is pure,” of the world of Emanation-*Atzilut*, we therefore find that even as the soul descends and manifests within the body, it still is bonded and connection to the aspect of, “She is pure,” of the world of Emanation-*Atzilut*. About this, the verse states,¹²⁹² “Yaakov is the rope of His inheritance.” For, the soul is like a rope that runs from its upper end to its lower end, so that if the lower end is shaken, the entire rope

¹²⁹⁰ See Shaarei Kedushah of Rabbi Chaim Vital, Part 3.

¹²⁹¹ In the liturgy of the morning blessings.

¹²⁹² Deuteronomy 32:9; See Tanya, Iggeret HaKodesh, Epistle 5-6.

simultaneously shakes, including its uppermost end. The reverse is also true, that when the upper end is shaken, the lower end automatically shakes as well.

It thus is understood that when the soul in the body below is roused with love and fear of *HaShem*-יהו"ה, blessed is He, this also affects an arousal of love and fear of *HaShem*-יהו"ה on all levels of the soul above, including the level of "She is pure." That is, every level of soul is roused with love and fear of *HaShem*-יהו"ה, blessed is He, each according to its level and station.

Now, because the service of *HaShem*-יהו"ה, blessed is He, of the soul as it is manifest in the body, causes the soul to ascend to a loftier level than it was before its descent, we must say, that the advantage of the love and fear of *HaShem*-יהו"ה of the soul below, is not just that through it, an arousal of love and fear of *HaShem*-יהו"ה is caused on all levels of the soul above (since even before its descent, the soul as it is above, already has love and fear of *HaShem*-יהו"ה, blessed is He.) Instead, we must say that there is a superiority to the love and fear of *HaShem*-יהו"ה, blessed is He, of the soul as it is below, over and above its love and fear, as it is above.

The explanation is that the superiority of the Godly soul's love and fear of *HaShem*-יהו"ה, blessed is He, as it manifests within the body, is due specifically to its manifestation in the animalistic soul. This is because all matters of the animalistic soul are not according to reason and intellect, but are below reason and intellect. Therefore, when the animalistic soul is awakened to love and fear *HaShem's*-

יהו"ה Godliness (due to the Godly soul that manifests within it), this awakening also is not according to reason and intellect. Though it is below reason and intellect, it nonetheless is connected to the levels of the soul that do transcend reason and intellect. For, as known, matters that are below reason and intellect have a connection and relation to that which transcends reason and intellect. Thus, through the descent of the soul and its manifestation in the animalistic soul, an arousal of love and fear of יהו"ה-*HaShem*, blessed is He, is caused in the Godly soul, in a manner that transcends reason and intellect.

This then, is the superiority of the love and fear of יהו"ה-*HaShem*, blessed is He, of the soul as it is below, relative to the love and fear of the soul, as it is above. That is, the love and fear of the soul, as it is above, is according to reason and intellect. However, through its descent to manifest within the animalistic soul, it can attain love and fear of יהו"ה-*HaShem*, blessed is He, that transcends reason and intellect.

4.

The explanation is that, as known, there are two kinds of love of יהו"ה-*HaShem*, blessed is He. There is love of יהו"ה-*HaShem* that is called “minor love” (*Ahavah Zuta*), and there is love of יהו"ה-*HaShem* that is called “major love” (*Ahavah Rabba*). “Minor love” of יהו"ה-*HaShem* (*Ahavah Zuta*), is love that is brought about through intellectual contemplation (*Hitbonenut*) and is love that is according to

reason and intellect. “Major love” of *HaShem*-יהו"ה (*Ahavah Rabba*), is the natural and essential love of *HaShem*-יהו"ה, blessed is He, that transcends intellect and reason.

Now, the service of *HaShem*-יהו"ה of the soul, as it is, in and of itself (meaning, as it is above), is primarily the matter of grasping and comprehending *HaShem*'s-יהו"ה Godliness, specifically. As known,¹²⁹³ this is the difference between souls and angels. For, in regard to the angelic beings, their love and fear of *HaShem*-יהו"ה are natural love and fear.¹²⁹⁴ This is true to the extent that even in the angelic beings of the world of Creation-*Briyah*, who serve *HaShem*-יהו"ה, blessed is He, with intellectual love and fear¹²⁹⁵ (as stated in *Etz Chayim*¹²⁹⁶ and cited in *Tanya*¹²⁹⁷), it not in a manner in which the primary aspect is the contemplation and intellectual grasp, which then becomes the source of emotions. Rather, it is in a manner that the intellect is the catalyst that rouses and reveals their natural emotions.¹²⁹⁸ Nonetheless, the emotions themselves are not intellectual, but are natural emotions, since the intellect only acts as the catalyst that awakens and reveals them.

