

Discourse 24

“B’Sha’ah She’Alah Moshe LaMarom - When Moshe ascended on High”

Delivered on the 1st day of Shavuot (in the early morning), 5719
By the grace of *HaShem*, blessed is He,

1.

It states in Talmud,¹⁷⁴⁴ “When Moshe ascended on High [to receive the Torah], the ministering angels said before the Holy One, blessed is He: ‘Master of the world, what is one born of woman doing amongst us? He said to them: ‘He came to receive the Torah.’ They said before Him: ‘[The Torah] is a hidden treasure that You concealed for 974 generations before the creation of the world, but You want to give it to flesh and blood? What is man that You are mindful of him, and the son of man that You think of him?’¹⁷⁴⁵ *HaShem*-יהוה, our Lord... set Your majesty above the heavens.’ The Holy One, blessed is He, said to Moshe: ‘Answer them’... Moshe said before Him: ‘Master of the world, the Torah You that are giving me, what is written in it? It states,¹⁷⁴⁶ ‘I am *HaShem*-יהוה your God who took you out of the land of Egypt.’ [Moshe] said to [the angels]: ‘Did you go down to Egypt? Were you enslaved to Pharaoh

¹⁷⁴⁴ Talmud Bavli, Shabbat 88b and on.

¹⁷⁴⁵ Psalms 8:5

¹⁷⁴⁶ Exodus 20:2; Deuteronomy 5:6

etc.? Is there an evil inclination amongst you etc.?’ Immediately, each of them became an admirer etc.”

Now, since all this took place before the Torah was given, it is understood that the Torah was given to the Jewish people because of their superiority, as they are, in and of themselves, the superiority being that there is an evil inclination amongst them. We therefore must understand what exactly the superiority is, in that they have an evil inclination. We also must understand the meaning of the conclusion, that “each of them became an admirer etc.”

2.

Now, about the 974 generations in which the Torah was concealed, Rashi explains, “In the two thousand years that the Torah preceded the world,¹⁷⁴⁷ these generations were destined to be created etc.” The explanation¹⁷⁴⁸ of the matter of Torah preceding the world, is that the world has six directions, as known about the matters of “world-*Olam*-עולם,” “year-*Shanah*-שנה,” and “soul-*Nefesh*-נפש,” discussed in Sefer Yetzirah.¹⁷⁴⁹

That is, the “world-*Olam*-עולם” is the matter of space (*Makom*-מקום), meaning, the existence of something.¹⁷⁵⁰ Space (*Makom*-מקום) is limited to the six directions [up, down, front, back, right and left] and is rooted in the aspect (of Kingship-

¹⁷⁴⁷ See Midrash Tehillim 90d; Bereishit Rabba 8:2; Midrash Tanchuma, Vayeishev 4; Zohar II 49a

¹⁷⁴⁸ See Sefer HaMaamarim 5678 p. 276 and on.

¹⁷⁴⁹ Sefer Yetzirah 5:2; 6:1 and elsewhere; Also see Ohr HaTorah, Yitro p. 816 and on.

¹⁷⁵⁰ Per the redactors, there was (short) mention here of two explanations of “world-*Olam*-עולם.”

Malchut, the root of the root of which is in the aspect of) the six emotional qualities (*Midot*) of the world of Emanation (*Atzilut*).

For, as known, the entire emanation of the matter of emotional qualities (*Midot*) is for the sake of the worlds. This is as stated,¹⁷⁵¹ “For I have said, ‘the world will be built of kindness,’” meaning that for the sake of the worlds, the quality of kindness-*Chessed* is built. That is, it is for the sake of *HaShem*’s-ה"ה Supernal desire and thought for the existence of worlds, which is the meaning of the words, “I have said-*Amarti*-אמרתי,” in that as known, “saying-*Ameerah*-אמירה” is in the heart.¹⁷⁵²

It thus is for this sake that the quality of kindness-*Chessed* was built, and the same applies to all the other emotional qualities (*Midot*). In other words, without the worlds, the emotional qualities (*midot*) would not have been emanated. This is why the emotional qualities (*Midot*) are also called by the term, “world-*Olam*-עולם.”

