

Discourse 20

*“Lehavin Inyan Netinat HaTorah l’Neshamot Yisroel
To understand the matter of the Giving of the Torah
to the souls of Israel”*

Delivered on the 1st night of Shavuot, 5716

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

1.

We must better understand¹²⁸⁵ the matter that the Torah was given to the souls of Israel. That is, the Torah was specifically given to the souls of the Jewish people, and even then, it was specifically given to Jewish souls manifest in Jewish bodies, specifically as they are here below. That is, the Torah was not given to the ministering angels,¹²⁸⁶ but specifically to the souls of the Jewish people, and even as souls, it was given to them as souls in Jewish bodies, rather than as the souls are before manifesting in bodies.

In other words, it was specifically to souls as they manifest within bodies here below, that¹²⁸⁷ “*HaShem*-יהו"ה” descended upon Mount Sinai,” specifically here below, and

¹²⁸⁵ The Rebbe added an annotation to the copy of the transcript of this discourse found in the library of Agudat Chassidei Chabad, citing “לגב רנ"ד” (which is a citation to the discourse of *Lag Ba'Omer* – ל"ג בעומר of the year 5654-תרנ"ד, printed in *Sefer HaMaamarim* 5654 p. 261 and on).

¹²⁸⁶ See Talmud Bavli, Brachot 25b; Yoma 30a, and elsewhere.

¹²⁸⁷ Exodus 19:20

gave us His Torah. That is, He did not elevate our souls to Him, but instead came down upon Mount Sinai and gave us His Torah, specifically below. Now to understand this, we must first explain the superiority of the Jewish soul (*Neshamot*), over and above the angels (*Malachim*).

2.

This is understood from the verse,¹²⁸⁸ “I will grant you to walk amongst these [angels] who stand.” In other words,¹²⁸⁹ the angels are called, “these who stand” (*Omdim*-עומדים). What is meant here by “standing” (*Amidah*) is that they are stationary in their level and state. In general, this is the matter of measure and limitation and is why the angels are called, “these who stand” (*Omdim*-עומדים), since they remain in their limited state. In other words, even though they serve *HaShem*-יהו"ה, blessed is He, with love and fear of Him, the camp of Michael with love, and the camp of Gavriel with fear,¹²⁹⁰ and there also are angels [who are higher than the emotions of love and fear and are] called intellects (*Sichliyim*),¹²⁹¹ nevertheless, it all is measured and limited, which is why they are called, “those who stand” (*Omdim*-עומדים).

¹²⁸⁸ Zachariah 3:7; See Torah Ohr, Vayeishev 30a and on.

¹²⁸⁹ See the discourse entitled “*Lehavin Inyan Hilula d'Rashbi*” in Maamarei Admor HaZaken 5564 p. 101 and on; Maamarei Admor HaEmtza'ee, Vayikra Vol. 2 p. 667 and on; Ohr HaTorah, Inyanim p. 218 and on; Also see the discourse entitled “*Tzena u'Re'ena*” 5722 (Sefer HaMaamarim 5722 p. 275 and on).

¹²⁹⁰ See Likkutei Torah Bamidbar 11b and elsewhere.

¹²⁹¹ See Likkutei Torah Shelach 45a, 46a, and elsewhere.

Now, this may be better understood from how this applies to the celestial spheres (*Galgalim*), which are rooted in the angelic beings. The celestial spheres (*Galgalim*) are a composite of both substance (*Chomer*) and form (*Tzurah*),¹²⁹² that is, a body and a soul, and therefore, since their bodies are limited, it is self-understood that their souls are also limited. This is because the body of the celestial sphere (*Galgal*) is closely related and similar to its soul, which is why the song of the soul of the celestial sphere (*Galgal*), causes its body to prostrate and revolve.¹²⁹³

As known¹²⁹⁴ this is the meaning of the verse,¹²⁹⁵ “Sun, be still (*Dom*-דום) at Giveon.” The word “be still-*Dom*-דום” also means “be silent-*Dom*-דום,” indicating that the sun was commanded to stop reciting its song,¹²⁹⁶ as a result of which, the body of the sun stopped in its celestial path. This is because [the sun exists as a composite of the substance of its body and the form of its soul]. Its soul is therefore in a state of limitation, since it is closely related to its body. It thus is understood that not only the body of the celestial sphere (*Galgal*), but also its soul, is in a state of limitation.