¹²⁹³ *Tanya* Ch. 39

¹²⁹⁴ *Dechilu u'Rechimu Tivi'yim* – See Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration, and introductory commentary to *Shaar HaYichud*, The Gate of Unity Ch. 32.

¹²⁹⁵ *Dechilu u'Rechimu Sichliyim* – See Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration, and introductory commentary to *Shaar HaYichud*, The Gate of Unity Ch. 32.

¹²⁹⁶ *Etz Chayim*, Shaar 50, Ch. 7; Also see *Likkutei Sichot* Vol. 4, p. 1153

¹²⁹⁷ See *Tanya* Ch. 39 *ibid.*, in the note.

¹²⁹⁸ See *Maamarei Admor HaEmtza'ee* *ibid.* p. 859; *Ohr HaTorah* *ibid.* p. 184; *Hemshech* 5672 Vol. 3, p. 1,272 and on.

In contrast, the service of *HaShem*-יהו"ה of the souls as they are above, is primarily a matter of comprehension and grasp of Godliness, specifically. That is, even their emotions are intellectual emotions. That is, their love of *HaShem*-יהו"ה, blessed is He, is according to reason and intellect. Because of this, there is a difference between the love and fear of angels and the love and fear of souls. This is because angels are in a constant state of expiry and outpouring of yearning to leave their existence (meaning, to leave the limitations of their substance-*Chomer*). This accords with the statement in Midrash¹²⁹⁹ that the recitation of the angels of the verse, "Holy, Holy, Holy, is *HaShem Tzva'ot*-יהו"ה צבאות"; the whole earth is filled with His glory," takes place during the entire twelve hours of the day. This is because when the angel recites the first, "Holy-*Kadosh*-קדוש," he becomes nullified from his sense of separate existence and it takes four hours for his soul to return to him. This likewise occurs with second and third recitations of the word, "Holy-*Kadosh*-קדוש." We thus find that their recitation of, "Holy, Holy, Holy is *HaShem Tzva'ot*-יהו"ה צבאות," takes up all twelve hours of the day. For, every time they say, "Holy-*Kadosh*-קדוש," they come to a state of expiry for four hours. In other words, their love and fear of *HaShem*-יהו"ה, blessed is He, is in a manner of expiring and exiting from their existence.

However, such is not the case with souls, whose primary service of *HaShem*-יהו"ה, blessed is He, is in

¹²⁹⁹ Tanna D'Vei Eliyahu Rabba Ch. 6, Ch. 17, Ch. 31; Tanna D'Vei Eliyahu Zuta Ch. 12.

comprehending and grasping according to reason and intellect. It follows that their love and fear of *HaShem*-יהו"ה, blessed is He, is measured and limited. It is therefore not possible for them come to a state of expiry of the soul (*Klot HaNefesh*), since the source that gave birth to their love and fear of *HaShem*-יהו"ה, blessed is He, is the intellect. Thus, their love and fear of *HaShem*-יהו"ה, blessed is He, cannot ascend higher than the source of their love and fear, which is the intellect.

5.

However, through the descent of the soul below, to manifest within the body and the animalistic soul, the soul can also attain “major love” (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, that is, love that transcends reason and intellect.

As known, the explanation of the matter is that the Godly soul is from the aspect of *Tikkun*-rectification, whereas the animalistic soul is rooted in the world of *Tohu*-chaos. Now, since rectification-*Tikkun* is primarily a matter of intellect, whereas chaos-*Tohu* is primarily a matter of emotions, and in their expression, emotions are much stronger than intellect, it follows that since the primary service of the Godly soul, as it is unto itself, is with reason and intellect, it therefore is limited to having “minor love” of *HaShem*-יהו"ה. It is specifically through the descent of the Godly soul to manifest within the animalistic soul, which is rooted in chaos-*Tohu*, that the Godly soul can attain “great love” (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He. That is, a love that

transcends reason and intellect. Moreover, if the Godly soul affects the refinement of the animalistic soul, it then attains an even loftier level than the root of the animalistic soul in *Tohu-chaos*.

Now, this may be better understood by prefacing with an explanation of the general matter of the refinement of the animalistic soul through the influence of the Godly soul. Now, in the order of the chaining down of the worlds (*Seder Hishtalshelut*), chaos-*Tohu* precedes rectification-*Tikkun*. How then, can the Godly soul, which is from rectification-*Tikkun*, have the ability to rectify the animal soul? Is not the root of chaos-*Tohu* higher than rectification-*Tikkun*?

