

Discourse 22

“Mashcheini Acharecha Narutzah - Draw me, after You we shall run”

Delivered on the first night of Shavuot (toward morning), 5718⁶²⁷

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

1.

The verse states,⁶²⁸ “Draw me, after You we shall run; The King has brought me to His chambers, we shall rejoice and be happy in You.” The word, “Draw me-*Mashcheini*-משכני,” refers to the exodus from Egypt,⁶²⁹ at which time the drawing forth and revelation of *HaShem*’s יהו”ה Godliness was from Above to below. That is, at that time the revelations were in a way of arousal from Above, that “the King, King of kings, the Holy One, blessed is He, Himself, in His Glory, was revealed upon them,”⁶³⁰ which is the matter indicated by “Draw me-*Mashcheini*-משכני.”

However, after this, toil in service of *HaShem*-יהו”ה, blessed is He, in a way of ascent from below to Above, was necessary. This is also true each and every year. That is, this

⁶²⁷ This discourse is a continuation of the preceding discourse, “*Lehavin Inyan Sefirat HaOmer* – To understand the matter of the counting of the Omer,” Discourse 21 (Sefer HaMaamarim, 5718, p. 210 and on).

⁶²⁸ Song of Songs 1:4

⁶²⁹ See the discourse entitled “*Mashcheini*” in Ohr HaTorah, Shir HaShirim, p. 59 and on. Also see the end of the preceding discourse.

⁶³⁰ See Haggadah shel Pesach, in the Maggid section, paragraphs beginning “*Matzah Zu*” and “*Vayotzi’einu MiSham*.”

is the matter of serving *HaShem*-יהו"ה, blessed is He, throughout the counting of the Omer (*Sefirat HaOmer*). About this the verse states,⁶³¹ “You shall count-*u’Sfartem* וספרתם for yourselves,” about which the Alter Rebbe explained that the root “ספר” of the word [*Sapeer*-ספיר] indicates brilliance and illumination.⁶³² That is, the illumination must be brought through our own efforts in serving *HaShem*-יהו"ה, blessed is He, in a way of ascent from below to Above.

However, the verse then states, “after You we shall run-*Achareicha Narutzah* נרוצה,” in which the verse specifies, “**After** You-*Achareicha* אחר־ך,” indicating that this way of serving *HaShem*-יהו"ה, blessed is He, only reaches the aspect of His “back-*Achorayim* אחור־ים.” This is like the explanation⁶³³ of the verse,⁶³⁴ “After *HaShem*-יהו"ה your God shall you go,” [in which the verse specifies, “after-*Acharei* אחר־י,” like a person who follows after someone and only sees his back].

In other words, since at first their state was as indicated by the verse,⁶³⁵ “You were naked and bare,” and all the revelations were only from Above to below, in that “the King, King of kings, the Holy One, blessed is He, Himself, in His Glory, was revealed upon them,”⁶³⁶ therefore, the initial toil in serving *HaShem*-יהו"ה from below to above, only reaches His external aspect, called the “back-*Achorayim* אחור־ים,” [like a person who follows someone and only perceives his back].

⁶³¹ Leviticus 23:15-16

⁶³² See Likkutei Torah, Emor 35b and elsewhere.

⁶³³ See Ohr HaTorah ibid. p. 60 and on, and elsewhere.

⁶³⁴ Deuteronomy 13:5

⁶³⁵ Ezekiel 16:7

⁶³⁶ See Haggadah shel Pesach, in the Maggid section, paragraphs beginning “*Matzah Zu*” and “*Vayotzi’einu MiSham*.”

However, after [the counting of the Omer] we come to the giving of the Torah [on Shavuot], about which the verse continues, “The King has brought me to His chambers.” The word “chamber-*Cheder*-חדר” is an acronym for “kindness-*Chessed*-חסד,” “judgment-*Din*-דין,” and “mercy-*Rachamim*-רחמים.”⁶³⁷ This refers to the three modes of serving *HaShem*-יהוה, blessed is He, in Torah law, these being; fit (*Kosher*) and unfit (*Pasul*); impure (*Tam’eh*) and pure (*Tahor*); liable (*Chayav*) and meritorious (*Zakai*), all of which are aspects of the emotional qualities (*Midot*), and though it is true that there are divisions into lines and modes here, nevertheless, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, is present in an inner way.

For, this is the very matter [of the giving of the Torah, which begins with the word],⁶³⁸ “I am-*Anochi*-אנכי [*HaShem*-יהוה, your God].” That is, the word “I am-*Anochi*-אנכי” is an acronym for “I have placed My soul into My writings-*Ana Nafshi Katavit Yahavit*-אנא נפשי כתבית יהבית.”⁶³⁹ The verse therefore concludes with the words, “we shall rejoice and be happy **in You**,” in which the term “in You-*Bach*-בך” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He.⁶⁴⁰

⁶³⁷ See Ya’ir Netiv to Me’orei Ohr, Maarechet 8, Ot 7.

⁶³⁸ Exodus 20:2; Deuteronomy 5:6

⁶³⁹ Talmud Bavli, Shabbat 105a (see the Ein Yaakov version of the text).