¹²⁹² Mishneh Torah, Hilchot Yesodei HaTorah, Ch. 3-4; See Ginat Egoz of Rabbi Yosef Gikatilla translated as HaShem is One, Vol. 1, The Gate of The Hosts (*Shaar HaTzva'ot*), and at greater length in Vol. 2 (The Letters of Creation, Part 1).

¹²⁹³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 2), Section entitled, “The Gate explaining how the motion of the twenty-two-כ”ב letters is Eleven-א”י of Eleven-י”א.” Also see Vol. 4, (The Vowels of Creation), section on the *Cholem*-חלם vowel, and elsewhere.

¹²⁹⁴ See Siddur Im Divrei Elokim Chayim 142b and on

¹²⁹⁵ Joshua 10:12

¹²⁹⁶ See Rashi to Joshua 10:12; Also see Yalkut Shimoni Yehoshua, Remez 22.

The same is understood about the angelic beings, which are limited in both their souls and their bodies. For, their bodies are in a state of limitation. This is understood through the teaching of our sages, of blessed memory,¹²⁹⁷ (that was stated in proximity to explaining the limitations and parameters of the world, such as the discussion about the distance between the earth and the firmament), “The feet of the *Chayot* angels correspond, in distance, to all the firmaments, the ankles of the *Chayot* angels correspond to all of them, the shins of the *Chayot* angels correspond to all of them... the horns of the *Chayot* angels correspond to all of them,” indicating that the bodies of the angels are measured and limited.

Likewise, their souls are also limited,¹²⁹⁸ as evidenced by the fact that their song is heard by the ears of the prophet. This is because it has the tangible existence of speech (*Dibur*). For, although it is spiritual speech, that to us, is similar to thought (*Machshavah*), it nevertheless is a matter of speech, in that, like speech, it is heard outside of oneself, and is why the ears of the prophet can hear it. Now, being that the song of the angels is because of their souls, we therefore find that their souls are also limited. The reason is because [angels are composite beings] and their body and soul are closely related.

¹²⁹⁷ Talmud Bavli, Chagigah 13a

¹²⁹⁸ See Likkutei Torah, Zot HaBrachah 98a; Siddur Im Divrei Elokim Chayim 275d and on; Sefer HaMaamarim 5654 p. 253 and on.

Ramban¹²⁹⁹ states this¹³⁰⁰ in explaining the verse,¹³⁰¹ “He makes the winds His messengers, the flaming fire His attendants.” He explains that the bodies of the angels are created as a composite of two refined spiritual elements (*Yesodot*), so that the body of the angel should be appropriate to its soul. Thus, since the body of the angel is appropriate to its soul, it follows that the soul of the angel is also limited, and though their limitations are far beyond limitations that are familiar to us, they nevertheless are limitations.

All the above relates to the angelic beings (*Malachim*), and they therefore are called “those who stand” (*Omdim*-עומדים),” which is not so of Jewish souls (*Neshamot*). Since Jewish souls are limitless, they are called, “those who walk” (*Mehalchim*-מהלכים).”

Now, at its root, the explanation of the matter is as follows: The reason that the angelic beings (*Malachim*) are limited is because they are included as part and parcel of creation and the chaining down of the worlds (*Hishtalshelut*), which is drawn into being from the aspect of *HaShem*’s יהו"ה Supernal speech (*Dibur*), as it states,¹³⁰² “By the word of *HaShem* יהו"ה the heavens were made, and by the breath of His mouth all their hosts.” This refers to the aspect of kingship-*Malchut* of the world of Emanation (*Atzilut*), which manifests

¹²⁹⁹ Rabbi Moshe ben Nachman

¹³⁰⁰ See the end of his *Shaar HaGemul*, cited in *Torah Ohr Bereishit* 4b, and the citations in the previous note.

¹³⁰¹ Psalms 104:4

¹³⁰² Psalms 33:6

within Creation (*Briyah*), and is why Creation (*Briyah*) is in a state of limitation.

Moreover, the matter of limitation is not just as it manifests within Creation (*Briyah*), but even in the world of Emanation (*Atzilut*) there specifically are ten *Sefirot*, as it states,¹³⁰³ “Ten and not nine, ten and not eleven.” Furthermore, the general matter of *Sefirot* is that they are a matter of lights (*Orot*) and vessels (*Keilim*) that are closely related to each other. It is this way, so that the lights (*Orot*) will be able to manifest in their vessels (*Keilim*) and the vessels (*Keilim*) will be able to receiving the lights (*Orot*).