This then, is the meaning of the teaching that, “the Torah preceded the world (*Olam*-עולם) by two thousand (*Alpayim*-אלפיים) years.” For, the Torah is the aspect of the mind and intellect (*Mochin*), about which the verse states,¹⁷⁵³ “I will teach you (*A’Alephcha*-אאלפך) wisdom-*Chochmah*, I will teach you (*A’Alephcha*-אאלפך) understanding-*Binah*,” which precedes the “world” (*Olam*-עולם). It thus transcends the worlds and the emotional qualities (*Midot*).

¹⁷⁵¹ Psalms 89:3; See Sefer HaMaamarim 5708 p. 272 and on.

¹⁷⁵² See Likkutei Torah, Shir HaShirim 12a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42.

¹⁷⁵³ Job 33:33; Talmud Bavli, Shabbat 104a; See Sefer HaMaamarim 5708 p. 273 and elsewhere.

This is similar to how it is below in man, that emotions (*Midot*) are entirely in relation to another, since without the other, the emotions (*Midot*) would be ineffectual. In contrast, in relation to the intellect (*Mochin*), there is no need for another. On the contrary, the mind and intellect (*Mochin*) are primarily as they are separate unto oneself. In the same way, we may understand this as it is above, in *HaShem*'s-יהו"ה Godliness, that the emotions (*Midot*) are for the sake of the worlds, whereas intellect (*Mochin*) is in a state of separate transcendence.

Now, it is explained elsewhere¹⁷⁵⁴ that above in *HaShem*'s-יהו"ה Godliness, even the emanation of the intellectual qualities (*Mochin*) is for the sake of the creations. However, this does not contradict the above explanation that the intellect (*Mochin*) is separate and unto Himself.

This may be better understood by prefacing with what is known about the matter of the light (*Ohr*), in which there are two aspects. That is, there is the light (*Ohr*) that illuminates to Himself, and there is the light (*Ohr*) that illuminates for the sake of the worlds.

Now, even though the general matter of light (*Ohr*) is that it is for the sake of the worlds, being that *HaShem*-יהו"ה Himself, blessed is He, has no need for the light (*Ohr*),¹⁷⁵⁵ and the existence of the light (*Ohr*) is entirely by the will of *HaShem*-יהו"ה, and this being so, even the intent for the existence of the light (*Ohr*) that illuminates to Himself is also for the sake of the worlds, nevertheless, once the light (*Ohr*)

¹⁷⁵⁴ Sefer HaMaamarim 5678 p. 271

¹⁷⁵⁵ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The Three Letters *Yod-Hey-Vav*- י"י"ו

exists, there is no comparison between the light (*Ohr*) that illuminates to Himself and the light (*Ohr*) that is for the sake of the worlds.

For, even though the light (*Ohr*) that illuminates to Himself is also for the sake of the worlds, nonetheless its matter is that it illuminates to Himself. The same is understood in regard to the intellect (*Mochin*), that even though it too is for the sake of the worlds, its matter is that it is to Himself, similar to the light (*Ohr*) that illuminates to Himself.

The explanation is that the general emanation of the world of Emanation (*Atzilut*) is for the sake of the creations. What is meant here is not that the world of Emanation (*Atzilut*) is the source for the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), but that the world of Emanation (*Atzilut*) is the intermediary medium between the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the creations, so that there can subsequently be the existence of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) through the separating veil (*Parsa*).