⁶⁴⁰ See Ohr HaTorah *ibid.* p. 67; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6, and elsewhere. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The Gate of the Twenty-Two (כ”ב-22) Letters.

Now, it was previously explained that the word “Draw me-*Mashcheini*-משכני” is in the singular, whereas the words “after You we shall run-*Achareicha Narutzah*-אחרריך נרוצה” are in the plural. That is, it was explained that this is because the revelation from Above to below during the exodus from Egypt was only revealed in the Godly soul, and therefore the verse states “Draw me-*Mashcheini*-משכני” in the singular.

In contrast, the toil in serving *HaShem*-יהו"ה, blessed is He, during the counting of the Omer (*Sefirat HaOmer*) must be in the two statures (*Komot*-קומות), that is, both the stature (*Komah*-קומה) of the Godly soul and the stature (*Komah*-קומה) of the animalistic soul. In other words, there must be the toil of the Godly soul itself, as well as the toil in affecting the animalistic soul. This is why the verse states “after You we shall run-*Achareicha Narutzah*-אחרריך נרוצה,” in the plural.

Now, to explain this at greater depth and in a more inner way,⁶⁴¹ the revelation of the exodus from Egypt which affected the Godly soul, affected the inner aspect (*Pnimiyyut*) of the Godly soul, this being the aspect of its inner desire (*Ratzon*). For, there are two aspects of desire (*Ratzon*). There is desire (*Ratzon*) with reason, and desire (*Ratzon*) without reason.

⁶⁴¹ See the discourse entitled “*Mashcheini*” 5655 (Sefer HaMaamarim 5655 p. 176 and on).

This may be understood based on the teaching of our sages, of blessed memory,⁶⁴² “The soul is called by five names; *Nefesh*, *Ru’ach*, *Neshamah*, *Chayah*, and *Yechidah*.”⁶⁴³ Desire (*Ratzon*) that stems from reason is from the *Neshamah*-נשמה level of the soul, which is the aspect of understanding-*Binah*-בינה, as the verse states,⁶⁴⁴ “It is the soul-*Nishmat*-נשמת from the Almighty that gives them understanding-*Teveeneim*-תבינם.” Higher than this is the *Chayah*-חיה level of the soul, which is the aspect of wisdom-*Chochmah*-חכמה, as the verse states,⁶⁴⁵ “Wisdom-*Chochmah*-חכמה enlivens-*Techayeh*-תחיה the one who has it.” Though this aspect transcends understanding-*Binah*, it nevertheless is already the source for the grasp and comprehension [of understanding-*Binah*], as it states, “Wisdom-*Chochmah* enlivens the one who has it.”

However, desire (*Ratzon*) without reason stems from the *Yechidah* level of the soul. That is, it is desire (*Ratzon*) that stems from the very essence of the soul itself, which is called singular-*Yechidah*-יחידה, since it receives from the Singular One-*Yachid*-יחיד, blessed is He.⁶⁴⁶ This desire (*Ratzon*) is not a composition that is comingled with reason, but is an essential simple desire (*Ratzon Pashut*).

⁶⁴² Midrash Bereishit 14:9; Devarim Rabba 2:37. [In some prints and editions they are mentioned in different order, but this is the order in Etz Chayim, Shaar Drushei ABY”A, Ch. 1 and elsewhere throughout the inner teachings of the Torah.]

⁶⁴³ See the explanation of all five of these levels in Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

⁶⁴⁴ Job 32:8

⁶⁴⁵ Ecclesiastes 7:12

⁶⁴⁶ Etz Chayim, Shaar 42, Ch. 1; Likkutei Torah, Re’eh 25a; Discourse entitled “*Mashcheini*” in Maamarei Admor HaZaken, EtHa’lech Liozhna p. 169 and on; and the discourse by the same title in Ohr HaTorah, Shir HaShirim, Vol. 3, p. 816 and on; Regarding the level of the Singular One-*Yachid*, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

Now, the difference between these two desires is that a desire (*Ratzon*) that has a reason, is limited to the reasoning of the intellect. That is, if the depth (*Omek*) of the intellect (*Sechel*) is great, the strength of the desire (*Ratzon*) will be strong [and to the degree of its depth will be the degree of its strength]. However, when the intellect (*Sechel*) is not so deep (*Omek*), the desire (*Ratzon*) will not be so strong. Moreover, if the intellect (*Sechel*) changes, the desire (*Ratzon*) is weakened as well, so much so, that it can completely dissipate.

Moreover, a desire (*Ratzon*) such as this divides into the particulars by which the desire will manifest. That is, being that it stems from the intellect (*Sechel*), therefore just as the intellect (*Sechel*) has divisions in it, so does the desire. However, this is not so of desire that stems from the singular-*Yechidah* essence of the soul, which is a much stronger desire, being that it is simple and indivisible (*Ratzon Pashut*).

Now, in the animalistic soul there also is something akin to the singular-*Yechidah* level of the Godly soul. About this we plead,⁶⁴⁷ “[Save my] singular-*Yechidah* [essence] from the young lions.” That is, since the animalistic soul also has something akin to the singular-*Yechidah* level of the Godly soul, it can even conceal the singular-*Yechidah* essence of the Godly soul.