For example, it is not possible for the lights (*Orot*) of the world of Emanation (*Atzilut*) to manifest, as they are, in the vessels of the world of Creation (*Briyah*) and it is not possible for the vessels of the world of Creation (*Briyah*) to contain the lights of the world of Emanation (*Atzilut*) as they are, but the light must be restrained and reduced through *Tzuntzum*, to relate to the vessels of the world of Creation (*Briyah*). Thus, since the lights (*Orot*) and vessels (*Keilim*) must be in a state of close relation to each other (which is the matter of inner manifestation – *Hitlabshoot Pnimee*), they therefore are in a state of limitation.

In addition, each *Sefirah* has limitations particular to it, in that it only extends “up to here and no further.”¹³⁰⁴ For example, the *Sefirah* of wisdom-*Chochmah* is limited in its spreading forth, after which it becomes concealed and its light

¹³⁰³ Sefer Yetzirah 1:4

¹³⁰⁴ See Job 38:11

stops, and then the *Sefirah* of understanding-*Binah* or the *Sefirah* of kindness-*Chessed* etc., is drawn forth.

There likewise is a limit to the emanation of the *Sefirot*. That is, there is a defined manner and form of how the *Sefirah* of wisdom-*Chochmah* will be emanated, as well as a defined manner and form of how the *Sefirah* of understanding-*Binah* will be emanated or how the *Sefirah* of kindness-*Chessed* will be emanated etc.

Similarly, even in the aspects that transcend the world of Emanation (*Atzilut*) there is a matter of limitation. This refers to the matter of the line (*Kav*) which is the light that is drawn down after the restraint of the *Tzimtzum*. It is called “the measuring line” (*Kav HaMidah*),¹³⁰⁵ in that it measures the lights (*Orot*) and vessels (*Keilim*) of the world of emanation.

Furthermore, there even is a matter of limitation that transcends “the measuring line” (*Kav HaMidah*), which is the matter of the estimation that took place in the Essential Self of the Limitless Light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, even before the restraint of the *Tzimtzum*.¹³⁰⁶ This is as stated,¹³⁰⁷ “He engraved an engraving in the Upper Purity (*Tihiru Ila'ah*),” which refers to the letters (*Otiyot*) and power to limit (*Ko'ach HaGvul*) of *HaShem*-יהו"ה Himself, the

¹³⁰⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.

¹³⁰⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹³⁰⁷ See Zohar I 15a and the Mikdash Melech there; Also see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 10-11.

Unlimited One, blessed is He,¹³⁰⁸ which is the root of all limitations.

It is for the above reason that the limitations of the angelic beings is far beyond our conception of limitation, as mentioned above. This is because the root of limitation even transcends the world of Emanation (*Atzilut*), and is actually higher, from the power to limit (*Ko'ach HaGvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends and precedes the restraint of the *Tzimtzum*, for since He is Unlimited, he also has the power to limit (*Ko'ach HaGvul*). Even so, it still is a matter of limitation (*Hagbalah*). Therefore, even though the angelic beings serve *HaShem*-יהו"ה, blessed is He, with love and fear of Him, and indeed have ascents, it nevertheless is in a manner of limitation. In other words, it is impossible for them to transcend their own existence and substance matter.

Moreover, if light and illumination that is beyond their capacity to receive is drawn down to them, they become completely nullified of their existence, as in the teaching,¹³⁰⁹ “He stretched out His little finger and burned them up.” For, since they are rooted in the power of limitation (*Ko'ach HaGvul*) of *HaShem*-יהו"ה, the Unlimited One, blessed is He, therefore, the whole substance of their existence is that of limitation. This being so, if the light and illumination of *HaShem*'s-יהו"ה Godliness is drawn to them in a way that is beyond the parameters of their limitations, they become

¹³⁰⁸ See *Avodat HaKodesh* of Rabbi Meir Ibn Gabbi, Section 1, Ch. 8.

¹³⁰⁹ *Talmud Bavli*, *Sanhedrin* 38b

completely nullified of their existence. This is because the entire substance of their existence conforms to the limitations that define them.

Now, all the above relates to the angels (*Malachim*), who are included as part of novel creation and are rooted in *HaShem's* יהו"ה Supernal speech (*Dibur*), blessed is He. However, this is not so of the souls of Israel who, “arose in His thought (*Machshavah*).”¹³¹⁰ Their souls are limitless (*Blee Gvul*) and are therefore called, “Those who walk” (*Mehalchim*).

3.

