

Discourse 3

*“Torah Tzivah Lanoo Moshe Morasha Kehillat
Yaakov*

*The Torah that Moshe commanded us is the heritage
of the Congregation of Yaakov”*

Delivered on the day of Simchat Torah, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁶⁴ “The Torah that Moshe commanded us is the inheritance of the Congregation of Yaakov.” About this our sages, of blessed memory, stated,¹⁶⁵ “Do not just read it as ‘inheritance-*Morashah*-מורשה,’ but read it as ‘betrothed-*Me’orasah*-מאורשה,”” meaning that the Torah is betrothed to the souls of Israel. From this¹⁶⁶ it is understood that the souls of the Jewish people are higher than Torah and influence it. This likewise is understood from what it states in Tanna d’Bei Eliyahu,¹⁶⁷ “Two things preceded the world – Torah and Israel. From this itself I still do not know which one preceded the other, but I say Israel preceded the Torah, as Torah states, ‘Say to the children of Israel,’ and ‘Command the children of

¹⁶⁴ Deuteronomy 33:4

¹⁶⁵ Talmud Bavli, Brachot 57a

¹⁶⁶ See *Hemshech* 5672 Vol. 3 p. 1,403 and on.

¹⁶⁷ Tanna d’Bei Eliyahu, Ch. 14; See Sefer HaMaamarim 5635 Vol. 2, p. 356 and on, and note 64 there.

Israel.”¹⁶⁸ Midrash Rabbah similarly states,¹⁶⁹ “Six (Seven¹⁷⁰) things preceded the world,” and it counts Torah amongst them. However, it concludes, “The thought of Israel preceded everything.” That is, the Jewish people even preceded the Torah. Now, it is self-understood that this “precedence” is not just in time, being that time is a novel creation, just like all of creation.¹⁷¹ Rather, what is meant here is precedence in level and superiority. In other words, the souls of the Jewish people precede, in that they are higher than the Torah.

However, this must be better understood.¹⁷² For Zohar states,¹⁷³ “Three knots¹⁷⁴ are bound to each other. The Jewish people are bound to the Torah and the Torah is bound to the Holy One, blessed is He.” In other words, the souls of the Jewish people receive from the Torah. This seems to contradict what was said above, that the souls of Israel precede and influence the Torah.

¹⁶⁸ That is, the Torah is for the Jewish people, rather than the reverse.

¹⁶⁹ Midrash Bereishit Rabba 1:4

¹⁷⁰ For another version see Tanchuma Naso 11 and elsewhere; Also see the long commentary of the Maharzu to Bereishit Rabba *ibid*.

¹⁷¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Siddur Im Divrei Elokim Chayim, Shaar HaKriyat Shma 75d and on; See Igrot Kodesh, Vol. 1 p. 293 and on; Vol. 2 p. 224; Likkutei Sichot Vol. 17, p. 59, note 22.

¹⁷² See the discourse entitled “*Az Yashir*” 5629 (Sefer HaMaamarim 5629 p. 145 and on); Discourse by the same title 5655 (Sefer HaMaamarim 5655 p. 80 and on); 5665 (Sefer HaMaamarim 5665 p. 119 and on); 5670 (Sefer HaMaamarim 5670 p. 313 and on); 5692 (Sefer HaMaamarim 5692 p. 200 and on); Discourse entitled “*Az Yashir*,” “*Oteh Ohr*,” “*Eizehu Derech Yesharah*” 5700 (Sefer HaMaamarim 5700 p. 58 and on); Discourse entitled “*Az Yashir*” 5704 (Sefer HaMaamarim 5704 p. 127 and on).

¹⁷³ Zohar III 73a

¹⁷⁴ See Sefer HaMaamarim 5657 p. 28 in the glosses; Sefer HaMaamarim 5700 p. 61 and the note of the Rebbe there.

2.

Now, to understand this we must preface with what was explained in the two previous discourses,¹⁷⁵ that the Godly soul has two levels; the soul as it is in a state of “somethingness” (*Yesh*), and the soul as it is in a state of “nothingness” (*Ayin*). About this we recite,¹⁷⁶ “The soul that You have given into me, she is pure (*Tehorah Hee*), You created her, You formed her, You blew her into me.” The level indicated by the words, “You created her etc.,” is the soul in a state of “somethingness” (*Yesh*), whereas the words, “She is pure” (*Tehorah Hee*-טהורה היא) refer to the soul in a state of “nothingness” (*Ayin*). That is, unlike all other novel creations, this level of the Godly soul was not newly introduced with creation, but existed in a state of “nothingness” (*Ayin*) before creation.