This is as we observe, that the animalistic soul too has very strong desire (*Ratzon*) that is not limited to the limitations of intellect (*Sechel*). In other words, the desire (*Ratzon*) is much stronger and more dominant than what reason and intellect would compel a person to do. Furthermore, even when there

⁶⁴⁷ Psalms 35:17

indeed is intellect, including simple intellect, and he grasps and understands that he should not desire this thing, nevertheless, being that it is desire (*Ratzon*) that overrides reason and intellect, he still desires it.

However, the strength of the desire of the animalistic soul is called “young lions-*Kefirim*-כפירים,”⁶⁴⁸ in the plural, unlike the strength of the desire of the Godly soul, which is called “singular-*Yechidah*-יחידה.” This is because there is a difference between the strength of desire of the Godly soul and the strength of desire of the animalistic soul, as will be explained.

3.

The explanation is that desire (*Ratzon*) that stems from the singular-*Yechidah* essence of the soul, is because the singular-*Yechidah* essence of the soul receives from the Singular One-*Yachid*, *HaShem*-יהו"ה, blessed is He, and is unified with him. This is why the desire (*Ratzon*) is with great strength. For, since the root of the desire (*Ratzon*) is from the singular-*Yechidah* essence of the soul, which is unified to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, about whom it states,⁶⁴⁹ “Who can tell You what to do or what to make?” That is, in Him there is no measure or limitation

⁶⁴⁸ Also see Midrash Tehillim 104:12 – “The ‘young lions-*Kefirim*-כפירים’ refers to the nations of the world who ‘deny-*Kofrim*-כופרים’ faith in the Holy One, blessed is He, and want to devour the Jewish people.” Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁶⁴⁹ In the morning liturgy (*Shacharit*) in the Korbanot section.

whatsoever. Therefore, the desire (*Ratzon*) is also with great strength and without restraint or obstruction.

However, since the strength of desire (*Ratzon*) is a result of its root in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, it is understood that all the desires of the Godly soul are focused on a single matter, this being the Essential Self of *HaShem*-יהו"ה, blessed is He.

Now, it is true that even the desire (*Ratzon*) of the singular-*Yechidah* essence of the Godly soul comes in a way of division into particular desires. This is as stated,⁶⁵⁰ "One thing I asked of *HaShem*-יהו"ה, this I seek: To dwell in the House of *HaShem*-יהו"ה all the days of my life, to behold the pleasantness of *HaShem*-יהו"ה and visit in His Sanctuary." That is, though all these desires stem from the matter of "One thing I asked," nevertheless, several desires are included here. However, in the inner reality of it, these all are one desire, which is the matter of "One thing I asked." That is, the true desire of the Godly soul is solely the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

This is similar to the Alter Rebbe, whose soul is in Eden. When he came to a state of adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He,⁶⁵¹ he would say,⁶⁵² "Who have I in the heavens, and aside for You, I desire nothing on earth" – "I want nothing

⁶⁵⁰ Psalms 27:4; See Midrash Tehillim and Yalkut Shimoni to the Psalm; Likkutei Torah, Masei 96b and on, and elsewhere.

⁶⁵¹ Sefer HaMitzvot of the Tzemach Tzedek, Shoresht Mitzvat HaTefilah, Ch. 40 (138a), copied in HaYom Yom of the 18th of Kislev; Also see the discourse entitled "*Karov HaShem – HaShem is near*" of this year, 5718, Discourse 23, Ch. 2.

⁶⁵² Psalms 73:25

at all! I do not want Your Garden of Eden (*Gan Eden*)! I do not want your Coming World (*Olam HaBa*)! I want nothing but You alone!”

This stems from the desire that comes from the essence of the soul itself, which transcends all the powers of the soul, even the power of pleasure (*Taanug*). For, as known,⁶⁵³ in the inner powers of the soul, the power of desire (*Ratzon*) is higher than the power of pleasure (*Taanug*). This is why we see that even in matters that, in and of themselves, are not pleasurable, and on the contrary, may be the opposite of pleasurable, it nevertheless is possible for a person to desire them, the effect of which is that he will also delight and take pleasure in them.

In the reverse, a person could have no desire for things that, in and of themselves, are pleasurable, such as the lower and upper Gardens of Eden (*Gan Eden*), which are matters of true Supernal pleasure, but his desire is solely for the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. This is because such a desire stems from the very essence of the soul which transcends all the soul powers, even the power of pleasure (*Taanug*), for this is a simple essential desire (*Rashon Pashut v'Atzmi*) that stems from the essence of the soul itself. That is, the essential self of the soul has an essential desire for the Essential Self of *HaShem*-יהו"ה, blessed is He, which is one singular desire.

All this is so of the Godly soul, which is rooted in the world of Repair-*Tikkun* – the world of unity (*Olam HaAchdut*). However, this is not so of the animalistic soul, which is rooted

⁶⁵³ See *Hemshech* 5666 p. 65 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 24 and the notes there.

in the world of Chaos-*Tohu*, which are “separate branches.”⁶⁵⁴ Thus, even though the animalistic soul also has strong desire (*Ratzon*) that transcends reason, it nevertheless is not at all similar to the desire (*Ratzon*) of the Godly soul.