However, since Jewish souls (*Neshamot*) are also included in Creation (*Briyah*), as it states,¹³¹¹ “You have created her,” we must better understand this. For, if they also are included in novel creation, they too are in a state of limitation. Moreover, even as the soul is in the state called, “She is pure” (*Tehorah Hee*), which refers to the soul as it is in the world of Emanation (*Atzilut*), this too is limitation. For, as explained above, the matter of limitation even exists in the world of Emanation (*Atzilut*).

Moreover, even as the Jewish soul exists as actual Godliness, and is called, “a part of God from on high,”¹³¹² nevertheless, this only refers to how *HaShem's* יהו"ה Godliness comes down into a separate “part.” This being so, even the

¹³¹⁰ See Midrash Bereishit Rabba 1:4

¹³¹¹ Talmud Bavli, Brachot 60b; See the liturgy of “*Elohai Neshamah*” in the morning blessings.

¹³¹² Job 31:2; Tanya Ch. 2, and elsewhere.

souls are in a state of limitation. We thus find that the souls of Israel are also called, “Those who stand” (*Omdim*), as in the verse,¹³¹³ “As *HaShem*-יהו"ה, God of Israel, lives, before Whom I stood (*Amadeti*-עמדתי).”

The explanation is that, as it is, in and of itself, without the body, the Jewish soul indeed is in a state of “standing” (*Amidah*). However, through its descent and manifestation in the body of a Jew, the soul comes to be in a state of, “those who walk” (*Mehalech*). The reason is because when the soul descends into the body, a union is made between two opposites, and because of this union of opposites, the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is drawn down.

By way of analogy, this may be understood from what we observe below in the union of male and female. That is, when they each are alone, they are limited and their bestowal of influence is limited. However, through the union of male and female, which is a bonding of two opposites, the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is drawn down in the matter of giving birth to offspring.¹³¹⁴ That is, only then is it possible for there to be a branching forth of generations upon generations of descendants without limit. This specifically comes from the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He, and is drawn down through the union of two opposites.

¹³¹³ Kings I 17:1 and elsewhere; See Likkutei Sichot, Vol. 25 p. 147, note 53.

¹³¹⁴ See Likkutei Torah, Shir HaShirim 39d and on, and elsewhere.

This is demonstrated by the fact that the power to give birth could be fully whole and present in a couple, and yet, it can be that no offspring comes from their union. The reason is because the matter of giving birth specifically comes from the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He. Thus, for various reasons, there are circumstances that the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is not drawn down.

For example, it states in Shaar HaGilgulim (The Gate of Reincarnation),¹³¹⁵ that at times, a female soul reincarnates in a male body (or vice versa). In such a case, the union between male and female, is not actually between two opposites, and therefore, the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is not drawn down to give birth to a child. As explained, in such a case, very great merit is required to bring about an impregnation (*Ibbur*) of a male soul into such a person, so that the union will be of two opposites, by which the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He, can be drawn down to conceive a child.

It also is necessary to take great care in ensuring that there is no lack of oneness in their married life together, since lack of oneness is not a proper receptacle to draw down the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He. However, if he is impregnated (*Ibbur*) with a male soul, thus making the union of two opposites possible, and there also is oneness in their married life together, which is the proper

¹³¹⁵ Shaar HaGilgulim, Hakdamah 9

receptacle for the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, then the limitless power of *HaShem*-יהו"ה is drawn down in a manner of¹³¹⁶ “His offspring will be mighty in the earth, a generation of the upright who shall be blessed.”

Now, just as it is so in relation to male and female, that through their union they affect a drawing down of the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He, this is likewise understood about the descent of the Jewish soul into the body, which is like the union of male and female, as our sages, of blessed memory, stated,¹³¹⁷ “A person’s wife is like his own body.” That is, even though, by itself, the soul is in a state of “standing” (*Amidah*), nevertheless, through its descent and manifestation in the body, by which there is a bonding of two opposites, it then comes to be in a state of “those who walk” (*Mehalech*). This is because the union of two opposites draws down the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He.

4.

However, we must still understand why the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is specifically drawn to the soul when it manifests in the body. That is, the above analogy only demonstrates that this is so, but not why it is so.

¹³¹⁶ Psalms 112:2

¹³¹⁷ Talmud Bavli, Menachot 93b and elsewhere.

To understand this, we must first explain the opposition that exists between the soul and the body. The explanation is that the souls (*Neshamot*) of Israel “arose in thought (*Machshavah*),” which is why the souls of the Jewish people are superior to all creations, including the angels.¹³¹⁸ This is because all other creations were brought into being from *HaShem*’s-יהו"ה Supernal speech (*Dibur*), whereas the souls of Israel “arose in thought” (*Machshavah*).