Now, in truth, in their root all creations are included in the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*). Because of this¹⁷⁷ Kingship-*Malchut* is called by various titles that relate to all levels of creation, these being the inanimate, the vegetative, and the animal (*Domem*, *Tzome'ach*, *Chay*). It thus is called, “Rose-*Shoshanah*-שושנה,” “Apple-*Tapu'ach*-תפוח,” “Stone-*Even*-אבן,” and “Beast-*Beheimah*-בהמה.” This is because all created beings are included in

¹⁷⁵ In the discourse entitled “*Zeh HaYom* – This day is the beginning of Your works,” of Rosh HaShanah of this year, 5717, Discourse 1, Ch. 5 and on; Discourse entitled “*v'Taher Libeinu* – Purify our hearts,” of this year 5717, Discourse 2, Ch. 2 and on.

¹⁷⁶ In the “*Elohai Neshamah*” blessing in the morning blessings – also see the next discourse of this year, 5717.

¹⁷⁷ See the end of Etz Chayim.

Kingship-*Malchut* of the world of Emanation-*Atzilut*. However, the way they are included there is not in a way of actual existence whatsoever, and certainly their existence is different than how it is once they are brought into novel created being (*Briyah*).

In contrast, the Godly souls are in a state of existence even as they are rooted in *HaShem*'s-יהו"ה Godliness. This is the soul as it exists in the aspect of "She is pure" (*Tehorah Hee*-טהורה היא). Moreover, even as they come into the world of Creation (*Briyah*-בריאה) – as stated, "You have created her" (*Atah Baratah*-אתה בראתה) – their essential being is *HaShem*'s-יהו"ה Godliness. That is, they are like Godliness that has come into the realm of creation.¹⁷⁸

Now, it was explained about these two aspects of the soul, that the words "You created her" (*Atah Baratah*) refer to the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul which manifest in the body (the most primary one being the *Nefesh*), and that the words "She is pure" (*Tehorah Hee*) refer to the *Chayah* and *Yechidah* levels of the soul.

Now,¹⁷⁹ because of the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul manifest in the body, the souls of Israel therefore need Torah. In other words, this comes about because of the descent of the soul below, which is a very great descent,

¹⁷⁸ See Biurei HaZohar of the Mittler Rebbe, Pinchas 114d and on; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1 p. 546 and on.

¹⁷⁹ See the discourse entitled "*Az Yashir*" 5629 (Sefer HaMaamarim 5629 p. 145 and on); Discourse by the same title 5655 (Sefer HaMaamarim 5655 p. 80 and on); 5665 (Sefer HaMaamarim 5665 p. 119 and on); 5670 (Sefer HaMaamarim 5670 p. 313 and on); 5692 (Sefer HaMaamarim 5692 p. 200 and on); Discourse entitled "*Az Yashir*," "*Oteh Ohr*," "*Eizehu Derech Yesharah*" 5700 (Sefer HaMaamarim 5700 p. 58 and on); Discourse entitled "*Az Yashir*" 5704 (Sefer HaMaamarim 5704 p. 127 and on).

particularly when the soul manifests in the physical body, and more so, when it manifests in the animalistic soul. This is because the animalistic soul covers over and conceals the light of the Godly soul. That is, besides the fact that due to its descent below to manifest in the physical body, there are matters that cause the soul to be incapable of grasping *HaShem's* יהו"ה Godliness the way it did when it still was above, but beyond this, because it manifests in the animalistic soul, the animalistic soul actually covers over and conceals the light of the Godly soul, thus obstructing it from even grasping matters of Godliness that it has the capability to grasp, even when it is below.

Generally, the descent of the soul into the world causes it to take the existence of the world for granted. That is, it perceives the world as a constant and the Godliness of *HaShem*-יהו"ה as the novelty.¹⁸⁰ That is, before the descent of the soul, it perceived *HaShem's* יהו"ה Godliness as the simple reality and the world as the novelty. In contrast, once it descends below, the existence of the world is taken for granted and it seems as if *HaShem's* יהו"ה existence is the novelty. Because of this, the soul is in need of Torah, for Torah is what binds it to *HaShem*-יהו"ה. This is because Torah is the intermediary that binds the worlds to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, including the soul as it is manifest in the body, which also is in the category of worlds.