This is like the teaching of our sages, of blessed memory,⁶⁵⁵ “They do not have a shadow of a shadow.” In other words, whereas the Godly soul has one singular desire, the animalistic soul has many desires, in that sometimes it desires one thing and other times it desires other things, sometimes things on the side of kindness-*Chessed* and sometimes things on the side of might-*Gevurah*. Moreover, the totality of its desires is for coarse and physical things, the general matter of which is division. This is why the strength of the desire (*Ratzon*) of the animalistic soul is called “young lions-*Kefirim*-כפירים,” in the plural.

Nevertheless, because the desire (*Ratzon*) of the animalistic soul is also strong and dominant, as discussed before, it therefore is possible for it to conceal and cover over the singular-*Yechidah* essence of the Godly soul. About this we plead,⁶⁵⁶ [save my] singular-*Yechidah* [essence] from the young lions-*Kefirim*-כפירים.” Even so, the desire of the animalistic soul cannot at all compare to the singular-*Yechidah* essence of the soul, and therefore this aspect of the animalistic soul is called “young lions-*Kefirim*-כפירים,” in the plural.

⁶⁵⁴ See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 5; Torat Chayim, Bereishit 9a and on, and elsewhere.

⁶⁵⁵ Talmud Bavli, Yevamot 122a; See Likkutei Torah, Teitzei 36c, 37c. [That is, they have an encompassing aspect (*Makif*), but they do not have the higher encompassing aspect (*Makif*) of the singular-*Yechidah* essence.]

⁶⁵⁶ Psalms 35:17

This then, explains the verse,⁶⁵⁷ “Draw me, after You we shall run.” That is, about the Godly soul, the verse states, “Draw me-*Mashcheini*-משכני,” in the singular, since all its desires are unified as one, as explained above. However, about serving *HaShem*-יהו"ה, blessed is He, during the counting of the Omer (*Sefirat HaOmer*), the matter of which is refining (*Birur*) the emotional qualities (*Midot*) of the animalistic soul, it states “after You we shall run-*Narutzah*-נרוצה,” in the plural. This is because the root of the animalistic soul is from the world of Chaos-*Tohu* – the “separate branches.” This is similar to why, about [the family of] Esav, the verse states⁶⁵⁸ “souls-*Nefashot*-נפשות,” in the plural.

4.

However, we still must understand the meaning of this verse, “Draw me, after You we shall run, the King has brought me to His chambers, we shall rejoice and be happy in You.” That is, the verse indicates the precise order of these matters. There first must be the matter of “Draw me,” followed by the matter of “after You we shall run,” only after which can we reach the aspect of “the King has brought me to His chambers.”

Now, we must understand why serving *HaShem*-יהו"ה, blessed is He, in the way indicated by, “Draw me-*Mashcheini*-משכני,” which is the toil of the Godly soul in and of itself, is not sufficient, and why the toil of “after You we shall run” is also

⁶⁵⁷ Song of Songs 1:4

⁶⁵⁸ Genesis 36:6 – In contrast, about the family of Yaakov the verse (Exodus 1:5) specifies “seventy soul-*Nafesh*-נפש” in the singular.

necessary, in that the Godly soul must specifically manifest in the animalistic soul to refine it.

This question is further compounded based on the explanation above about the matter of “Draw me-*Mashcheini*-משכני,” that it refers to the revelation of the singular-*Yechidah* essence of the soul. In other words, the word “Draw me-*Mashcheini*-משכני,” does not just refer to the physical exodus from Egypt (*Mitzrayim*-מצרים), and the departure from “the land of the sons of Cham,”⁶⁵⁹ but refers to leaving all constraints and limitations (*Meitzarim*-מצרים), even including the limitation of wisdom-*Chochmah* of the world of Emanation (*Atzilut*), until there is a revelation of the essential singular-*Yechidah* self of the soul as it is unified with the essential self of Singular One-*Yachid*, *HaShem*-יהוה, blessed is He,⁶⁶⁰ who is utterly unlimited.

This being so, what superiority could possibly be added to the Godly soul through its refining of the animalistic soul, so much so, that it is not possible to attain the revelation of the giving of the Torah through the toil of the Godly soul, with the revelation of its singular-*Yechidah* essence, in and of itself? Why is it necessary for this to be brought about specifically through the refinement of the animalistic soul, so much so, that this is why the Torah was not given to the angels, nor was it even given to the souls as they are above, but was given

⁶⁵⁹ See the blessing of “*Emet v’Emunah*” in the evening (*Arvit*) prayer; Also see *Derech Chayim* of the Mittler Rebbe, translated as *The Path of Life*, Ch. 9, and *Igrot Kodesh* of the Rebbe, Vol. 2, p. 177.

⁶⁶⁰ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

specifically to souls within bodies? [As Moshe responded to the angels],⁶⁶¹ “Did you descend to Egypt? Do you have an evil inclination?”

5.

