

Discourse 15

“Lehavin Inyan Matan Torah - To understand the matter of the giving of the Torah”

Delivered on the first night of the holiday of Shavuot, 5715⁸⁸⁴

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

1.

To understand the matter of the giving of the Torah. The order of the giving of the Torah was that in preparation to the giving of the Torah they first had to leave Egypt, as it states,⁸⁸⁵ “When you take the people out of Egypt, you shall serve God on this mountain.” In addition, the giving of the Torah was preceded by what is stated in Talmud,⁸⁸⁶ “The Holy One, blessed is He, turned the mountain over them like a tub and told them, ‘If you accept the Torah, excellent, but if not, your burial will be there.’” This is the meaning of the verse,⁸⁸⁷ “They stood under the mountain.” That is, it first was necessary for them to undergo the “iron crucible of Egypt,”⁸⁸⁸ through which their materiality and physicality underwent refinement and purification. Nevertheless, even after leaving Egypt, they continued to exist physically, and it was then that the Torah was

⁸⁸⁴ This discourse was recited on the first night of the holiday of Shavuot, toward the morning.

⁸⁸⁵ Exodus 3:12

⁸⁸⁶ Talmud Bavli, Shabbat 88a

⁸⁸⁷ Exodus 19:17; See Talmud Bavli, Shabbat 88a *ibid*.

⁸⁸⁸ Deuteronomy 4:20; See Torah Ohr Yitro 74a and on.

given specifically to souls in bodies. That is, their souls did not ascend Above, but rather, as the verse states,⁸⁸⁹ “*HaShem*-יהוה” descended upon Mount Sinai,” specifically below, in this world.

Moreover, the essential matter of Torah is specifically as it manifests in physical matters, unlike the request of the angels, who said,⁸⁹⁰ “Place Your glory upon the heavens.” The intention of the angels was that the spirituality of Torah should be given to them. However, the Torah specifically manifested in physical matters. Moreover, the commandments-*mitzvot* are specifically physical. In other words, the general matter of the giving of the Torah is that it was specifically given to souls as they are below in bodies, so that even Torah itself became invested within physicality.

This is also understood⁸⁹¹ from what Midrash⁸⁹² states about the matter of souls and Torah - that scripture compares both to a flame. About souls, scripture states,⁸⁹³ “For the flame of *HaShem*-יהוה is the human soul,” and about Torah, scripture states,⁸⁹⁴ “For a commandment-*mitzvah* is a flame and Torah is light.” The Midrash then continues, “The Holy One, blessed is He, said, ‘My flame, which is Torah, is in your hands, and your flame, which is the soul, is in My hands. If you guard that which is Mine, I shall guard that which is yours.’”

⁸⁸⁹ Exodus 19:20

⁸⁹⁰ Psalms 8:2; Shabbat 88b and on; Midrash Tehillim to Psalms 8:2.

⁸⁹¹ See the discourse entitled “*BeHa'alotcha*” 5678 (Sefer HaMaamarim 5678 p. 336); Also see the discourse by the same title 5686 (Sefer HaMaamarim 5686 p. 322 and on); Discourse entitled “*VeHa'er Eineinu*” 5692 (Sefer HaMaamarim 5692 p. 235 and on.)

⁸⁹² Midrash Devarim Rabba 4:4

⁸⁹³ Proverbs 20:27

⁸⁹⁴ Proverbs 6:23; Midrash Shemot Rabba 36:3; Tanchuma Tisa 28

Moreover, this matter, that the Jewish people and Torah are interdependent, does not only apply to the matter of guarding each other, but also to the essential existence of the Jewish people and Torah, as Midrash⁸⁹⁵ states on the verse,⁸⁹⁶ “‘Who can you liken Me to, that I would be his equal?’ says the Holy One; Lift your eyes on high and see Who created these (*Eileh*-אלה).” The Midrash continues, “The word, ‘these-*Eileh*-אלה’ refers to the verse,⁸⁹⁷ ‘These-*Eileh*-אלה are the generations of the heavens and the earth when they were created.’ And in whose merit were they created and in whose merit are they sustained? In the merit of those about whom Torah states,⁸⁹⁸ ‘And these (*Eileh*-אלה) are the names of the children of Israel.’ And in what merit are the children of Israel themselves sustained? In the merit of the verse,⁸⁹⁹ ‘These (*Eileh*-אלה) are the testimonies, the decrees and the ordinances that Moshe spoke to the children of Israel when they left Egypt.’” We thus see that the Jewish people are dependent on the Torah (not only in the matter of guarding it, but) in the very essence of their existence.

Likewise, Torah depends on the Jewish people, as scripture states,⁹⁰⁰ “I (*Anochi*-אנכי) made the earth and I created (*Barati*-בראתי) man upon it.” That is, the same, “I-*Anochi*-אנכי,” who gave the Torah with the word “I-*Anochi*-אנכי,”⁹⁰¹ is the

⁸⁹⁵ Midrash Shemot Rabba 48:1

⁸⁹⁶ Isaiah 40:25-26

⁸⁹⁷ Genesis 2:4

⁸⁹⁸ Exodus 1:1

⁸⁹⁹ Deuteronomy 4:45

⁹⁰⁰ Isaiah 45:12

⁹⁰¹ Exodus 20:2

very same “I-*Anochi*-אֲנִי” who made the earth. Moreover, He made it for man,⁹⁰² [as the verse states, “and I created (*Barati*-בראתי) man upon it.”] Thus, the purpose of the creation of man is indicated by the word, “I created-*Barati*-”613-בראת” which has the same numerical value as the 613-תר”ג *mitzvot*. In other words, the world was created so that the Jewish people could fulfill the six-hundred and thirteen *mitzvot*.⁹⁰³ This being so, it is understood that the fulfillment of the six-hundred and thirteen *mitzvot* is dependent on man and that man was created to fulfill the six-hundred and thirteen *mitzvot*.

We thus find that the Jewish people and Torah are interdependent, not only in regard to guarding each other, but in the very essence of their existence. Moreover, the fact that the Jewish people need the Torah and that the Torah needs the Jewish people, is a physical matter that specifically relates to souls as they are in physical bodies and as the Torah specifically manifests within the physical world, as can be understood from the analogy of the flame. For, as known, the flame of a lamp consists of four aspects; the wick, the oil and the two colors of its light.⁹⁰⁴ It thus is likewise understood in the analogue, that it specifically means souls in bodies, corresponding to the oil and the wick.

⁹⁰² See Zohar I 205b

⁹⁰³ See Mikdash Melech to Zohar *ibid*.

⁹⁰⁴ See Torah Ohr, Mikeitz 40b and on.