Now, just as every intermediary that binds two things together, possesses something of the upper one and something of the lower one, this is likewise so of Torah. That is, it too

¹⁸⁰ See Sefer HaMaamarim 5696 p. 77.

possesses both aspects. This is as stated in Psalms,¹⁸¹ “He covers Himself with light like a cloak.” This indicates that in Torah there is an aspect of the light (*Ohr*-אור) and an aspect of the cloak (*Salmah*-שלמה). The cloak is the revealed part of Torah, meaning its laws (*Halachot*), which become garbed and manifest in physical matters, whereas the light (*Ohr*-אור) is the inner teachings (*Pnimitiyut*) of Torah, meaning as the laws of Torah relate to spirituality. Through these two aspects, the Torah becomes the intermediary that binds the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, to the souls of Israel. That is, by engaging in the cloak (*Salmah*-שלמה) of Torah, within which the light (*Ohr*-אור) of Torah is concealed, the souls of the Jewish people become bound to the *HaShem*'s-יהו"ה Godliness, blessed is He.

Now, the root of this matter of Torah being an intermediary, is Torah as it is in the aspect of *Akudim*, which transcends both these aspects of Torah. Thus, since it transcends both aspects, it includes both equally, and through this it becomes an intermediary. However, all this only applies to the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul, and in this respect, Torah is the influencer (*Mashpiah*) and the souls are the recipients (*Mekablim*) of the influence.

However, such is not the case with the *Chayah* and *Yechidah* levels of the soul, which are indicated by the words “She is pure” (*Tehorah Hee*). In the case of the *Chayah* and *Yechidah*, not only does the soul not receive from Torah, but the soul influences the Torah. This comes about by engaging

¹⁸¹ Psalms 104:2

in the study of Torah for the sake of its Name,¹⁸² and through this, the souls of the Jewish people influence to the Torah.

About this our sages, of blessed memory, said,¹⁸³ “At the outset, when a person performs [a *mitzvah*], he does so for himself.” That is, at the outset of his service he does it to rectify his own soul, meaning, for the sake of his *Nefesh*, *Ru’ach* and *Neshamah*. This is because in these levels of the soul, the soul is in need of Torah, since Torah reveals the superior quality of the soul in its root, as indicated by the words, “She is pure” (*Tehorah Hee*). However, once the level of, “She is pure” (*Tehorah Hee*) is already revealed in a person, he then studies Torah for the sake of its Name (*Lishmah*), and through this, the soul comes to influence Torah. That is, he binds the Torah as it is below to the Torah as it is above.

To further clarify, it was explained about the verse,¹⁸⁴ “He covers Himself with light like a cloak,” that there are two aspects in Torah. The cloak (*Salmah*-שלמה) of Torah refers to the laws (*Halachot*) of Torah as they are garbed and manifest in physical matters, such as the teachings,¹⁸⁵ “One who exchanged a cow with a donkey,” or,¹⁸⁶ “There are four domains on Shabbat.”

¹⁸² See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, end of Part One, Gate Three – “Moreover, when Rabbi Meir said “For its name (*Lishmah*-לשמה),” he meant for the “Name” of Torah, in that it is the Torah of *HaShem*-יהוה, that is, the name of the Holy One, blessed is He, in that the entire Torah is composed of the names and titles of *HaShem*-יהוה, the Holy One, blessed is He.” (Also see Zohar II 124a; Zoharei Chamah there; Ramban’s introduction to Torah; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, as well as Rabbi Yosef Gikatilla’s introduction to his *Shaarei Orah*.)

¹⁸³ Talmud Bavli, Pesachim 68b

¹⁸⁴ Psalms 104:2

¹⁸⁵ Mishnah Bava Metziya 8:4

¹⁸⁶ Talmud Bavli, Shabbat 6a

The light (*Ohr*-אור) of Torah refers to its laws (*Halachot*) as they are above, in respect to matters of spirituality. For example, within “the four domains of Shabbat,” the private domain (*Reshut HaYachid*) and the public domain (*Reshut HaRabim*) correspond to the world of Chaos (*Tohu*) and the world of Repair (*Tikkun*).¹⁸⁷ These correspond to the two aspects of Torah, that is, the Torah of the world of Creation (*Briyah*) and the Torah of the world of Emanation (*Atzilut*). This is as stated,¹⁸⁸ “Your Torah that You have taught us,” meaning, “The Torah of the world of Emanation (*Atzilut*) that You have taught us in the world of Creation (*Briyah*).”