The explanation is that there is a higher level, over and above both chaos-*Tohu* and rectification-*Tikkun*, in which both are equal. This is as stated,¹³⁰⁰ “‘Is not Esav the brother of Yaakov?’ – the word of *HaShem*-יהוה!” Moreover, there is a level that is beyond even this, wherein rectification-*Tikkun* transcends chaos-*Tohu*, about which the verse continues, “But I loved Yaakov,” specifically. It is from this level (in which rectification-*Tikkun* transcends chaos-*Tohu*) that strength is drawn to the Godly soul to refine the animalistic soul.

We thus find that when the Godly soul affects the refinement of the animalistic soul, because of its root in the level of rectification-*Tikkun* that transcends chaos-*Tohu*, it reaches (not only to the aspect of chaos-*Tohu* that the animalistic soul is rooted in, but even) the aspect that transcends both chaos-*Tohu* and rectification-*Tikkun*, in which

¹³⁰⁰ Malachi 1:2

both are equal. (This is like the bond between the Godly soul (from the aspect of rectification-*Tikkun*) and the animal soul (which is rooted in chaos-*Tohu*), whereby the Godly soul affects the refinement of the animal soul.) Beyond this, it even reaches the very root of rectification-*Tikkun* as it transcends chaos-*Tohu* (from which strength is drawn to the Godly soul to refine the animal soul, as mentioned above).

This then, explains the matter of the descent of the soul and that the descent is for the purpose of ascent. That is, the ascent is higher than how the soul was above, not only in the world of Action-*Asiyah* and not only in the loftier levels of the soul, but even in the loftiest level of the soul, as it is in the wisdom-*Chochmah* of the world of Emanation-*Atzilut*, which is the aspect of, “She is pure,” (as mentioned in chapter 3). For, through the manifestation of the Godly soul within the animalistic soul that is rooted in chaos-*Tohu*, the Godly soul is brought to attain “great love” (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, love that transcends reason and intellect. It is specifically through the refinement that the Godly soul affects upon the animalistic soul, that it reaches its root in the aspect that transcends both chaos-*Tohu* and rectification-*Tikkun*, as explained before.

6.

Now, the ascension of the Godly soul brought about by serving *HaShem*-יהו"ה through refining the animalistic soul here below, in that it is elevated even higher than the world of

Emanation-*Atzilut* (where it was before its descent) to a level that transcends the world of Emanation-*Atzilut*, is the matter of, “The Jewish people are one acquisition.” For, it is through the Jewish people serving *HaShem*-יהו"ה below, by refining the animalistic soul, that the Godly souls of the Jewish people are elevated higher than the world of Emanation. That is, they are elevated to, “**His world-Olamו**,” specifically. Through this ascent they can affect the matter of, “Torah is one acquisition,” thus elevating the Torah, as it is in the world of Emanation-*Atzilut*, and bonding it to the Holy One, blessed is He, Who transcends the world of Emanation-*Atzilut* (as explained before in chapter 1). It therefore is understood that even the matter of, “Torah is one acquisition” is specifically tied to (and caused by) the refinement of the animalistic soul, just like the matter of, “the Jewish people are one acquisition.”

This may be understood from the general matter of the giving of the Torah, which was caused by the Jewish people. For since, “the thought of the Jewish people preceded everything,” including even Torah, as is written in Torah itself, ‘Command the children of Israel,’ and ‘Speak to the children of Israel etc.,’¹³⁰¹ therefore, it is the Jewish people who affected the matter of,¹³⁰² “*HaShem*-יהו"ה descended upon Mount Sinai.”

The explanation is that the giving of the Torah occurred after and by means of the fact that,¹³⁰³ “Israel

¹³⁰¹ Midrash Bereishit Rabba 1:4

¹³⁰² Exodus 19:20

¹³⁰³ Exodus 19:2

encamped-*VaYichan*-וַיִּחַן there in front of the mountain,” wherein the term “they encamped-*VaYichan*-וַיִּחַן” is in the singular, meaning, “as one man, with one heart.”¹³⁰⁴ That is, they attained oneness and unity (also indicated in the words, “The Jewish people are **one** acquisition”). Through this, they affected that the Torah was given, which in turn, affected oneness in the world at large (indicated by the words, “The heavens and the earth are **one** acquisition”). That is, at the giving of the Torah the edict that, “the Upper shall not descend to the lower and the lower shall not ascend to the Upper” was nullified.¹³⁰⁵ They thus affected a bond between the Upper and the lower, through the fact that the Upper descended below, as stated, “*HaShem*-יהו"ה descended upon Mount Sinai.” This automatically allowed for the lower to ascend Above.