The explanation is that, as explained above, the toil in serving *HaShem* יהו"ה, blessed is He, indicated by the words “after You we shall run,” refers to counting of the Omer (*Sefirat HaOmer*). Now, as known, the Omer offering was specifically of barley, which is animal fodder.⁶⁶² This matter, as it is above in *HaShem*’s יהו"ה Godliness, refers to the Name of *Ba" N* ב"ן-52 [י"ד ה"ה ו"ו ה"ה], which shares the same numerical value as “animal-*Behemah* בַּהֲמָה-52.”⁶⁶³

It’s “food” is the aspect of Kingship-*Malchut* of Kingship-*Malchut*, which is the vitality that spreads forth in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to enliven them.⁶⁶⁴ This aspect is sometimes called the “Omer-עומר,” about which the verse states,⁶⁶⁵ “The *Omer* is a tenth of an *Ephah*.” That is, (as stated in Me’orei Ohr),⁶⁶⁶ the *Ephah*-אֵיפָה refers to the aspect of Kingship-*Malchut* and a “tenth of the *Ephah*-אֵיפָה” refers to the aspect of Kingship-

⁶⁶¹ Talmud Bavli, Shabbat 88b and on

⁶⁶² Talmud Bavli, Sotah 14a; Pesachim 3b; See Likkutei Torah, Emor 35d, 36a and on; Discourse entitled “*U’Sfartem Lachem*” 5630, 5652, and elsewhere.

⁶⁶³ Likkutei Torah of the Arizal to Psalms 36; Taamei HaMitzvot of Rabbi Chayim Vital, beginning of the Torah portion of Shmini.

⁶⁶⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 48 and on.

⁶⁶⁵ Exodus 16:36

⁶⁶⁶ Me’orei Ohr, Ma’arechet 1, Ot 71.

Malchut of Kingship-*Malchut*, which is considered to be like the aspect of the inanimate (*Domem*).

By way of analogy, it is compared to the letters of speech (*Dibur*) in man, in which the letters (*Otiyot*) themselves have neither intellect nor emotion, but are merely in the aspect of the inanimate (*Domem*) compared to the vitality drawn down into them from the emotions and intellect. The same is so of the vitality drawn to the creatures from Kingship-*Malchut* of Kingship-*Malchut*, in that it is in a state of great constriction, similar to the inanimate (*Domem*).

This then, is the meaning of the Omer of barley. For, the word “barley-*Se’orah*-שעורה” divides into “the measure of the *Hey-Shi’ur Hey*-ה’-שעור.”⁶⁶⁷ The letter *Hey*-ה refers to the *Sefirah* of Kingship-*Malchut*, from which vitality is drawn to the creatures of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This vitality (*Chayoot*-חיית) is drawn down in a state of constriction, limitation, and measure (*Shi’ur*-שעור), which is the matter of “the measure of the *Hey-Shi’ur Hey*-ה’-שעור.”

However, all the above refers to the way vitality (*Chayoot*-חיית) is drawn down to the creatures from the aspect of Kingship-*Malchut* of Kingship-*Malchut* from Above to below. However, through the toil of the creatures in serving *HaShem*-יהו"ה, blessed is He, from below to Above, there thereby is caused to be the matter about which it states,⁶⁶⁸ “The

⁶⁶⁷ Zohar III 188b; See Likkutei Torah ibid., Bamidbar 10b, 11b.

⁶⁶⁸ See the liturgy of the “*Keter*” recitation in the Musaf liturgy of Rosh HaShanah; Rabbeinu Bachaye to Exodus 25:10; Torah Ohr, Yitro 71a and on, 72d and on.

animal angels (*Chayot*-חיות) uplift the Throne,” in that they lift it and themselves are uplifted by it.

That is, through the work of the angels, the vitality (*Chayoot*-חיות) ascends above and becomes “food” and sustenance for the aspect of the Supernal Animal (*Behemah*-בהמה), until it ascends to its root in the Great Animal (*Behemah Rabbah*-בהמה רבה) which transcends the world of Emanation (*Atzilut*), until the aspect of the Animal (*Behemah*-בהמה) of Primordial Man (*Adam Kadmon*) and even higher still. Through this, they elevate and carry the Throne (*Kis’eh*-הכסא-86) and the Man (*Adam*-אדם-45) who is upon the Throne, elevating Him to the aspect indicated by the verse,⁶⁶⁹ “He is not a man-Lo *Adam Hoo*-לא אדם הוא.”⁶⁷⁰

The explanation is that the work of the angels is in the matter of the emotions (*Midot*), in that the angel Michael is with love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, and the angel Gavriel is with fear (*Yirah*) of Him.⁶⁷¹ Their emotions are extremely intense, and are not commensurate to their grasp [of *HaShem*’s-יהו"ה Godliness] whatsoever. This is why they are called animals and beasts (*Chayot* and *Behemot*).⁶⁷²

Now, at first glance they indeed have a great grasp of *HaShem*’s-יהו"ה Godliness, and this being so, why are they

⁶⁶⁹ Samuel I 15:29

⁶⁷⁰ See the discourse entitled “Lehavin Inyan Matan Torah – To understand the matter of the giving of the Torah,” 5715, translated in The Teachings of The Rebbe 5715, Discourse 15; “Padah b’Shalom Nafshi – He redeemed my soul in peace,” 5715, Discourse 18. “*Lehavin Inyan Rosh HaShanah* – To understand the matter of Rosh HaShanah” 5716, translated in The Teachings of The Rebbe, 5716, Discourse 1, Ch. 4; Also see the discourse of earlier this year, 5718, entitled “*Zeh Yitnu* – This shall they give,” Discourse 14, Ch. 4 and on.