Studying Torah for the sake of its Name, is for the purpose of bonding the Torah below to the Torah above. In other words, the aspect indicated by the words “Your Torah,” meaning, the Torah of the world of Emanation (*Atzilut*), should even be drawn into Torah as it is in the world of Creation (*Briyah*). On an even deeper level, engaging in the study of Torah for its Name is like the teaching,¹⁸⁹ “David would bind the Torah above to the Holy One, blessed is He.” In other words, through engaging in the study of Torah for the sake of its Name, the souls of the Jewish people even draw additional light (*Ohr*-אור) into the aspect of “Your Torah,” as it is in the world of Emanation (*Atzilut*).

¹⁸⁷ Etz Chayim, Shaar Shvirat HaKeilim, Ch. 2

¹⁸⁸ In the liturgy of the grace after meals blessings; Also see Likkutei Torah of the Arizal, Parshat Bereishit; Sefer HaMaamarim 5634 p. 278; Also see the note of the Rebbe in Sefer HaMaamarim 5700 ibid. p. 68.

¹⁸⁹ Zohar III 222b (Ra'aya Mehemna); Sefer HaBahir (58), 166, and the Ohr HaBahir there; Likkutei Torah, Shlach 47c, 51a.

The explanation is that Torah is the aspect of wisdom-*Chochmah*, and as explained in Likkutei Torah,¹⁹⁰ the essential self of the soul is not wisdom-*Chochmah*. The same principle applies above, that is, the Essential Self of *HaShem*-יהו"ה, blessed is He, is not wisdom-*Chochmah*. Moreover, even the inner essence of wisdom-*Chochmah*, about which it states,¹⁹¹ "The inner aspect of the father-*Abba* (wisdom-*Chochmah*) is the inner aspect of the Ancient One-*Atik* (pleasure-*Ta'anug*)," is not the essential simple pleasure of *HaShem*-יהו"ה, blessed is He. Rather, He only delights in the wisdom-*Chochmah*, which already is pleasure in a particular thing, except that it is not in a state of tangible existence, because as the wisdom-*Chochmah* is in the pleasure (*Ta'anug*), it has no tangible existence. Such pleasure (*Ta'anug*) is not pleasure as it is, in and of itself, but is rather a specific pleasure (*Ta'anug*) from a specific thing. All this relates to Torah as it is in the aspect of wisdom-*Chochmah*.

In contrast, the souls of Israel are rooted in the simple essential pleasure (*Ta'anug*) of *HaShem*-יהו"ה Himself, blessed is He, which is His Essential pleasure (*Ta'anug*) as it is, in and of itself. They therefore draw light (*Ohr*) down into the Torah, even as Torah is above. This is because on all its levels, Torah is the aspect of wisdom-*Chochmah*, whereas the souls of Israel are of the essential simple pleasure (*Ta'anug*) of *HaShem*-יהו"ה Himself, blessed is He.

¹⁹⁰ Likkutei Torah, Vayikra 4b and on.

¹⁹¹ See Rabbi Moshe Z̄acuto (Ramaz) to Zohar I 260b, 276b; Likkutei Torah, Nitzavim; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24-26.

More particularly, Torah is the aspect of wisdom-*Chochmah* even as it is in the aspect of Primordial Man (*Adam Kadmon*), which is called the Primordial Wisdom (*Chochmah HaKedooma*) of Primordial Man (*Adam Kadmon*). However, this is the external aspect of Primordial Man (*Adam Kadmon*). In contrast, the souls of the Jewish people are of the inner aspect of Primordial Man (*Adam Kadmon*) and they therefore influence the Torah.

The explanation¹⁹² is as Zohar states,¹⁹³ “The Holy One, blessed is He, gazed into the Torah and created the world.” Likewise, when a Jew engages in the study of Torah, he sustains the world.” That is, just as the gazing of the Holy One, blessed is He, into the Torah, draws forth the inner aspect into Torah, by which the world is created, so likewise, when a Jew is engaged in the study of Torah, he draws forth its inner aspect, by which the world is sustained. That is, for there to be the existence of worlds, there first must be a general drawing down in a general way. This is the aspect of Primordial Man (*Adam Kadmon*), which is the general light (*Ohr Klallee*)¹⁹⁴ that includes the entire chaining down of the worlds in a single glance.¹⁹⁵

¹⁹² See *Hemshech* 5666 p. 234 and on.