The difference between speech (*Dibur*) and thought (*Machshavah*) is that speech (*Dibur*) is for the “other” and is not for oneself. That is, speech is specifically for another. Thus, whatever becomes revealed in speech is just a glimmer of revelation. An example is the bestowal of intellect (*Sechel*) from teacher to student. What the teacher gives over through the letters of his speech is a mere glimmer of his actual intellect, in that the inner essence of his intellect is never actually revealed and transmitted at all. Therefore, if the teacher is in a state in which his intellect flows with great strength, in that he is thinking deeply, speaking actually becomes a distraction to him, so much so, that at such a time, he actually cannot speak. This is because the inner essence of the intellect never manifests in speech at all. However, all the above, specifically relates to speech (*Dibur*), which is for another.

In contrast, thought (*Machshavah*) is for oneself and even the inner essence of one’s intellect comes into the letters of thought (*Machshavah*), being that all revelation comes about

¹³¹⁸ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3.

through letters (*Otiyot*). Thus, being that they are in the category of revelation, even the loftiest thoughts must consist of letters (*Otiyot*). This is true even though the letters (*Otiyot*) of the inner essence of the intellect are a much loftier state of letters. Nevertheless, they still are within the category of letters (*Otiyot*), only that they are letters of thought (*Otiyot HaMachshavah*) and are loftier, since thought (*Machshavah*) is to oneself.

The same applies to speech and thought as they become the garments of the emotions. That is, speech (*Dibur*) only garbs the externality of the emotion. Therefore, if the emotion is overpowering, such as intense overpowering love or intense overpowering anger, at that point, a person is unable to speak. However, this is not so of thought (*Machshavah*). That is, even when the emotions are in a state of intense overpowering strength, which is the revelation of the inner aspect of the emotions, the letters (*Otiyot*) of thought (*Machshavah*) are necessarily present. For, as mentioned before, all revelations come about through letters (*Otiyot*). Thus, since the emotion is indeed felt and revealed, it must be said that letters (*Otiyot*) are present.

The general difference between speech (*Dibur*) and thought (*Machshavah*) is that the matter of speech (*Dibur*), which is for another, is entirely the matter of drawing down to below. Thus, since it is a matter of drawing down, it therefore is limited to the manner of the drawing down. However, this is not so of thought (*Machshavah*), which is to oneself. Thought (*Machshavah*) relates to one's essential self and is bound to his

essential self. Therefore, just as the essential self is not limited, so likewise, thought is not limited.

With the above in mind, we can understand the difference between all creations, including the angelic beings, and the souls of Israel. All creations, including the angels, were brought into existence by *HaShem's* יהו"ה Supernal speech (*Dibur*), as stated,¹³¹⁹ “By the word of *HaShem*-יהו"ה the heavens were made, and by the breath of His mouth all their hosts.” This being so, that their existence is drawn to them from *HaShem's* יהו"ה Supernal speech (*Dibur*), which is entirely a matter of drawing down, they therefore are limited according to how they are drawn down. In contrast, the souls of Israel “arose in thought” (*Machshavah*), which is in and of *HaShem*-יהו"ה Himself, blessed is He. They therefore are limitless (*Blee Gvul*).

This is especially so, since this thought (*Machshavah*) itself, is in a way that they “arose.” For, in thought itself, there are various levels, as Zohar states,¹³²⁰ “There are various levels of thought (*Machshavah*).” Thus, the statement, “the souls of Israel arose in thought” (*Machshavah*), refers to the crown-*Keter*, and even higher, to the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*), which is the source of the souls. This being so, the souls of the Jewish people certainly are limitless (*Blee Gvul*).

From this, the great opposition between the soul and the body is understood. For, the souls of the Jewish people, which

¹³¹⁹ Psalms 33:6

¹³²⁰ Tikkunei Zohar, see end of Tikkun 19; Tikkun 69 (115a).

are limitless (*Blee Gvul*), entirely transcend all creations, whereas the body is below the creations. This is because the angelic beings were created of only two elements (*Yesodot*), [fire and air] which are the most refined and rarified elements (*Yesodot*). In contrast, the human body is composed of four elements (*Yesodot*) [fire, air, water, earth]. Moreover, the human body primarily consists of the element of earth (*Affar*), as the verse states,¹³²¹ “And *HaShem*-יהוה God, formed the man of the dust of the earth,” which is the lowest of the four elements (*Yesodot*). Moreover, the body is called “the skin of the snake,”¹³²² indicating that it is the most unrefined and coarse substance.