⁶⁷¹ See Likkutei Torah, Bamidbar 10b, 11b *ibid.*, and elsewhere.

⁶⁷² See Tanya, Likkutei Amarim, Ch. 39, and elsewhere.

called animals and beasts (*Chayot* and *Behemot*)? However, the explanation is that their primary matter is not grasp, but emotions (*Midot*), and their emotions are extremely intense, in a way that is altogether not commensurate to their grasp. Now, from the fact that the bond of their emotions is very intense and not commensurate to their grasp, it is understood that the root of the emotions (*Midot*) transcends intellect (*Sechel*).

This may be better understood by understanding the difference between the bond between a teacher and his student, and the bond of a parent and his child. For, in the relationship of a teacher and his student, though the student indeed is bound to his teacher, nevertheless, his bond is limited and has divisions. In other words, even though in regard to the essential matter of bonding, the bond should be in a limitless way, nonetheless, since the bond comes from the bestowal of influence of the teacher, it comes in a way of division, according to the manner of the bestowal. Such is not the case in the bond between a parent and his child, which is with great strength, being that it stems from the essential self of the parent and his child etc.

In the same way we may understand the emotions of the angels, which are with great force and intensity, thus demonstrating that the emotions (*Midot*) are not rooted in the intellect (*Sechel*). In other words, even emotions (*Midot*) that stem from intellect (*Sechel*) are only in a way that the **arousal** of the emotions (*Midot*) stems from intellectual grasp, whereas the actual root of the emotions (*Midot*) transcends the intellect (*Sechel*) and even transcends the root of the intellect (*Sechel*).

Now, as these matters are Above in their roots in *HaShem*'s יהו"ה Godliness, the root of *Zeir Anpin* transcends the root of the father-*Abba* (wisdom-*Chochmah*) and mother-*Imma* (understanding-*Binah*). This accords with the teaching,⁶⁷³ "the father-*Abba* and mother-*Imma* are included in the flow-*Mazla*, whereas *Zeir Anpin* is unified and bound to the Ancient One-*Atik*." This is why the emotions (*Midot*) of the angels are with great force and intensity that is not commensurate to their intellect (*Sechel*).

This also is understood from what we observe in the emotions of man below. That is, even emotions that are aroused through the grasp of the intellect, are with great force and intensity, so that even if the subject of the intellect changes, the emotions remain in full strength. However, at first glance, since the emotions came about from the intellect, how can they remain in full strength after the intellect has changed?

However, the explanation is that, in reality, the root of the emotions is higher than the intellect, only that they were **aroused** by the intellect. Therefore, as long as the emotions are refined and are receptacles for the intellect, the intellect illuminates within them and affects changes in them, so that the emotions should be in accordance to the intellect.

However, when the emotions become distant from the intellect and come into the physical substance of the heart, they become actual heartfelt emotions. They then are not receptacles for the light of the intellect, and the intellect is then incapable of affecting change in them. It is specifically then, that the emotions are with great force and intensity, according to their

⁶⁷³ Zohar III 292a (Idra Zuta)

root. In other words, through becoming distant from the intellect they no longer have the limitations stemming from the intellect, and there then is an illumination in them of their root, which transcends intellect.

The same is understood about the emotions (*Midot*) of the angels, that due to their root which transcends intellect, they are with great force and intensity. This is why they uplift and carry the Throne (*Kiseh*-הכסא-86) and the aspect of the Man (*Adam*-אדם-45) who is upon the Throne, to the aspect indicated by the verse,⁶⁷⁴ “He is not a man-*Lo Adam Hoo*-הוא אדם.”

In other words, there is a level of superiority to them, over and above even the emotional qualities (*Midot*) of the world of Emanation (*Atzilut*). For, being that they are in a state of refinement, the emotional qualities (*Midot*) of the world of Emanation (*Atzilut*) are in a state of limitation, and they thus are in a state of limitation stemming from the radiance of wisdom-*Chochmah* and understanding-*Binah* which illuminates within them.

However, this is not so of the emotions (*Midot*) of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), which are more gross, and are not receptacles for the light of the brain and mind (*Mochin*). Because of this they are in a state of limitlessness, since their root, which transcends intellect, illuminates within them. This then, is why it is the animal angels (*Chayot*-חיות) who uplift and carry the Throne (*Kiseh*-הכסא-86), in that they carry and elevate the totality of the chaining down of the worlds (*Hishtalshelut*) to the aspect of

⁶⁷⁴ Samuel I 15:29

“He is not a man-*Lo Adam Hoo*-הוא אדם,” that is, to He who transcends the chaining down of the worlds (*Hishtalshelut*).