¹⁹³ Zohar II 161a and on.

¹⁹⁴ See Ohr HaTorah, Inyanim p. 84; Discourse entitled “*Ma Rabu Ma’asecha*” 5644 (Sefer HaMaamarim 5644 (printed in 5766) p. 312 and on); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16 and on.

¹⁹⁵ See Talmud Bavli, Rosh HaShanah 18a; Imrei Binah, Shaar HaKriyat Shma, Ch. 10; Discourse entitled “*Mah Rabu*” 5644 *ibid.*; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16 and on.

About this Zohar states,¹⁹⁶ “The worlds were created with a single thought.” They then are subsequently drawn down in greater detail of particulars etc. This is likewise is the meaning of the teaching, “The Holy One, blessed is He, gazed into the Torah and created the world.” For, the Torah too is in a way of general principles (*Klall*) and particular details (*Prat*). The general matter of Torah is the aspect of the general light of Primordial Man (*Adam Kadmon*). The Holy One, blessed is He, gazed into the Torah, meaning that He gazed into the inner aspect of Primordial Man (*Adam Kadmon*), which even transcends the general light of Primordial Man (*Adam Kadmon*). Thus, the same is true when a Jew is engaged in the study of Torah, being that the souls of Israel are rooted in the inner aspect (*Pnimiyyut*) of Primordial Man (*Adam Kadmon*). They therefore draw forth the aspect that is even higher than the Torah as it is in the aspect of the general light (*Ohr Klallee*).

On an even deeper level, even in the light that preceded the restraint of the *Tzimtzum*, the root of the souls of the Jewish people are higher than the Torah. This is an additional meaning of the words, “She is pure” (*Tehorah Hee*-טהורה היא), namely, that it refers to the aspect of the Upper Purity (*Teheeroo Ila'ah*-טהירו עילאה) as it is even before the restraint of *Tzimtzum*.¹⁹⁷

¹⁹⁶ See Zohar II 20a, 276b (Tosefet); Likkutei Torah, Acharei 26b, Naso 20d, Shir HaShirim 17d; Discourse entitled “*Mah Rabu*” *ibid.*, and elsewhere.

¹⁹⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11. (It is also noteworthy that the words, “Upper Purity-*Teheeroo Ila'ah*-טהירו עילאה-346” has the same numerical value as “His Name-*Shmo*-שמו-346” about which it states (Pirke d'Rabbi Eliezer, Ch. 3), “Before the creation of the world there was Him and His Name (*Shmo*-שמו) alone.”

To further elucidate, it is explained in books of Kabbalah (Emek HaMelech)¹⁹⁸ that the Lower Purity (*Teheeroo Tata'ah*) comes after the restraint of the *Tzimtzum*, whereas the Upper Purity (*Teheeroo Ila'ah*) is before the restraint of the *Tzimtzum*. However, the teachings of Chassidus explained that even before the restraint of the *Tzimtzum*, there also are the two aspects of the Lower Purity (*Teheeroo Tata'ah*) and the Upper Purity (*Teheeroo Ila'ah*). Thus, the superiority of the souls of Israel, over and above the Torah, is even before the restraint of the *Tzimtzum*, in that in the light that preceded the *Tzimtzum*, the souls of the Jewish people are of the aspect of the Upper Purity (*Teheeroo Ila'ah*) of the light that preceded the *Tzimtzum*.

The explanation is that even in the light that precedes the restraint of *Tzimtzum* there are levels, such as the levels of Singular-*Yachid*-יחיד, One-*Echad*-אחד, and Preexistent-*Kadmon*-קדמון.¹⁹⁹ More particularly, before the restraint of the *Tzimtzum* there was the estimation within Himself in potential, of everything that is destined to be actualized.²⁰⁰

Even higher than this, is the matter of the arousal of the desire, in that it arose in His simple will etc. About this aspect, even though it is not yet an actual source for worlds, since it completely precedes the restraint of the *Tzimtzum*, nevertheless, at the very least, it is the source of the source of the worlds.

¹⁹⁸ Cited in Imrei Binah ibid., Shaarei Teshuvah Vol. 1, p. 30d and elsewhere.

¹⁹⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on; See the discourse entitled “*Ki Imcha Mekor Chayim*” and the discourse entitled “*Kodesh Yisroel*” 5666 (*Hemshech* 5666 p. 185, p. 514).