2.

To better understand this, we first must explain the descent of the soul into the body. As well known, the descent of the soul is for the purpose of ascent.⁹⁰⁵ From this it is understood that since the purpose of the descent is (to bring about) an ascent, therefore, the greater the descent, the greater the ascent. Therefore, to understand the greatness of the ascent brought about by the descent, we first must clarify what the condition of the soul was before its descent. Through this, we will come to understand the magnitude of the descent and thereby automatically come to understand the magnitude of the ascent.

About the condition of the soul before its descent, the verse states,⁹⁰⁶ “As *HaShem*-יהו"ה, God of Israel, before Whom I stood, lives etc.” That is, [before its descent] the soul stood before *HaShem*-יהו"ה, blessed is He, with love and fear of Him, like the angels about whom it states,⁹⁰⁷ “He stood them forever, for eternity etc.,” in that they always stand in love and fear of *HaShem*-יהו"ה, blessed is He.

It nevertheless could be said that the service of the souls is unlike the service of the angels, because the love and fear of the angels is a continuous service of *HaShem*-יהו"ה that never ceases, so much so, that there are angels who were created

⁹⁰⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part II), Section entitled, “The twelve letters ה"י ז"ח ט"י correspond to the Twelve Tribes of Israel.”

⁹⁰⁶ Kings I 17:1

⁹⁰⁷ Psalms 148:6

during the six-days of creation, who since then, are still reciting the three words,⁹⁰⁸ “Holy, Holy, Holy.” That is, with each utterance of the word, “Holy-Kadosh-קדוש,” they stand in a state nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, for a period of two thousand years and presently, they are standing in nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in the utterance of the third word, “Holy-Kadosh-קדוש,” which is the third set of two thousand years.

Now, all this applies to the angels. For, since their essential aspect is that of emotions (*Midot*), which is why they are called,⁹⁰⁹ “The trees of the forest,” they therefore stand in constant love and fear of *HaShem*-יהו"ה, blessed is He. However, Jewish souls also serve *HaShem*-יהו"ה, blessed is He, through the matter of grasp and comprehension. This is because the souls are situated in a different place than the place of the angels. That is, the angels are situated in the Sanctuaries (*Heichalot*) and Chambers (*Madoorim*), whereas the souls are situated in the Garden of Eden (*Gan Eden*) and as known, there is spiritual study of Torah in the Garden of Eden (*Gan Eden*), which is the matter of grasping and comprehending *HaShem*'s-יהו"ה Godliness, rather than serving Him through love and fear.

However, in truth, even souls as they are above, serve *HaShem*-יהו"ה, blessed is He, with love and fear. For, just as, as the soul is below, “there is a distinct time for Torah study and

⁹⁰⁸ Isaiah 6:3

⁹⁰⁹ See Zohar III 226a and on; Also see the discourse entitled “*K'Tapu'ach baAtzei HaYa'ar* – Like an apple tree among the trees of the forest,” 5714, translated in The Teachings of The Rebbe 5714, Discourse 24.

a distinct time for prayer,”⁹¹⁰ so likewise, both these matters apply to the soul as it is above. That is, above [in the Garden of Eden] the souls serve *HaShem*-יהו"ה, blessed is He, with both grasp and comprehension of His Godliness, through the spiritual study of Torah, and with love and fear of Him, through prayer. This is as stated in the Talmud,⁹¹¹ “Eliyahu was often present at the academy of Rabbi Yehudah HaNasi. One day, on the New Moon (*Rosh Chodesh*), he was delayed and did not come. Later, Rabbi Yehudah HaNasi asked him, ‘Why was the Master delayed?’ Eliyahu responded, ‘I had to wake up Avraham, wash his hands and wait for him to pray, and I did this for Yitzchak and Yaakov too.’”

In any case, the service of *HaShem*-יהו"ה, blessed is He, of souls as they are above in the Garden of Eden, whether it is with love and fear of Him, or whether it is with grasp and comprehension of His Godliness, is completely beyond any comparison to their service of *HaShem*-יהו"ה, blessed is He, as they are below.

Now, in Tanya, the Alter Rebbe wrote⁹¹² that *HaShem*'s-יהו"ה ultimate intent in the chaining down of the worlds (*Hishtalshelut*) is not for the upper worlds, but for this lowly world, and that the ultimate perfection and completion of His Supernal intent will be fully realized in the days of Moshiach. Nevertheless, although the ultimate realization of His intent is dependent on our deeds and service of *HaShem*-

⁹¹⁰ Talmud Bavli, Shabbat 10a

⁹¹¹ Talmud Bavli, Bava Metzia 85b

⁹¹² Tanya, Ch. 36 and Ch. 37

יהו"ה right now and will be fulfilled in the days of Moshiach, there was a foretaste of this when the Torah was given at Mount Sinai.

He continues by explaining that it cannot be said that the ultimate purpose of serving *HaShem*-יהו"ה, blessed is He, is to attain love and fear of Him. This is because even a perfectly righteous *Tzaddik* who serves *HaShem*-יהו"ה, blessed is He, with fear and great love of delight in Him, does not reach the level of love and fear of *HaShem*-יהו"ה that his soul had as it was above. The same applies to the grasp and comprehension of *HaShem*'s-יהו"ה Godliness. Whatever grasp of Godliness the soul attains as it is below, is of utterly no comparison to the comprehension of the soul as it is above. This is because above, the soul grasps the very being of *HaShem*'s-יהו"ה Godliness itself (*Hasagat HaMahut*), whereas below, it only grasps His existence (*Hasagat HaMetziyut*).

Moreover, its grasp above is of the aspect of the three upper *Sefirot*, whereas below it only grasps the aspect of the seven lower *Sefirot*. Thus, from all the above, we can understand the magnitude of the soul's descent below, and through this, we may come to understand the magnitude of the soul's ascent, which is why there was a descent in the first place.

3.

Now, to understand the elevation of the soul brought about through its descent, we first must explain the place and level of the soul as it was, in and of itself, before its descent.

Through this, we will come to understand how the level of the soul after its ascent is even loftier. For, we cannot say that the level it ascends to is the same as it was before its descent, because if that was the case, the entire matter of its descent would be completely futile and unnecessary.

The explanation is that, about the soul as it is, in and of itself, we recite,⁹¹³ “My God, the soul that you have placed within me is pure. You created it, You formed it, You blew it into me etc.” Now, this must be understood.⁹¹⁴ How could it possibly be said about the soul that it “is pure” before “You created it”? The word “pure-*Tehorah*-טהורה” is an adjective that describes the soul. If so, how is it possible to describe the soul before its creation and existence?