All this followed after the general matter of the exodus from Egypt and the counting of the Omer, which generally include the totality of the Godly soul’s service of *HaShem*-יהו"ה, blessed is He, as it is unto itself, as well as its work in refining the animalistic soul. For, about the exodus from Egypt, it states,¹³⁰⁶ “the people had fled,” which was because the evil in the animalistic souls of the Jewish people remained in full strength. Nevertheless, their entire aim and desire was to extract their Godly souls from exile in the opposing side of evil (*Sitra Achara*) and the impurities of Egypt, and to cleave

¹³⁰⁴ Rashi to Exodus 19:2; See Mechilta there.

¹³⁰⁵ Midrash Tanchuma Va’era 15; Shmot Rabba 12:3

¹³⁰⁶ Exodus 14:5

and adhere to *HaShem*-יהו"ה, blessed is He.¹³⁰⁷ In other words, at the very least, the Godly soul needed to be saved by fleeing from the evil of the animalistic soul. This was accomplished through the revelation of illumination from Above, through which the exodus from Egypt occurred. However, it only affected the Godly soul, thereby giving it the strength to flee from evil.

Only after this, the work of the Godly soul in refining the animalistic soul began, which is the matter of counting the Omer.¹³⁰⁸ This is as stated,¹³⁰⁹ “You shall count for yourselves – from the morrow of the day of rest, from the day when you bring the Omer of the wave offering – they shall be seven complete weeks.” Moreover, the Omer is an offering of barley, which is considered to be animal fodder, thus hinting to the animalistic soul. The verse therefore states, “You shall count-*U’Sfartem*-וּסְפַרְתֶּם,” which is of the same root as “*Sapir*-סַפִּיר,” and is a term of brilliance. This indicates that one must refine, purify, and illuminate the animalistic soul in all seven of its emotive attributes (each of which includes seven, thereby referring to the “seven weeks,” that total forty-nine days) until they are “complete-*Temimim*-תְּמִימִים.” In other words, not only should they no longer have any relation to evil, but more so, they should not even have (a root for the matter of) deficiency. Through this, the matter of,¹³¹⁰ “you shall count-*Tisperu*-תִּסְפְּרוּ fifty days,” is actualized. That is,

¹³⁰⁷ Tanya Ch. 31 (p. 40b).

¹³⁰⁸ See Likkutei Torah, Vayikra 3a; Emor 35c and on.

¹³⁰⁹ Leviticus 23:15

¹³¹⁰ Leviticus 23:16

there then is a drawing forth of the fiftieth gate (*Shaar HaNun*) from Above.¹³¹¹

We thus find that the general matter of the giving of the Torah was accomplished through the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people. This includes both the service of *HaShem*-יהו"ה of the Godly soul, in and of itself, as well as the work of the Godly soul in refining the animalistic soul. This also explains the matter of, "Torah is one acquisition" and "the Jewish people are one acquisition." For, through the Jewish people affecting the matter of acquisition-*Kinyan* in themselves, they likewise affect it in Torah as well, thus elevating and bonding it to the Holy One, blessed is He, who transcends the world of Emanation-*Atzilut*, as explained before.

7.

This then, is the general theme of the teaching,¹³¹² "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 Jewish people are one possession etc." That is, this is not merely relating words, but is an instructional lesson to each and every Jew, that relates to the general matter of receiving the Torah every year. That is, it depends on and is accomplished by the service of *HaShem*-יהו"ה of the Jewish people, through which they affect the

¹³¹¹ See Likkutei Torah Bamidbar 10d, 11d, 12a and on, and elsewhere.

¹³¹² Mishnah Avot 6:10

acquisition (*Kinyan*) in themselves (and the ascent of their souls to a level that transcends the world of Emanation-*Atzilut*). This is accomplished through refining the animalistic soul, which, generally, is the matter of prefacing with the toil of leaving Egypt and counting the Omer, both of which precede receiving the Torah.

It should also be added that even the two crowns that are given at the giving of the Torah,¹³¹³ come specifically after the work of the Godly soul in refining the animalistic soul. This is because the work of refining the animalistic soul is the matter of the self-sacrifice of the Godly soul. It is because of this self-sacrifice that the soul is given these two crowns (as known, the crown-*Keter*, transcends the intellectual faculties, and is therefore related to self-sacrifice). After this, we also are given the Torah, beginning with a transcendent, encompassing manner (*Makif*), followed by an inner manner (*Pnimiyut*), through which we actually, “receive the Torah with joy, in an inner way!”¹³¹⁴

¹³¹³ Talmud Bavli, Shabbat 88a; See at length in the next discourse entitled “*B’Sha’ah SheHeekdeemu*” of the second day of Shavuot 5712 – Discourse 18.

¹³¹⁴ This conclusion utilizes the words of the blessing that our Rebbe’s would give on the occasion of the Holiday of Shavuot, and is explained in Likkutei Sichot Vol. 4, p. 1,307; Vol. 8 p. 272; Vol. 13, p. 158 and elsewhere.