²⁰⁰ See Shaar HaYichud translated as The Gate of Unity, Ch. 10 ibid.

Even higher than this is the light that preceded the arousal of the desire.

However, the souls of Israel are even higher than the light that preceded the arousal of the desire. This is because, at the very least, the light that preceded the arousal of the desire is a general drawing forth of light and illumination. In contrast, the souls of the Jewish people are of the aspect of the Upper Purity (*Teheeroo Ila'ah*), which is like the aspect of the Ancient One-*Atik*-עתיק, meaning that they are like an exact copy-*Atik*-עתיק of the Essential Self of *HaShem*-יהו"ה, blessed is He. For, just as it is in the levels that follow the *Tzimtzum*, as known, there is an aspect of the Ancient One-*Atik* which transcends the skull-*Gulgalta* of Primordial Man (*Adam Kadmon*)²⁰¹ – for the general aspect of Primordial Man (*Adam Kadmon*), even the inner aspect of Primordial Man (*Adam Kadmon*), is only like the aspect of the Long Patient One-*Arich* of the general worlds, since it is in a state of being drawn down – and there is an aspect of the Ancient One-*Atik* that transcends the skull-*Gulgalta* of Primordial Man (*Adam Kadmon*).

The same is likewise understood about the light (*Ohr*) that precedes the restraint of the *Tzimtzum*, that there is an aspect of the Ancient One-*Atik* that is even higher than the general drawing down. For, the general drawing down is like the aspect of the Long Patient One-*Arich* of the general worlds, whereas the aspect of the Ancient One-*Atik* is higher than this. Moreover, the term *Atik*-עתיק means a “copy-*Ha'atakah*-העתקה,” as in the verse,²⁰² “Which were copied (*He'etikoo-*

²⁰¹ Etz Chayim, Shaar 9 (Shaar Shvirat HaKeilim), Ch. 6

²⁰² Proverbs 25:1

העתיקו) by the men of Chizkiyah,” meaning that they copied from one book to another. In other words, the copy is identical to the original, only that it is copied etc.

That is, the aspect of the Ancient One-*Atik* עתיק that precedes the restraint of the *Tzimtzum* is literally an exact copy-*Ha'atakah* העתקה of the Essential Self of *HaShem*-יהו"ה, blessed is He, except that it is a copy. However, because it is a copy-*Ha'atakah* העתקה,²⁰³ at the very least, it is can therefore become the source of the source of the worlds. Nonetheless, it literally is a copy (*Ha'atakah* העתקה) of the Essential Self of *HaShem*-יהו"ה, blessed is He. This then, is the meaning of the statement about the souls of Israel that “She is pure” (*Tehorah Hee*-טהורה היא), meaning that they are of the aspect of the Upper Purity (*Teheeroo Ila'ah* עילאה-טהירו), in that the souls of the Jewish people are rooted in the copy (*Ha'atakah* העתקה) of the Essential Self of *HaShem*-יהו"ה, blessed is He.

4.

With the above in mind, we can understand the great superiority of engaging in Torah study for the sake of its Name (*Lishmah*), that is for the Name of Torah. For, through this the souls of the Jewish people bond the Torah as it is above, to the Holy One, blessed is He. This is possible because on all its levels, Torah is not the aspect of *HaShem's*-יהו"ה essential pleasure, whereas the souls of Israel are literally the simple essential pleasure of *HaShem*-יהו"ה Himself, blessed is He, which is the aspect of the Ancient One-*Atik* עתיק, that is, a copy-

²⁰³ Which is also of the root (Gen. 12:8) “removed-*Va'ya'ateik* וייעתק.”

Ha'atakah-העתקה of the Essential Self of *HaShem*-יהו"ה, literally.

We therefore observe that the souls of the Jewish people have the power to introduce novel insights in matters of Torah, to the point that we find that the Rabbinical Court even has the power to enact Torah laws that are contrary to the general principles of Torah. For example, although it is a general principle of Torah that if there is a dispute between the Torah view of an individual sage and the Torah view of the majority of sages, the law accords to the majority,²⁰⁴ nevertheless, for the purpose of a temporary edict, the Rabbinical court has the power to rule according to the individual sage.