However, the explanation is that the words “it is pure” (*Tehorah Hee*-טהורה היא) refer to the soul as it exists in the world of Emanation-*Atzilut*. In contrast, the words “You created it” (*Atah Baratah*-אתה בראתה) refer to the soul as it is in the world of Creation-*Briyah*. This being so, since it only describes the existence of the soul as it is in the world of Emanation-*Atzilut*, there is no question as to how the adjective pure-*Tehorah* could be applied to the soul before its creation.

To further clarify, the existence of the soul in the world of Emanation-*Atzilut* is unlike how all other creatures exist there, in that all other creatures are only **rooted** in the world of Emanation-*Atzilut*, which is why the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut* is sometimes called

⁹¹³ In the morning blessings, in the blessing of “*Elo'hai Neshamah*.”

⁹¹⁴ See Likkutei Torah, Shir HaShirim 16d and elsewhere.

by various titles, such as inanimate-*Domem*, vegetative-*Tzome'ach*, animal-*Chay* and speaker-*Medaber*. For, in regard to all other creatures as they are included in the world of Emanation-*Atzilut*, they do not exist there as novel creations. This is because the world of Emanation-*Atzilut* is utterly Godly, and it therefore is utterly inapplicable to say that novel creatures exist there. Therefore, when we say that they are included in the world of Emanation-*Atzilut*, all that is meant is that the root and source of their being is included there.

However, such is not the case, in regard to souls. For, even after having been brought into being, they are Godliness that has come into the realm of creation, but are really not novel creations at all. Thus, the soul exists even in the world of Emanation-*Atzilut*, this being the actual Godliness of the soul. On the contrary, since the soul's existence is Godliness, its most essential aspect is specifically as it exists in the world of Emanation-*Atzilut*, where Godliness is openly revealed. Therefore, since it does indeed exist in the world of Emanation-*Atzilut*, it is applicable to describe the soul as being "pure" even before coming into the realm of Creation-*Briyah*.

Now, the adjective used to describe the soul as it is in the world of Emanation-*Atzilut*, is the word "pure" (*Tehorah*-טהורה). For, since the soul's existence is Godly existence, therefore it exists in the world of Emanation-*Atzilut* in a way of purity. In contrast, as opposed to how the soul exists in the world of Emanation, where *HaShem's* יהו"ה Godliness is openly revealed, in the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) the sense of tangible

“somethingness” and independent existence (*Yeshut*) conceals the Godliness.

Now, all the above refers to the level of the soul as it is, in and of itself. However, its descent into the body causes it to ascend much higher, even higher than the aspect of “pureness” (*Tehorah*-טהורה).

The explanation is that in regard to the adjective “pure” (*Tehorah*-טהורה), even though the purity of the soul is because in the world of Emanation-*Atzilut* the soul has no existence whatsoever independent of *HaShem*-הו"ה, whose Godliness is openly revealed, nonetheless, from the very fact that the term “pure” (*Tehorah*-טהורה) is used, it is understood that this itself leaves room for the existence of the opposite of Godliness, and this is why the statement, “it is pure” (*Tehorah Hee*-טהורה היא) is necessary. This is like the verse,⁹¹⁵ “Who can produce purity from impurity?”

Similarly, as explained in Likkutei Torah,⁹¹⁶ the matter of purity specifically applies to the vessels (*Keilim*). This is because the difference between lights (*Orot*) and vessels (*Keilim*) is that, in truth, the lights (*Orot*) are essentially “nothing” (*Ayin*) and it therefore is inapplicable to use the term “purity” in reference to them. It is only in the matter of the vessels (*Keilim*), in which the matter of tangibility and sense of independent existence comes about, that the matter of purity is applicable.

⁹¹⁵ Job 14:4

⁹¹⁶ Likkutei Torah, Re'eh 27a

With this in mind, we can understand the matter of the ascent brought about through the descent of the soul into the body for the purpose of ascent. That is, through its descent, it becomes “subsumed in the body of The King.”⁹¹⁷ This refers to the matter of its ascent and inclusion in the light (*Ohr*), which is called “the body of The King.” This is because the light (*Ohr*) is of the Essential Self of *HaShem*-יהו"ה, blessed is He, and adheres to His Essential Self. Thus, inclusion (*Hitkallelut*) in the light (*Ohr*) is inclusion in His Essential Self (*Etzem*), blessed is He, and is thus called “the body of The King.”

However, as known, the root of the souls is from the inner aspect of the vessels (*Pnimiyyut HaKeilim*) and the inner aspect of the vessels (*Pnimiyyut HaKeilim*) are unified with the light (*Ohr*). This being so, why is the descent below necessary?

The explanation is that the union of the inner aspect of the vessels (*Pnimiyyut HaKeilim*) with the light (*Ohr*) is like two separate things coming together. However, through its descent below, the soul comes to a state of nullification (*Bittul*) and inclusion in the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, in a way that they become one thing. In other words, through its descent into the body the soul is caused to ascend and transition from the unity of “He and His organs are one,” to the unity of “He and His life force are one.”⁹¹⁸

Nevertheless, we must understand this further. For, the vessels (*Keilim*) are rooted in the Impression (*Reshimu*) and the

⁹¹⁷ See Zohar III 217b; Also see the discourse entitled “*Ki Tisa* – When you take up the head (count) of the Children of Israel” 5713, translated in The Teachings of The Rebbe 5713, Discourse 10, Ch. 6 and elsewhere.

⁹¹⁸ Introduction to Tikkunei Zohar 3b

line is revealed from the Impression (*Reshimu*).⁹¹⁹ This is because the Impression (*Reshimu*) is superior to the Line (*Kav*), in that the light of the Line (*Ohr HaKav*) was affected by the restraint of the *Tzimtzum*, and because of this, it is merely a short line (*Kav Katzar*). Moreover, since He withdrew His great light to the side, therefore even the Great Circle (*Iggul HaGadol*), which is the root of the Line (*Kav*), was affected by the restraint of *Tzimtzum*. This being so, the effect of the *Tzimtzum* is recognizable in it.

In contrast, the Impression (*Reshimu*) was untouched by the restraint of *Tzimtzum*.⁹²⁰ That is, the very matter of the Impression (*Reshimu*) is that it is an impression that remained from what was previously there, meaning, it is an impression of all the matters that were there before to the restraint of the *Tzimtzum*, including matters that were completely unaffected by the *Tzimtzum* altogether. And although the *Tzimtzum* caused concealment in the Impression (*Reshimu*), it was not in way that the letters of the Impression (*Reshimu*) were actually changed by the restraint of the *Tzimtzum*. Rather, the distinction is only from the perspective of another.