From this we can understand the tremendous opposition between the soul and the body. That is, on the one hand, the soul is higher than all creations, but on the other hand, the body is lower than all creations. This is explained in Torah Ohr in the discourse entitled,¹³²³ “To understand the reason that the formation of the body of man differed from the rest of the creatures.” That is, with all other creatures, their living souls and their bodies were created simultaneously, as one. In contrast, in the creation of man, his body was created first, devoid of a living soul. The reason is because, in all other creatures, their bodies are closely related to their souls. Therefore, when they were first created, they were created as growing vegetation (*Tzome'ach*) or living animals (*Chay*) etc.

¹³²¹ Genesis 2:7

¹³²² Introduction to Tikkunei Zohar 10b; Tikkun 21 (48b); Tanya Ch. 31 (40b), and elsewhere.

¹³²³ Torah Ohr 3d and on.

In contrast, the human body is not closely related to his soul, and he therefore was initially created as an inanimate (*Domem*) being.

Now, although the soul and body are two diametric opposites, they nevertheless unite and become as one, in that the soul feels and is affected by the sensations of the body, such as heat or cold etc., (as stated in Tanya).¹³²⁴ This being so, how is it possible that these two diametric opposites unite as one? The explanation is that it is specifically by the power of He who performs wonders, *HaShem*-יהו"ה, the Unlimited One, blessed is He, who can unite opposites.¹³²⁵

Thus, with above in mind, it is understood that specifically upon the descent of the soul into the body, the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is drawn down and through this, a person comes to the aspect of “those who walk” (*Mehalech*).

5.

However, we still must understand how it is possible that through the descent of the soul into the body, the soul comes to be in the aspect of “those who walk” (*Mehalech*). For, in and of itself, the soul is in a state of “standing” (*Amidah*), meaning that even as it is in its root, it is limited, as mentioned before, that even the world of Emanation (*Atzilut*) and even higher than the world of Emanation (*Atzlut*) and even before the

¹³²⁴ See Tanya, Ch. 42 (60a).

¹³²⁵ See Rama to Shulchan Aruch, Orach Chayim 6:1

restraint of the *Tzimtzum*, there is a matter of limitation. This being so, how is it possible that through the manifestation of the soul in a physical body, it comes to be in a state of, “those who walk” (*Mehalech*), and transcends its limitations?

To clarify, it indeed is understood why specifically the soul must descend to manifest in a physical body. That is, since *HaShem* יהו"ה's Supernal intent is that there be a “dwelling place for the Holy One, blessed is He, in the lower worlds,” [as it states, “I will dwell within them”- meaning within each and every Jew], therefore, the physical body of a Jew must be refined, and this is specifically only in the power of the Jewish soul to do.

In contrast, the angels, who only are rooted in the aspect of *HaShem* יהו"ה's Supernal speech (*Dibur*), are incapable of refining the physical body. For, since the physical body is the most coarse, gross and unrefined substance, the angels are incapable of refining it. On the contrary, if they would manifest within a physical body, they would fall from their spiritual level, as known about the fallen angels (*Nefilim*),¹³²⁶ who fell below and were incapable of overcoming the materiality of their bodies.

Rather, the power to refine the body is specifically exclusive to souls (*Neshamot*). Nevertheless, we must understand how it is possible that through the soul manifesting in the body, the soul comes to be in the aspect of “those who

¹³²⁶ See Pirke d'Rabbi Eliezer, Ch. 22, Yalkut Shimoni Bereishit, Remez 44 and elsewhere.

walk” (*Mehalech*), even though, from the angle of its root, it is limited.

The explanation is that the **true** reason that through its descent the Jewish soul comes to a state of, “those who walk” (*Mehalech*), is because when it is below in a physical body, it has the ability to fulfill *HaShem*’s-יהו"ה Supernal intent of making a “dwelling place for the Holy One, blessed is He, in the lower worlds.” By fulfilling this intent, the Jewish soul thereby nullifies (and transcends) all limitations.