This is also the meaning of the verse,²⁰⁵ “It is a time to act for *HaShem*-יהו"ה, for they have abrogated Your Torah.” At first glance, if “it is a time to act for *HaShem*-יהו"ה,” what then is the meaning of “they have abrogated Your Torah,” being that “to act for *HaShem*-יהו"ה” is the law according to Torah. However, the explanation is that, in truth, the ability to do so, does not result from the Torah itself, but is because the souls Israel have the power to make novel introductions to Torah. In other words, not only is it in the power of the sages of the Rabbinical Court to add edicts etc., but they also have the power to temporarily nullify a positive commandment according to the needs of the time.²⁰⁶ In other words, since the souls of Israel

²⁰⁴ Talmud Bavli, Brachot 9a and elsewhere.

²⁰⁵ Psalms 119:26; Raavad to Hilchot Mamrim 2:9; Also see Encyclopedia Talmudit (Vol. 8), section regarding temporary rulings (*Hora'at Sha'ah*) p. 513, and elsewhere.

²⁰⁶ See Mishneh Torah of the Rambam, Hilchot Mamrim ibid. 2:4

are above the Torah, when necessary, they can make novel introductions in the Torah.

The same likewise applies to the essential matter of how the sages of Israel have the ability to make *Halachic* rulings. That is, from the perspective of the Torah itself, “both these and those are the words of the Living God.”²⁰⁷ Nevertheless, the sages issue *Halachic* rulings that accord to only one of the opinions. This is because the souls of the Jewish people are higher than the Torah. This is also the general matter of engaging in Torah study for the sake of its Name, through which the souls of the Jewish people draw additional light into the Torah, even as it is above.

5.

This then, is the meaning of the verse,²⁰⁸ “The Torah that Moshe commanded us is the inheritance (*Morashah*-מורשה) of the Congregation of Yaakov.” That is, the Torah is “betrothed-*Me’orasah*-מאורסה” to the Jewish people, meaning that the Jewish people influence the Torah. That is, this matter is not just in regard to the aspect of Israel-ישראל of the Jewish people, but is even in regard to the aspect of Yaakov-יעקב of the Jewish people, which is the *Yod-י* in the heel-*Eikev*-עקב.²⁰⁹ For, the aspect of Israel-ישראל is the matter of “I have a head-*Li*

²⁰⁷ Talmud Bavli, Eruvin 13b

²⁰⁸ Deuteronomy 33:4

²⁰⁹ See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), Yaakov; Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut), Ch. 2; Torah Ohr, Vayeitzei 21a and elsewhere.

Rosh ראש-”²¹⁰ and the letters of word “head-*Rosh* ראש-,” also spell the word “*Osher* אֶשֶׁר-,” which means pleasure. This is the aspect referred to by the words, “She is pure” (*Tehorah* טהורה היא), that is, the aspect of the soul that is rooted in *HaShem*’s יהו"ה essential pleasure, and in this aspect, it is clear that the souls influence the Torah.

This also is the meaning of the words of the blessings, “Who has sanctified us (*Asher Kideshanu* אֶשֶׁר קִדְּשָׁנוּ) with His *mitzvot*.” That is, “He has sanctified us with His *mitzvot*,” from the aspect of “*Asher* אֶשֶׁר-,” which is the pleasure (*Ta’anug*), in that He sanctified us with His *mitzvot*. In other words, the Jewish people themselves are the ones who fulfill the *mitzvot*.

About this the verse states,²¹¹ “That you may see it and remember all the commandments of *HaShem* יהו"ה, to do them” and the next verse continues,²¹² “So that you will remember to do all My commandments.” That is, when the Jewish people fulfill “the *mitzvot* of *HaShem* יהו"ה” they become “My commandments.”²¹³ This is as explained above, that the souls of Israel bind the Torah as it is above, to the Holy One, blessed is He, Himself, literally.

However, all the above has to do with the aspect of Israel ישראל in the souls of the Jewish people. However, “The Torah is the inheritance of the Congregation of Yaakov.” In other words, even those souls who are in the aspect of Yaakov-

²¹⁰ See Shaar HaPesukim of the Arizal, Vayishlach 32:29; Sefer HaLikkutim of the Arizal Vayechi 47:28, 48:2; Likkutei Torah, Shlach 48:2 and on; Sefer HaMitzvot of the Tzemach Tzedek 15b citing Zohar, and elsewhere. Numbers 15:39