This is to say that before the restraint of the *Tzimtzum*, the light (*Ohr*) illuminated through them to the other, whereas after the restraint of the *Tzimtzum*, the light does not illuminate

⁹¹⁹ In regard to the next section, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-15 and the notes there.

⁹²⁰ See Ohr HaTorah Bereishit Vol. 6 p. 1,068b; *Hemshech* “*Matzah Zu*” 5640 Ch. 6 (p. 9 and on; Sefer HaMaamarim 5640 Vol. 1 p. 127 and on); *Hemshech* “*Yonati*” 5640 Ch. 9 (p. 11; Vol. 2 p. 502); Sefer HaMaamarim 5643 p. 79 and on, and elsewhere.

through them to the other. Nevertheless, within the letters of the Impression (*Reshimu*) themselves there is no change whatsoever, so that even now, there is light (*Ohr*) within them. Thus, the terminology used in regard to this is,⁹²¹ “The letters of the Impression (*Reshimu*) were unmoved from their place.”

Now, in accordance to the well known principle that whatever reveals is higher than what it reveals, this is why the Impression (*Reshimu*) reveals the line, because the Line (*Kav*) was affected by the restraint of the *Tzimtzum*, whereas the letters of the Impression (*Reshimu*) were utterly unaffected by the restraint of *Tzimtzum*.

This being so, that the souls are rooted in the vessels (*Keilim*) and the vessels (*Keilim*) are rooted in the Impression (*Reshimu*), which was unaffected by the restraint of *Tzimtzum*, why then was it necessary for the soul to descend in order to subsequently ascend to the lights (*Orot*). For, after all, the Impression (*Reshimu*) is higher than both the Line (*Kav*) (and the light of the Line-*Kav*).

The explanation is that the true ascent brought about by the descent, is that the soul ascends and becomes included in the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, who transcends the lights (*Orot*), the vessels (*Keilim*) and even the root of the vessels (*Keilim*). Rather, it ascends to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה

⁹²¹ See *Hemshech* “*Matzah Zu*” and “*Yonati*” in *Sefer HaMaamarim* 5643 *ibid*.

Himself, in the most literal sense. This is the true meaning of becoming “subsumed in the body of The King.”⁹²²

This ascent is brought about through the Torah, since it is specifically through the Torah being physically given below to souls within physical bodies, that the Torah reveals the Essential Self of *HaShem*-יהו"ה, blessed is He, that is in the souls.

4.

Now, to understand why it is specifically as Torah is physically, that it has the power to reveal the Essential Self of *HaShem*-יהו"ה that is in the souls, we must first state that there are two general matters in Torah. This is as our sages, of blessed memory, stated,⁹²³ “Rabbi Yochanan ben Zakkai did not neglect a great matter nor a small matter. A great matter refers to the Act of the Chariot (*Ma'aseh Merkavah*). A small matter is like the disputes of Abaye and Rava.”

However, being that they are the primary basis of the Oral Torah, we need to understand why the sages stated that the disputes of Abaye and Rava are “a small matter?” Moreover, since this was stated about Rabbi Yochanan ben Zakkai, who was a Tanna [and lived several generations before Abaye and Rava] their reference to, “the disputes of Abaye and Rava” could not be referring specifically to the disputes of Abaye and

⁹²² See Zohar III 217b; Also see the discourse entitled “*Ki Tisa* – When you take up the head (count) of the Children of Israel” 5713, translated in The Teachings of The Rebbe 5713, Discourse 10, Ch. 6 and elsewhere.

⁹²³ Talmud Bavli, Sukkah 28a

Rava themselves. Rather, they were referring to the general back and forth arguments (*Pilpul*) of the Oral Torah. This being so, how could they state that this is “a small matter”? To understand this, we must first explain why the Act of The Chariot (*Ma’aseh Merkavah*) is called “a great matter.”

The explanation is that, as stated in the writings of the Arizal, there are a number of levels in the Chariot (*Merkavah*), such as the Cherubim angels, the Chayot angels and the Ophanim angels. The Cherubim angels are in the world of Creation-*Briyah*, the Chayot angels are in the world of Formation-*Yetzirah* and the Ophanim angels are in the world of Action-*Asiyah*. We thus see that the Chariot (*Merkavah*) of the world of Creation-*Briyah* is significantly loftier than the Chariots (*Merkavot*) of the worlds of Formation-*Yetzirah* and Action-*Asiyah*.⁹²⁴

This is like the teaching of our sages, of blessed memory, about the difference between the Prophet Isaiah and the Prophet Ezekiel. (Isaiah beheld the Chariot (*Merkavah*) of the world of Creation-*Briyah*, whereas Ezrkiel beheld the Chariots (*Merkavot*) of the worlds of Formation-*Yetzirah* and Action-*Asiyah*.) The sages stated,⁹²⁵ “To what may Ezekiel be compared? To a villager who saw the king. And to what may Isaiah be compared? To a city dweller who saw the king.”⁹²⁶

⁹²⁴ See Likkutei Torah, Zot HaBrachah 97a-b; Sefer HaMaamarim 5629 p. 83 and on, and elsewhere.

⁹²⁵ Talmud Bavli, Chagigah 13b

⁹²⁶ It is noteworthy that the Prophet Yishayahu (Isaiah) the son of Amotz was himself royalty, being a member of the Davidic dynasty. (See Talmud Bavli, Megillah 10b.)

That is, a city dweller is more accustomed to the matters and conduct of the kingdom. He therefore looks and sees straight to the inner matters. This kind of sight causes a state of inner nullification of the sense of independent existence (*Bittul b'Metziyut*) in him. In contrast, this is not so of a villager who sees the king. Since he is unaccustomed to matters of kingship, he looks and only sees the externality. Therefore, the effect on him is only external sublimation and nullification (*Bittul Chitzoni*).

The same is true above in Godliness. That is, the Cherubim and Seraphim angels, who are in the Chariot (*Merkavah*) of the world of Creation-*Briyah*, are in a state of nullification of their very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה. However, this is not so of the Chayot and Ophanim angels, whose sublimation and nullification (*Bittul*) cannot be compared whatsoever to the service of *HaShem*-יהו"ה, blessed is He, of the Seraphim angels. This is particularly true of the Ophanim angels, whose state of being is one of "great commotion,"⁹²⁷ which is caused by their lack of grasp and comprehension of *HaShem*'s-יהו"ה Godliness.