Now, just as this is so of the work of the angels, so it is (and to an even greater extent)⁶⁷⁵ of our toil of affecting the refinement (*Birur*) of the emotions (*Midot*) of the animalistic soul, which is our service of *HaShem*-יהו"ה, blessed is He, during the counting of the Omer (*Sefirat HaOmer*). That is, the emotions (*Midot*) of the animalistic soul are in a state of great force and intensity, being that the animalistic soul is rooted in the world of Chaos-*Tohu*. Moreover, since the emotions (*Midot*) are gross, in which they are not receptacles for the light of the brain and mind (*Mochin*), their root therefore illuminates within them, and due to this they are in a state of great force of strength.

However, it is not possible to refine the emotions (*Midot*) of the animalistic soul through a revelation of the light of the brain and mind (*Mochin*). For, the emotions of the animalistic soul are distant from intellect, and are not receptacles for intellect, (as explained before). Therefore, intellect does not at all affect them. (That is, we cannot grasp Him with the intellect.) Rather, their refinement (*Birur*) comes about through the revelation of abundant love (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He, which transcends reason and intellect.

About this the verse states,⁶⁷⁶ “He shall wave the Omer,” referring to Aharon, the high priest (*Kohen Gadol*).

⁶⁷⁵ This was placed in parenthesis by the transcribers of the discourse, as they did not clearly recall if this was stated.

⁶⁷⁶ Leviticus 23:11

For, the love of *HaShem*-יהו"ה, blessed is He, of Aharon, the Great Priest (*Kahana Rabbah*) is a limitless love, as known⁶⁷⁷ about the superiority of Aharon's love of *HaShem*-יהו"ה, blessed is He, over and above Avraham's love of Him. That is, Avraham's love is the aspect of "worldly love" (*Ahavat Olam*) of *HaShem*-יהו"ה, blessed is He, whereas Aharon's love is the aspect of "abundant love" (*Ahavah Rabba*) of Him.⁶⁷⁸

It is specifically through the revelation of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, which transcends reason and intellect, that we can affect a refinement (*Birur*) of the emotions (*Midot*) of the animalistic soul. Then, through the refinement (*Birur*) of the emotions (*Midot*) of the animalistic soul, there also is caused to be an elevation and ascent of the Godly soul. For, through doing so we reach the root of the animalistic soul in the world of Chaos-*Tohu*, which is higher than the world of Repair-*Tikkun*.

6.

However, we still must understand why it is necessary to specifically affect the refinement (*Birur*) of the animalistic soul. For, at first glance, if it is because of the superiority of the strength of emotions [of the animalistic soul] that are not bound to the limitations of intellect, is it not so that even the Godly

⁶⁷⁷ Likkutei Torah, beginning of Be'ha'alotcha.

⁶⁷⁸ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 2 regarding the difference between the three levels of "the Upper Kindness-*Chessed Elyon*-חסד עליון," "worldly kindness-*Chessed Olam*-חסד עולם," which is the "kindness of Avraham-*Chessed Avraham*-חסד אברהם," and the "kindnesses of David-*Chasdei David*-חסדי דוד."

soul has the aspect of the singular-*Yechidah* essence, which is desire (*Ratzon*) that transcends reason, as discussed before?

This singular-*Yechidah* essence is present in every single Jew, even one who has a lowly soul. Even a Jew who only has the aspect of the *Nefesh* of the *Nefesh* of the soul, possesses the aspect of the singular-*Yechidah* essence which illuminates in his soul, even in all the levels below it, which are the *Nefesh*, *Ru'ach*, *Neshamah*, and *Chayah*. This being so, after to the toil indicated by the word “Draw me-*Mashcheini*-משכני,” which is the matter of the revelation of the singular-*Yechidah* essence of the soul, why is the labor indicated by, “After You we shall run,” which refers to the refinement (*Birur*) of the animalistic soul, necessary?

However, since the Godly soul is the aspect of man (*Adam*-אדם-45), therefore, even its desire (*Ratzon*) that has no reason, has a hidden reason (*Ta'am Kamus*). This is because all the matters of a human being (*Adam*-אדם) specifically accord to reason. Proof of this, is that we sometimes find that if a desire (*Ratzon*) is so intense that even if there is a change in its reason, the desire (*Ratzon*) remains in its strength, nevertheless, because of the change in reason, it is possible that over the course of time, the desire (*Ratzon*) will weaken, until it can completely dissipate. However, at first glance, since this is desire (*Ratzon*) that transcends reason, which is why it initially was very intense and not at all commensurate to reason, why then is it caused to take on the limitations of reason?