The explanation is that, all limitations are merely from the angle of creation itself. However, there is an ultimate purpose to creation, as it states¹³²⁷ about the word,¹³²⁸ “In the beginning-*Bereishit*-בראשית,” that the creation was specifically for the sake of Israel, who also are called¹³²⁹ “The beginning-*Reishit*-ראשית” and for the sake of Torah, which also is called¹³³⁰ “The beginning-*Reishit*-ראשית.” In other words, creation is not an end, in and of itself, but is merely the externality of *HaShem*’s-יהו"ה desire, blessed is He, whereas the ultimate purpose of creation is the inner aspect of His desire, and from the angle of His inner desire, there altogether are no limitations.

Now, the difference between *HaShem*’s-יהו"ה external desire (*Chitzoniyyut HaRatzon*) and His inner desire (*Pnimiyyut HaRatzon*) is similar to the difference between thought (*Machshavah*) and speech (*Dibur*) (as explained in chapter

¹³²⁷ See Rashi and Ramban to Genesis 1:1

¹³²⁸ Genesis 1:1

¹³²⁹ Jeremiah 2:3

¹³³⁰ Proverbs 8:22

four). That is, His external desire (*Chitzoniyut HaRatzon*) is like speech (*Dibur*), in that it is entirely a matter of drawing down. In other words, the externality of His desire (*Chitzoniyut HaRatzon*) is not bound up with His Essential Self, being that its entire existence is solely to draw down. It therefore is limited in accordance to the manner of the drawing down.

In contrast, His inner desire (*Pnimiyyut HaRatzon*) is like thought (*Machshavah*), in that it is in and of Himself, and is therefore limitless. This is the superiority of the souls of Israel, who “arose in thought” (*Machshavah*), as previously explained, only that because they still are in the category of thought, they still are included in the matter of creation. Therefore, even the souls of the Jewish people as they “arose in thought” (*Machshavah*) were in a state of “standing” (*Amidah*).

In contrast, from the angle of *HaShem's* יהו"ה inner desire (*Pnimiyyut HaRatzon*), which is truly bound to His Essential Self, blessed is He, there altogether are no limitations whatsoever, being that this is the desire and Supernal intent of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, the Unlimited One, blessed is He.

Thus, since it is through the descent of the Jewish soul and its manifestation in a Jewish body that it fulfills *HaShem's* יהו"ה Supernal intent in creation, which is “In the beginning-*Bereishit* בראשית,” meaning, for the sake of Israel and for the sake of Torah and *mitzvot* – and, as known, the term *mitzvah*-commandment means¹³³¹ connection and bonding-*tzavta* צוותא

¹³³¹ See Tanya (Mahadura Kamma), Ch. 49; Likkutei Torah Bechukotai 45c and elsewhere.

– they thereby become bound to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. It is about this that Talmud states, “What are the fruits? The *mitzvot*,” which is to be understood like the matter of giving birth to offspring, as explained above, and is a revelation of the limitless power of *HaShem*-יהו"ה, the Unlimited One, blessed is He. Thus, through the Jewish soul fulfilling the inner Supernal intent of *HaShem*-יהו"ה Himself, blessed is He, it thereby transcends its limitations, in that it comes to the aspect of “those who walk” (*Mehalech*).

This then, explains the descent of the soul into the body, in that the soul refines the body and the body leaves its limitations. Through this, the soul itself comes to the aspect of “those who walk” (*Mehalech*), which specifically stems from the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He. This is because, from the angle of *HaShem*'s-יהו"ה inner desire (*Pnimityut HaRatzon*) there utterly are no limitations. All limitations are solely from the angle of the creation itself, but from the angle of *HaShem*'s-יהו"ה inner desire (*Pnimityut HaRatzon*), there utterly are no limitations.

This is also why Jewish souls can bring about the ascent of the entire world, including the angelic beings, so that they too will be in a state of “those who walk” (*Mehalchim*), as it states,¹³³² “With two wings they would fly etc.” This is because

¹³³² Isaiah 6:2

from the angle of HaShem's יהו"ה inner desire (*Pnimityut HaRatzon*) there are no limitations.

This is also why, even though the manifestation of the soul in the body is in a manner that only its final-most level manifests in the body, which is the aspect of the “foot” of the soul, nevertheless, it still is bound to the essential self of the soul. For, even though the essential self of the soul only illuminates in a transcendent encompassing manner (*Makif*), which is the aspect of the upper “flow-*Mazal*” of the soul, nonetheless, even the “essential self” of the soul is bound specifically to this particular body. This is why a person’s four cubits can halachically acquire something for him.¹³³³ This is also why every single Jew has the ability to sacrifice himself (*Mesirat Nefesh*) for the sake of HaShem-יהו"ה, blessed is He. This is because his soul, “hugs and adheres to You; carries Your yoke, and is singular-*Yechidah* in Unifying You.”¹³³⁴