This is analogous to what we observe in man below. That is, when a person has a grasp and comprehension of a subject, he contemplates and delves into it in a state of calm. However, if he is unable to understand the subject, but senses that it is a very deep and wondrous matter, this causes him to be in a state of great commotion. We thus find that the service of

⁹²⁷ See Ezekiel 3:13

HaShem-יהו"ה of the Ophanim angels cannot at all be compared to the service of *HaShem*-יהו"ה of the Seraphim angels in the world of Creation-*Briyah*.

Similarly, there is an even loftier Chariot (*Merkavah*), which is the Chariot (*Merkavah*) of the world of Emanation-*Atzilut*, as it states, "Our forefathers are the Chariot (*Merkavah*)."⁹²⁸ Sefer HaBahir states that,⁹²⁹ "The attribute of kindness-*Chessed* said to the Holy One, blessed is He, 'Since the days that Avraham was upon the earth, I no longer am needed to perform my function, since Avraham stands and serves in my place.'" That is, through Avraham's service of *HaShem*-יהו"ה, blessed is He, in welcoming guests (*Hachnasat Orchim*) and publicizing *HaShem*'s-יהו"ה Godliness in the world with self-sacrifice, he became the Chariot (*Merkavah*) for the attribute of kindness-*Chessed* of the world of Emanation-*Atzilut*.

The same is true of Yitzchak. Through his service of *HaShem*-יהו"ה, blessed is He, in the digging of the wells,⁹³⁰ and particularly through the fact that he was literally ready to sacrifice his life at the binding (*Akeida*), he became the Chariot (*Merkavah*) of the attribute of might-*Gevurah* of the world of Emanation-*Atzilut*. Yaakov, the choicest of the forefathers,⁹³¹ likewise became the Chariot (*Merkavah*) of the quality of

⁹²⁸ Midrash Bereishit Rabba 47:6; 82:6

⁹²⁹ Sefer HaBahir, Siman 191; Cited in Pardes Rimmonim, Shaar 22 (Shaar HaKinuyim) Ch. 4.

⁹³⁰ See Derech Chayim of the Mittler Rebbe, translated as The Way of Life, Ch. 6, where this service of *HaShem*-יהו"ה, blessed is He, is further elucidated.

⁹³¹ Midrash Bereishit Rabba 76:1

beauty-*Tiferet* of the world of Emanation-*Atzilut*, and as known, the aspect of beauty-*Tiferet* reaches directly to the aspect of the crown-*Keter*.⁹³²

Now, the Chariots (*Merkavot*) of the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) are of utterly no comparison to the Chariot (*Merkavah*) of the world of Emanation-*Atzilut*. For, the matter of the Chariot (*Merkavah*) is as stated,⁹³³ “And the Chayot uplift,” in that they uplift and are uplifted, for they elevate the aspect of the Man (*Adam*) that is within them, to the aspect indicated by the verse,⁹³⁴ “He is not a man.”

In the world of Creation-*Briyah*, the aspect of “He is not a man” is the world of Emanation-*Atzilut*, since in relation to the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) the world of Emanation-*Atzilut* is the aspect of the encompassing transcendent (*Sovev*) light of *HaShem*-יהו"ה, blessed is He. Thus, the Chariot (*Merkavah*) of the world of Creation-*Briyah* is the ascent of the world of Creation-*Briyah* to the world of Emanation-*Atzilut*.

However, the matter of the Chariot (*Merkavah*) of the world of Emanation-*Atzilut*, is that it is the ascent of the aspect of man of the world of Emanation (*Adam d'Atzilut*) to the aspect of “He is not a man,” which is the aspect of “The Long Patient One - *Arich Anpin*.” For, since it has form and limitation, the

⁹³² See Likkutei Torah Masei 96b

⁹³³ See the liturgy of the Piyut (Hymn) “*V'Chayot*” in the Keter Kedushah in the Musaf prayer of Rosh HaShanah; See Rabbeinu Bachaye to Exodus 25:10; Midrash Bamidbar Rabba 14; Shemot Rabba 23.

⁹³⁴ Samuel I 15:29

world of Emanation-*Atzilut* has the form of man, which is called *Zeir Anpin*. The service of *HaShem*-יהו"ה, blessed is He, of the Chariot (*Merkavah*) is to cause it to ascend to the aspect of "He is not a man," to the level that transcends measure and limitation, which is the aspect of The Long Patient One - *Arich Anpin*.

This then, is the service of *HaShem*-יהו"ה, blessed is He, of our forefathers, who are the aspect of the Chariot (*Merkavah*) of the world of Emanation-*Atzilut*. That is, they cause an ascent of the intellect and mind of the world of Emanation-*Atzilut*, so that it ascends to the aspect of *Arich*. About this the verse states,⁹³⁵ "Avraham made a great feast (*Mishteh Gadol*-משתה גדול), about which our sages, of blessed memory, stated,⁹³⁶ "The One who is greater than the worlds (*Gadol Olamim*-גדול עולמים) was there."

In other words, through his service of *HaShem*-יהו"ה, blessed is He, Avraham drew forth the aspect of The Long Patient One – *Arich Anpin*, who is "The One who is greater than the worlds (*Gadol Olamim*-גדול עולמים)," to the point that Avraham himself was called by the title⁹³⁷ "The man who is great (*HaAdam HaGadol*-האדם הגדול) amongst the giants." For, through his service of *HaShem*-יהו"ה, blessed is He, in the aspect of the Chariot (*Merkavah*), he affected within himself to be in the state of The Long Patient One – *Arich Anpin*.

⁹³⁵ Genesis 21:8

⁹³⁶ Midrash Bereishit Rabba 53:10 (and see Matnot Kehunah there); Also see Sefer HaMaamarim 5635 Vol. 2 p. 467.

⁹³⁷ Joshua 14:15; Midrash Bereishit Rabba 14:6

This is why the Act of the Chariot (*Ma'aseh Merkavah*) is called “a great matter,” since the matter of the Chariot (*Merkavah*) is to rise above states of measure and limitation, which is the greatness of the aspect of The Long Patient One – *Arich Anpin*.

5.

Now, the disputes of Abaye and Rava are called “a small matter” because their motion is the very opposite of the motion of the Act of the Chariot (*Ma'aseh Merkavah*), which is the matter of rising above measure and limitation, whereas the disputes of Abaye and Rava is the matter of *HaShem's* יהו"ה Supernal will, which, in and of itself, transcends limitation, lowering itself to the matter of the commandments-*mitzvot*, all of which were specifically given in a manner of measure and limitation, whether they are commandments that are limited to specific times, places or both.