We therefore must say that even a desire (*Ratzon*) that has no reason, in reality does have a reason, being that all the matters of a human being accord to reason, only that it is a

hidden reason (*Ta'am Kamus*) that transcends intellectual reasoning (*Ta'am Sichli*). Thus, when the desire (*Ratzon*) is revealed initially, when there only is the revelation of the desire itself (*Ratzon*) without the reason (*Ta'am*), the desire is with great force and intensity. However, over the course of time there also is a revelation of the hidden reason (*Ta'am Kamus*) of the desire, by which the intellectual reason (*Ta'am Sichli*) is made, and through this, the desire (*Ratzon*) becomes a composite desire (*Ratzon Murkav*) which now is intermingled with intellectual reasoning (*Ta'am Sichli*). Therefore, it now is susceptible to undergoing change according to the changes in the reason (*Ta'am*).⁶⁷⁹

We thus find that even a desire (*Ratzon*) that transcends reason (*Ta'am*) has a hidden reason (*Ta'am Kamus*). This is because all matters of a human being (*Adam*-אדם) specifically accord to reason (*Ta'am*). That is, in a human being (*Adam*-אדם) even the aspect of “He is not a man (*Lo Adam Hoo*-לא אדם הוא)” also specifically accords to reason (*Ta'am*) and is therefore in a state of limitation.

However, this is not so of the animalistic soul (*Nefesh HaBehamit*-נפש הבהמית), which is called an “animal-*Beheimah*-בהמה-52,” and is as indicated by its name. That is, the desire (*Ratzon*) of the animalistic soul is utterly without reason and is completely unlimited. Therefore, to reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, who utterly transcends all

⁶⁷⁹ See the preceding discourse of this year, 5718, entitled “*Chayav Inish* – A person is obligated to become intoxicated on Purim,” Discourse 16, Ch. 5; Also see the discourse entitled “*Bati LeGani*” 5728, Ch. 12 and on (Torat Menachem, Sefer HaMaamarim Shevat, p. 315 and on).

limitations, this is brought about specifically by refining (*Birur*) the animalistic soul.

This is like the matter of the animal-*Chayot* angels who carry the Throne (*HaKiseh*-הכסא-86). That is, it is the animal-*Chayot* angels (who in the matter of serving *HaShem*-יהו"ה, blessed is He, are the matter of refining the animalistic soul), who uplift and elevate the Throne (*HaKiseh*-הכסא-86), as well as the Man (*Adam*-אדם-45) who is upon the Throne (*HaKiseh*-הכסא-86), and even the aspect indicated by the verse, "He is not a man (*Lo Adam Hoo*-לא אדם הוא)," that is, from the Man (*Adam*-אדם) [upon the throne] to the aspect of "He is not a man (*Lo Adam Hoo*-לא אדם הוא)" which utterly transcends the chaining down of the worlds (*Hishtalshelut*).

However, to affect the refinement of the animalistic soul, a revelation of the singular-*Yechidah* essence of the Godly soul, is specifically necessary. For, since the animalistic soul is entirely emotional, it therefore cannot be refined through intellect and reasoning, as explained above. Rather, a revelation of the abundant love (*Ahavah Rabbah*) of *HaShem*-יהו"ה of the Godly soul, which transcends intellect and reasoning, is necessary. Specifically through this it is possible to refine the animalistic soul. Then, upon the refinement of the animalistic soul, the Godly soul is also caused to ascend. This is because, by itself, the Godly soul is the aspect of man (*Adam*-אדם-45), and through the animalistic soul it is elevated to the aspect of "He is not a man (*Lo Adam Hoo*-לא אדם הוא)," as explained above.

This then, is the meaning of the verse,⁶⁸⁰ “Draw me, after You we shall run; The King has brought me to His chambers, we shall rejoice and be happy in You.” That is, at the beginning of serving *HaShem*-יהו"ה, blessed is He, there must be the aspect of “Draw me-*Mashcheini*,” which is the matter of the revelation of the singular-*Yechidah* essence of the soul. Specifically through this, there then can be the toil in serving Him indicated by, “after You we shall run-*Narutzah*,” which is the toil that also involves the animalistic soul, and the toil of refining all its particular emotions.

This also causes the ascent of the Godly soul, and we then reach the matter of “The King has brought me to His chambers-*Chadarav*,” referring to the chambers of Torah, in which the word “Chamber-*Cheder*” is an acronym for “kindness-*Chessed*,” “judgment-*Din*,” and “mercy-*Rachamim*,”⁶⁸¹ referring to the lines and modes of Torah law.

Through this, we bind ourselves to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. This refers to the matter of,⁶⁸² “I am *HaShem*-יהו"ה your God,” in which the word, “I am-*Anochi*” is an acronym for, “I have placed Myself into My writing-*Ana Nafshi Katavit Yahavit*”⁶⁸³ That is, *HaShem*-יהו"ה, blessed is He, placed (and gave) His

⁶⁸⁰ Song of Songs 1:4

⁶⁸¹ See Ya'ir Netiv to Me'orei Ohr, Maarechet 8, Ot 7.

⁶⁸² Exodus 20:2; Deuteronomy 5:6

⁶⁸³ Talmud Bavli, Shabbat 105a

Essential Self in the Torah. The verse thus concludes, “we shall rejoice and be happy in You,” in which the word “**in You**-*Bach-bach*”⁶⁸⁴ refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.⁶⁸⁵

⁶⁸⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 & 3 (The Letters of Creation, Parts 1 & 2), The Gate of the Twenty-Two (כ"ב-22) Letters and on.

⁶⁸⁵ See *Ohr HaTorah* *ibid.* p. 67; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 6, and elsewhere.