This does not necessarily require the matter of self-sacrifice (*Mesirat Nefesh*) for the sake of HaShem-יהו"ה, blessed is He, but can even be brought about through serving HaShem-יהו"ה, blessed is He, with love. For, as it says,¹³³⁵ “There is no labor like the labor of love.” For love (*Ahavah*) is the matter of adhesion (*Dveikut*) between the one who loves and the “One” he loves. Moreover, this love of HaShem-יהו"ה, blessed is He,

¹³³³ Talmud Bavli, Bava Metziyah 10a; See Kuntres Inyanah Shel Torat HaChassidus (translated as On The Essence of Chassidus), Ch. 20 (also printed in Sefer HaArchim Chabad, Vol. 1, p. 772).

¹³³⁴ See the liturgy of the Hoshanaot for the 3rd day of Sukkot.

¹³³⁵ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c; Kuntres HaAvodah Ch. 1, Ch. 3 and on.

is present in every single Jew, as an inheritance from our forefathers.

Now, all this is because the soul in the body is bound to the essential self of the soul. Even Jewish souls that are lowly, and are only in the aspect of the *Nefesh* of the *Nefesh* of the world of Action (*Asiyah*) are nevertheless rooted in the world of Emanation (*Atzilut*).¹³³⁶ Even the most simple of simple Jews and the lowest of the low, has the potential to sacrifice himself (*Mesirat Nefesh*) for the sake of *HaShem*-יהו"ה, blessed is He, which stems from the essence of his Jewish soul, which is far beyond the world of Emanation (*Atzilut*).

About this our sages, of blessed memory, stated,¹³³⁷ “Every Jew has an obligation to ask himself, ‘When will my deeds reach the deeds of my forefathers, Avraham, Yitzchak, and Yaakov?’” This matter even applies to our teacher Moshe, whose is a *Neshamah* of the world of Emanation (*Atzilut*). This is because the root of the soul also illuminates within the soul that manifests in the body.

The reason is because, since it is specifically when the Jewish soul is below, in a physical body, that he can fulfill *HaShem*'s-יהו"ה inner Supernal desire (*Pnimiyyut HaRatzon*), therefore, as a result, all limitations are nullified, and we reach the Essential Self of *HaShem*-יהו"ה, as He is, in and of Himself, blessed is He.

¹³³⁶ See Tanya, Likkutei Amarim, Ch. 2

¹³³⁷ Tanna d'Bei Eliyahu Rabba Ch. 25

With the above in mind, we can understand why the Torah was not given to the ministering angels, but was rather given to souls. Moreover, it was not given to souls as they are before manifesting in bodies, but was rather given, after their manifestation in bodies. Furthermore, in this itself, it was specifically given in a manner that,¹³³⁸ “יהו"ה-*HaShem* descended upon Mount Sinai” and gave the Torah. The reason is because through this, the inner desire and intention of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, is fulfilled, namely, through a Jew studying *HaShem*'s-יהו"ה Torah and fulfilling His *mitzvot*, specifically here below.

All the above is in addition to the fact that when *HaShem*-יהו"ה, blessed is He, gave us His Torah, there also was a bonding of two opposites, in that, through *HaShem*-יהו"ה giving us His Torah, a bond was brought about between *HaShem*-יהו"ה Above and us below, as in the analogy brought by Midrash¹³³⁹ that, “the edict that Romans may not go down to Syria, and Syrians may not go up to Rome, was nullified,” as a result of which, these went down and these went up, which is the matter of uniting two opposites. However, the inner, primary matter is that specifically through this union, the Supernal intent of *HaShem*-יהו"ה and His inner desire (*Pnimityut HaRatzon*) in creating His world is fulfilled.

¹³³⁸ Exodus 19:20

¹³³⁹ Midrash Shemot Rabba 12:3

This is **true** limitlessness (*Blee Gvul*), in that “Israel bonds with the Torah and the Torah bonds with the Holy One, blessed is He,”¹³⁴⁰ and thus, through fulfilling His Supernal inner intent and desire, “Israel, the Torah and the Holy One, blessed is He, are all one”¹³⁴¹ in actuality!

¹³⁴⁰ See Zohar III 73a; Sefer HaMaamarim 5700 p. 61 and elsewhere.

¹³⁴¹ See Tanya Ch. 4, Ch. 23 citing Zohar; See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah Nitzavim 46a; Sefer HaMaamarim 6700 p. 66.