Furthermore, all the *mitzvot* specifically manifest in physicality, so much so, that as his honorable holiness, my father-in-law, the Rebbe, explained in many of his discourses,⁹³⁸ even *mitzvot* that are the duties of the heart should come to actually be felt in the physical heart of flesh. For example, the *mitzvah* to love of *HaShem* יהו"ה, blessed is He, should actually come to be felt in one's physical heart, literally. The same is true of the *mitzvah* of fear of *HaShem*-

⁹³⁸ See Sefer HaMaamarim 5697 p. 215, p. 282; 5698 p. 180, and elsewhere.

יהו"ה, blessed is He, that one's physical heart should constrict out of fear of *HaShem*-יהו"ה, blessed is He.

The same applies to the *mitzvah* of loving one's fellow Jew (*Ahavat Yisroel*). His love for his fellow should actually be felt in his heart of flesh. For example, just as when a person hears good news about himself, he comes to the state indicated by the verse,⁹³⁹ "Good news fattens the bone," so too, if he hears good news about his fellow, he should also come to the state of "Good news fattens the bone." Similarly, regarding *mitzvot* that relate to grasp and comprehension, the grasp should be recognizable in the physical brain, so much so, that his brain should develop many grooves and wrinkles etc., as a result of it.

This then, explains the "small matter," such as "the disputes of Abaye and Rava." That is, it refers to the Torah specifically as it descends and manifests within physicality. Nevertheless, it is specifically through the descent and manifestation of Torah into physicality (the "small matter," such as "the disputes of Abaye and Rava") that the Essential Self of *HaShem*-יהו"ה, blessed is He, is drawn forth and revealed.

In man, this may be understood by the difference between a bestowal of the essence and a bestowal of intellect, in that the bestowal of the essence is far loftier than the bestowal of intellect. For in the bestowal of intellect, only a glimmer and radiance (*Ha'arah*) of one's intellect is bestowed. That is, the teacher only bestows a glimmer and radiance of his intellect,

⁹³⁹ Proverbs 15:30; Also see Talmud Bavli, Gittin 56b (It is noteworthy that the term "bone-*Etzem*-עצם" also means the "essence-*Etzem*-עצם.")

and the student only receives a glimmer and radiance of the teacher's intellect. This is why such bestowal is only effective if the student himself is already intellectual. However, for someone who is not yet intellectual, the bestowal will be completely ineffectual and of no use to him. This is like the Yiddish idiom,⁹⁴⁰ "A head, you cannot give to someone." This is because the bestowal is entirely external and is only a glimmer (*Ha'arah*) of the teacher's intellect.

However, when it comes to a bestowal of the essence, such as giving birth to someone who is similar to himself, he actually bestows his essence. This is why "the power of the son can be greater than the power of the father,"⁹⁴¹ specifically because it is the bestowal of his essence. Therefore, it is not in a way in which the recipient is an entity unto himself and merely makes use of the bestowal, but rather, the bestowal gives him his very existence, in that the essence itself is bestowed and drawn forth. Moreover, the bestowal of the essence specifically comes forth physically. That is, the bestowal of intellect comes

⁹⁴⁰ See *Derech Mitzvotcha* 3a; *Biurei HaZohar* of the *Tzemach Tzeddek*, Vol. 2 p. 613; *Sefer HaMaamarim* 5653 p. 219; 5659 p. 3; *Hemshech* 5666 p. 173; The discourse entitled "*B'Sha'ah SheHeekdeemoo*" 5714, translated in *The Teachings of The Rebbe* 5714, Discourse 17, Ch. 3, and elsewhere.

⁹⁴¹ *Talmud Bavli*, *Shevuot* 48a – יפה כח הבן מזה האב – The simple explanation is that, even that which did not come forth into the revealed powers of the father, is nevertheless drawn forth and revealed in the son. Nevertheless, this too was bestowed from father to son, as the wording of the teaching, may also be read "The greatness of the power of the son, is from the power of the father." That is, the very reason for "the greatness of the power of the son" is specifically because "it is from the power of the father." In other words, even though, in the father, this matter was not drawn forth in his revealed powers, but remained concealed, nevertheless, it indeed existed in the essence of the father. (See the discourse entitled "*B'Sha'ah SheHeekdeemoo*" 5714, translated in *The Teachings of The Rebbe* 5714, Discourse 17, Ch. 2.

forth through speech, whereas the bestowal of the essence is specifically physical.

The same may be understood in regard to Torah. That is, the bestowal of the essence is specifically when the Torah manifests in physical matters. About this aspect the verse states,⁹⁴² “On His wedding day,” about which our sages, of blessed memory, stated,⁹⁴³ “This refers to the giving of the Torah.” For, since the Torah was physically given below, it therefore is the aspect of drawing forth the essence, and through this kind of drawing forth, the souls become children of *HaShem*-יהו"ה, blessed is He, as the verse states,⁹⁴⁴ “You are children of *HaShem*-יהו"ה your God.” This was brought about “On His wedding day,” that is, on the day that He gave us His Torah.

Now, although this bestowal of the essence is just from the most final level (the letter *Tav*-ת"ו), which, so to speak, is the aspect of kingship-*Malchut* of kingship-*Malchut* of the Ancient One-*Atik*, nevertheless, the well-known teaching of the Baal Shem Tov⁹⁴⁵ is that “when one grasp a bit of the essence, one grasps it all.” That is, since every essence is indivisible, therefore, even if one only takes hold of a part, he takes hold of it all.

The same principle applies in regard to, “His wedding day,” referring to the giving of the Torah. That is, since it is a

⁹⁴² Song of Songs 3:11

⁹⁴³ Talmud Bavli, Taanit 26b

⁹⁴⁴ Deuteronomy 14:1

⁹⁴⁵ See *Hemshech* 5666 p. 522; *Hemshech* 5672 Vol. 1 p. 415, p. 553; Vol. 2 p. 1,081 and elsewhere.

bestowal of *HaShem's* יהו"ה Essential Self, blessed is He, therefore, the totality of His Essential Self is present on each and every level of Torah. It is this bestowal of His Essential Self that was bestowed in Torah as it was given, specifically as it manifests in physical things, and through this, the Essential Self of *HaShem* יהו"ה, blessed is He, is revealed in the souls of the Jewish people.

6.

This may be better understood through various physical examples. One example is that it is like a signet engraved in a precious and brilliant stone. Because the stone is brilliant, the letters of the signet cannot be read until the signet is imprinted into wax. In contrast, if the signet is engraved on a simple stone that is not brilliant, the letters can even be read on the stone itself. We thus see that with something that is not as brilliant, the revelation can be in close proximity to its source, whereas with something that is brilliant, the revelation cannot be in close proximity to its source, but can only be from a distance.