²¹¹ Numbers 15:39

²¹² Numbers 15:40

²¹³ See Likkutei Torah, Bamidbar 9c

יעקב, in which the *Yod*-י is in the heel-*Eikev*-עקב, they too influence the Torah. The reason is according to what was explained above, that even when the Godly soul comes into the state of creation (*Briyah*), nevertheless, in essence it is Godliness. That is, it is Godliness that has become a creation. In other words, even as it is in the state of, “You blew her into me,” it nonetheless has all the matters indicated by the words “She is pure” (*Tehorah Hee*-טהורה היא), that is, the aspect of the Upper Purity (*Tiheeru Ila'ah*-עילאה-טהירו), up to the aspect of being an exact copy-*Ha'atakah*-העתקה of the Essential Self of *HaShem*-יהו"ה, the Unlimited One, blessed is He. That is, the Godliness of the aspect of the Upper Purity (*Tiheeroo Ila'ah*-עילאה-טהירו) comes to be in the aspect of a creation, and therefore, “It is the inheritance of the Congregation of Yaakov.” That is, even the aspect of Yaakov-יעקב in the souls of the Jewish people adds light and illumination to the Torah. This is because even in the aspect of Yaakov-יעקב there is the matter of “She is pure” (*Tehorah Hee*-טהורה היא).

Nevertheless, all the above is from the perspective of the Essential Self of *HaShem*-יהו"ה, the Unlimited One, blessed is He, (Who even is found in the aspect of “**You** blew her into me”). However, because of the descent and concealment, the souls are in need of the Torah, since Torah reveals the superior quality of the souls. In other words, through engaging in the study of Torah, the Torah reveals the essential superiority of the souls, as they are in the state of, “She is pure” (*Tehorah Hee*-טהורה היא), which even the lowest Jewish soul possesses.

Thus, about this the sages stated,²¹⁴ “Three knots are bound to each other. Israel are bound to the Torah and the Torah is bound to the Holy One, blessed is He.” That is, because of the descent and concealment, even souls that are in the aspect of Israel-ישראל need Torah. For, it is specifically Torah that reveals the superior quality of the souls. When Torah reveals the superiority of the souls, it follows that “it is the inheritance of the Congregation of Yaakov,” that even souls that are in the aspect of Yaakov-יעקב add light and illumination to the Torah.

This is like what was explained before,²¹⁵ about the matter of coronating *HaShem*-יהו"ה, blessed is He, as our King on Rosh HaShanah. It was explained there that there are two aspects in kingship. There is the aspect of being the king over a nation-*Am*-עם, in which the term “nation-עם” is of the same root as “dimmed-*Omemot*-עוממות,” indicating that they are separate and unrelated to kingship, and there is the aspect of the King, King of kings, who is an emperor, like Caesar. It was explained there that the crowning and drawing down of *HaShem*’s-יהו"ה kingship over a nation is brought about through serving Him with the aspects of our *Nefesh*, *Ru’ach* and *Neshamah*, which are in a state of separation. In contrast, crowning and drawing down the Kingship of the King, King of kings, is through serving *HaShem*-יהו"ה, blessed is He, with the *Chayah* and *Yechidah*, which are indicated by the words, “She is pure” (*Tehorah Hee*-טהורה היא).

²¹⁴ Zohar III 73a

²¹⁵ In the discourse entitled “*Zeh HaYom* – This day is the beginning of Your works” of the second day of Rosh HaShanah of this year, 5717, Discourse 1.

It was also explained that even though the drawing forth is brought about by the souls of the Jewish people through the *Chayah* and *Yechidah* levels of their souls, nevertheless, because the souls descended below and came to be concealed, we therefore recite the ten verses of kingship. For, it is through the verses of Torah that the superior quality of the souls is revealed, and then, through their service of *HaShem*-יהו"ה, they can draw forth the aspect of the emperor, the King, King of kings, blessed is He.

Now, just as this is so on Rosh HaShanah, it likewise is so on Shemini Atzeret, when that which is drawn down on Rosh HaShanah becomes absorbed. Thus, “at the outset, when a person does [the *mitzvah*], he does it for himself,”²¹⁶ meaning that he studies Torah to reveal the superior quality of his soul. Following this he comes to engage in the study of the Torah for the sake of its Name, in that the souls of the Jewish people draw light and illumination into the Torah. By doing so, the light is also drawn into the world at large. This is what is meant by the fact that Shemini Atzeret and Simchat Torah are the absorption of what was drawn down on Rosh HaShanah. That is, the light is drawn down with openly revealed and apparent goodness!

²¹⁶ Talmud Bavli, Pesachim 68b