In the same manner, this may be understood as it relates to Godliness above. For, “The signet of the Holy One, blessed is He, is Truth (*Emet*-אמת),”⁹⁴⁶ as indicated by the verse,⁹⁴⁷ “Thus said *HaShem* יהו"ה, King of Israel and its Redeemer,

⁹⁴⁶ Talmud Bavli, Shabbat 55a – Truth-*Emet*-אמת, the first letter of which is the *Aleph*-א, the middle letter being *Mem*-מ and the concluding letter being is *Tav*-ת, which is inclusive of all the letters of the *Aleph-Beit* from beginning to end, which are the Hosts of Letters-*Tzva'ot*-צבאות.

⁹⁴⁷ Isaiah 44:6; See Midrash Bereishit Rabba 81:2

HaShem Tzva'ot יהו"ה צבאות: I am first and I am last, and besides Me there is no God," in that there are no changes from beginning to end. This revelation comes specifically through Torah, as "there is no Truth (*Emet*-אמת) but Torah."⁹⁴⁸ However, such revelation is specifically from a distance, meaning, specifically as the Torah manifests within physical matters.

Yet another example is understood from the sense of vision and the sense of hearing. That is, hearing about something cannot be compared to seeing it.⁹⁴⁹ Therefore, even if a person hears about something with all its details, he only becomes truly aroused and excited about it when he finally sees it. This is because, when he only hears about it, he only becomes aware of its existence. However, once he sees it, he becomes aware of the thing itself. Therefore, when he actually sees it, his arousal is completely different. Nonetheless, with sight, which is seeing the thing itself, the vessel is specifically physical. In contrast, with hearing, which only brings to awareness of its existence, the vessel is spiritual.

This may likewise be understood as it relates to Godliness above, in regard to the sight of the aspect of wisdom-*Chochmah*, which is the inner essence of wisdom-*Chochmah*,⁹⁵⁰ that it is specifically this aspect that comes

⁹⁴⁸ Talmud Yerushalmi, Rosh HaShanah 3:8; Petichta to Eicha Rabbati 2; Tikkunei Zohar, Tikkun 21 (50a).

⁹⁴⁹ See Mechilta Yitro 19:9; Torah Ohr, beginning of Mishpatim; *Hemshech* "v'*Kachah*" 5637 Ch. 37 and Ch. 57 (Sefer HaMaamarim 5637 Vol. 2 p. 459 and on; p. 523 and on), and elsewhere.

⁹⁵⁰ That is, the aspect of the Ancient One-*Atik* which is the inner aspect of wisdom-*Chochmah*. (See Likkutei Sichot, Vol. 16, p. 605.)

further down. This may be understood through the meaning of the verse,⁹⁵¹ “Listen, you mountains... and you mighty ones (*V’HaEitanim*-והאֵתָנִים), the foundations of the earth.” The word “mighty ones-*Eitanim*-אֵתָנִים” shares the same letters as “*Tana'im*-תנאים (the sages of the Mishnah),”⁹⁵² for they are the mighty ones who uphold the foundations of the Oral Torah.

The term “*Eitan*-אֵיתָן” refers to the Name of Seventy-Two (יִרְדַּד הָיִי וִינִי הָיִי) of wisdom-*Chochmah*, as explained about the verse,⁹⁵³ “A *maskil* by Eitan the Ezrahite.” This accords to the Alter Rebbe’s explanation,⁹⁵⁴ that the term “*Eitan*-אֵיתָן” indicates antiquity,⁹⁵⁵ and corresponds to the Name of Seventy-Two (יִרְדַּד הָיִי וִינִי הָיִי) which is not novel and transcends the Name of Forty-Five (יִרְדַּד הָאֵל וְאֵלֵינוּ הָאֵל) which is novel. That is, it refers to the aspect of the Ancient One-*Atik*. It is specifically this aspect that comes forth in the rulings (*Halachah*) of the Oral Torah, since it specifically deals with physical matters.

Yet another example of this is the bestowal of intellect that is specifically given through analogy and allegory. That is, if one wishes to convey a very lofty matter of intellect, it specifically must be done through the use of analogy. On the other hand, a matter of intellect that is not quite as lofty, can be

⁹⁵¹ Micah 6:2

⁹⁵² Tikkunei Zohar, Tikkun 21 (43b)

⁹⁵³ Psalms 89:1

⁹⁵⁴ See Kuntres Limud HaChassidut Ch. 3; Igrot Kodesh of the Rebbe RaYa”Tz Vol. 3, p. 335; Sefer HaMaamarim p. 211 and on; 5698 p. 67, and elsewhere.

⁹⁵⁵ See Kings I 8:2 – “The month of the *Eitanim*-*Yerach HaEitanim*-יֶרֶחַ הָאֵיתָנִים” which Targum Yonatan renders, “The month that the ancient ones (*Atikaya*-עתיקיא) called the first month.” (See Targum Yonatan and Rashi there.)

conveyed in a straightforward manner without the need for analogy and allegory. However, a deeper matter of intellect must specifically be expressed through the use of analogy and allegory and through the details of the allegory the recipient comes to a greater depth of understanding of the matter.

The same is true of Torah, which is called “The Primordial Allegory” (*Mashal HaKadmonee*-משל הקדמוני).⁹⁵⁶ That is, it is the allegory of the Unlimited One, *HaShem*-יהו"ה, blessed is He, the Singular Preexistent Being (*HaKadmonee*-הקדמוני), who precedes the existence of the world.⁹⁵⁷ Thus, it is specifically through its descent below to manifest within physical matters, that there is a drawing forth and revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

7.

With the above in mind, we may now understand the general matter of the giving of the Torah. That is, the Torah was specifically given physically to souls that are specifically manifest in physical bodies. Furthermore, the Torah needs the souls of the Jewish people and the souls of the Jewish people need the Torah. Moreover, they both must specifically manifest physically.

To further clarify, both the souls of the Jewish people and the Torah are the aspect of the Essential Self of *HaShem*-

⁹⁵⁶ See Rashi to Exodus 21:13, Samuel I 24:13, Talmud Bavli, Makkot 10b

⁹⁵⁷ See Midrash Bereishit Rabba 38:7 and elsewhere.

יהו"ה, blessed is He. However, since the soul descended and became a created being, the Essential Self of *HaShem*-יהו"ה, blessed is He, is concealed in the souls, and therefore, the souls are in need the Torah. For, since Torah is revelation from *HaShem*-יהו"ה Above, blessed is He, it therefore reveals the Essential Self of *HaShem*-יהו"ה that is in the Jewish soul. However, for Torah to reveal the Essential Self of *HaShem*-יהו"ה, blessed is He, that is in the souls, this must specifically be accomplished through its manifestation in physicality, since it is specifically then that an essential revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, is applicable, as explained above.

Now, just as Jewish souls need Torah, so likewise, Torah needs the Jewish souls. This is because the souls have a superiority over and above Torah, since at their root, they actually are higher than Torah, as our sages, of blessed memory, taught,⁹⁵⁸ “The thought of Israel preceded everything, including even the thought of Torah, as Torah states,⁹⁵⁹ ‘Speak to the children of Israel.’” Thus, in order to bond Torah as it is above, with the Holy One, blessed is He, meaning, to reveal the Essential Self of *HaShem*-יהו"ה, blessed is He, in Torah, this is specifically accomplished through the souls of the Jewish people. Moreover, this is specifically accomplished as the souls are manifest within physical bodies, for the above-mentioned reasons.

⁹⁵⁸ Midrash Bereishit Rabba 1:4; See Tanna D’Bei Eliyahu Rabba Ch. 14

⁹⁵⁹ Exodus 14:2; Leviticus 1:2, and elsewhere.

However, because both the Torah and the souls of the Jewish people are the aspect of the Essential Self of *HaShem*-יהו"ה, blessed is He, but in both this is concealed, therefore for this to be revealed, assistance is needed from Above. The receptacle (*Klee*) for this assistance is specifically serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, which is called abundant love (*Ahavah Rabah*) of *HaShem*-יהו"ה, blessed is He. This is because it is the aspect of abundant love (*Ahavah Rabah*) of *HaShem*-יהו"ה, blessed is He, that draws forth His Supernal desire, which transcends the chaining down of the worlds (*Hishtalshehut*).

This is known from the teaching of the Rav, the Maggid of Mezhritch,⁹⁶⁰ in explaining the teaching of our sages, of blessed memory,⁹⁶¹ about the difference between the first paragraph of the *Shema* recital and the second paragraph of the *Shema* recital.

They stated, "The first paragraph relates to a time in which the Jewish people fulfill the will of the Ever-Present One. The second paragraph relates to a time in which they do not fulfill the will of the Ever-Present One." The Maggid of Mezhritch asked a question on this. Namely, the second paragraph begins with the words,⁹⁶² "And it shall be that if you surely heed to My commandments etc." This being so, why did the sages state that this paragraph refers to a time that the Jewish

⁹⁶⁰ See Ohr Torah of the Rav, the Maggid of Mezhritch, Parshat Eikev, discourse entitled "*Mipnei Mah.*"; Sefer HaMaamarim 5563 Vol. 2 p. 679, p. 682; Maamarei Admor HaZaken 5569 p. 135; Likkutei Sichot Vol. 12 p. 98 and on.

⁹⁶¹ Talmud Bavli, Brachot 35b

⁹⁶² Deuteronomy 11:13

people are not fulfilling the will of the Ever-Present One? He therefore explains that in the first paragraph of the *Shema* recital, it uses the words, “You shall love *HaShem*-יהו"ה your God... with all your being (*Bechol Me'odecha*),” referring to the matter of the abundant love (*Ahavah Rabah*) of *HaShem*-יהו"ה, blessed is He, which transcends reason and intellect. In contrast, in the second paragraph of the *Shema*, the words “with all your being (*Bechol Me'odecha*)” are missing.⁹⁶³

He thus explained that the matter of fulfilling the will of the Ever-Present One is specifically through abundant love (*Ahavah Rabah*) of *HaShem*-יהו"ה, blessed is He. For, it is through abundant love (*Ahavah Rabah*) of *HaShem*-יהו"ה, blessed is He, which transcends reason and intellect, that we draw forth His Supernal will, which transcends the chaining down of the worlds (*Hishtalshehut*), into the space of the world, which is measured and limited.

This is why when the Torah was given,⁹⁶⁴ “The Holy One, blessed is He, turned the mountain over them like a tub,” which is a matter of the revelation of abundant love (*Ahavah Rabah*).⁹⁶⁵ For, it is through this that strength and assistance

⁹⁶³ In other words, even though the two other levels of “with all your hearts” (*Bechol Levavchem*) and “with all your souls” (*Bechol Nefshechem*) are mentioned, this third level of “with all your being” (*Bechol Me'odecha*) is not mentioned.

⁹⁶⁴ Talmud Bavli, Shabbat 88a

⁹⁶⁵ See Torah Ohr, Megilat Esther 98d – That is, the usual connotation of this teaching implies a negative aspect of coercion. However, the Alter Rebbe explains that the mountain (*Har*-הר) refers to this aspect of abundant love, (as explained elsewhere, that Avraham, who is the aspect of kindness-*Chessed*, is called a “mountain-*Har*-הר (Pesachim 88a), and similarly Aharon אהרן who is likewise the priestly aspect of kindness-*Chessed*.) [Likewise, the “arms” [emotional qualities of *Chessed* and *Gevurah*] of *Arich Anpin* are also called mountains in the Zohar (Pinchas 249b).] Thus, when it is stated that He overturned the mountain over them

was drawn forth from above the chaining down of the worlds (*Hishtalshelut*), for the revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, at the giving of the Torah.

This then, is the general order of the giving of the Torah. That is, first there was the, "iron crucible of Egypt,"⁹⁶⁶ in order to purify and refine the physical. Nevertheless, the actual existence of the physical needed to remain. Only afterwards, the very nation-*Am*-עם (specifically using the term *Am*-עם)⁹⁶⁷ who left Egypt, was the very nation who received the Torah after, "The Holy One, blessed is He, turned the mountain over them like a tub," which is the matter of the revelation of abundant love (*Ahavah Rabah*) that transcends reason and intellect.

Through this, strength and assistance was granted from Above for Torah to reveal the Essential Self of *HaShem*-יהו"ה, blessed is He, as He is in the souls of the Jewish people and in the Torah, specifically as they both are physically. It is specifically through this, that *HaShem*'s-יהו"ה Supernal will that,⁹⁶⁸ "the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds" is fulfilled.

"like a tub," it is explained that *HaShem*'s-יהו"ה love surrounded them like a tub, and this was the revelation of the abundant love (*Ahavah Rabah*) from Above.

⁹⁶⁶ Deuteronomy 4:20; See Torah Ohr Yitro 74a and on.

⁹⁶⁷ The term "nation-*Am*-עם" is a lesser term which also means "dimmed-*Omemut*-עוממות." (See Tanya, Shaar HaYichud VeHaEmunah, Ch. 7; Rashi to Judges 5:14.)

⁹⁶⁸ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.