Now, just as every intermediary has an aspect of the upper and an aspect of the lower, the same is so of the world of Emanation (*Atzilut*) as an intermediary. That is, it has an aspect of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and it has an aspect of the creations, these being the matters of "His life force," and "His organs."¹⁷⁵⁶ For, as known, there is a

¹⁷⁵⁶ Introduction to Tikkunei Zohar 3b

difference between [the statement] “He and His life force are one,” and [the statement] “He and His organs are one.”¹⁷⁵⁷

Now, there are two explanations regarding “His life force,” and “His organs.” The first is that “His life force” refers to the matter of the lights (*Orot*), whereas “His organs” refers to the matter of vessels (*Keilim*). The difference between them is that the lights (*Orot*) are simple, similar to the simplicity of the Unlimited One, *HaShem*-יהו"ה, blessed is He, whereas the vessels (*Keilim*) are the matter of the power of limitation (*Ko'ach HaGvul*).

The second explanation is that “His life force” refers to the intellectual aspects (*Mochin*), which are to Himself, whereas “His organs” refer to the emotional aspects (*Midot*) which relate to the creations. In other words, even though the intention in emanating the intellectual aspects (*Mochin*) is also for the sake of the creations, being that the matter of emanation (*Atzilut*) is entirely unnecessary for Himself, heaven forbid that one think so, nevertheless, after the emanation of the world of Emanation (*Atzilut*), there is no comparison between emotions (*Midot*) and intellect (*Mochin*), which is for His own sake, similar to the explanation before about the light (*Ohr*) that illuminates to Himself.

This then, explains the teaching, “The Torah preceded the world (*Olam*-עולם) by two thousand (*Alpayim*-אלפיים) years.” That is, the precedence of intellect (*Mochin*) over the emotions (*Midot*) is not only precedence in the order of the chaining down of the worlds (*Seder Hishtalshelut*), but is rather

¹⁷⁵⁷ See the discourse entitled “*Ki Ner Mitzvah*” 5653 (Sefer HaMaamarim 5653 p. 226 and on); 5692 (Sefer HaMaamarim 5692 p. 127 and on).

precedence in that they are elevated and separated from any comparison.

For, since the intellectual aspects (*Mochin*) are to Himself, whereas the emotional aspects (*Midot*) are for the sake of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), the elevation and separateness of the intellect (*Mochin*) over the emotions (*Midot*) is like the separation of comparison between the world of Emanation (*Atzilut*) and the creations.

This is because the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is through the separating veil (*Parsa*), and in the same way, there likewise is a separating veil (*Parsa*) between the intellect (*Mochin*) and the emotions (*Midot*). For, even though Understanding-*Binah* is called “the mother of the children (*Eim HaBanim*-אם הבנים),”¹⁷⁵⁸ nevertheless, the emotions (*Midot*) only come from the externality (*Chitzoniyut*) of Understanding-*Binah*, and even this is only after the concealment brought about by the separating veil (*Parsa*).

The same is likewise so within man, that there is the separation of the “strait of the neck-*Meitzar HaGaron*-מֵיצַר הַגָּרוֹן,” which separates between the intellect (*Mochin*) and the emotions (*Midot*).¹⁷⁵⁹ For, that which is drawn from the

¹⁷⁵⁸ Psalms 113:9; Zohar I 219a; Zohar II 84a, 85b; Pardes Rimonim, Shaar Erchei HaKinuyim, section on “The mother of the sons-*Eim HaBanim*-אם הבנים”; Likkutei Torah, Shmini Atzeret 88d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2-3, Ch. 6, Ch. 26 and elsewhere.

¹⁷⁵⁹ See at length in the preceding discourses of this year, 5719, entitled “*HaChodesh HaZeh* – This month shall be for you the head of the months,” Discourse 18, Ch. 5, and “*v’Avarti* – I shall go through the land of Egypt on this night,” Discourse 19, Ch. 2 and on, and elsewhere.

intellect (*Sechel*) to the emotions (*Midot*) is not the actual grasp of the intellect (*Sechel*) itself - that closeness to God is good – but is rather the sense and emotional feeling that “closeness to God is good for **me**.”¹⁷⁶⁰

That is, the order here is that first there is intellect that necessitates the goodness of it, followed by the sense that closeness to God is good, and then, through the “strait of the neck” (*Meitzar HaGaron*) the emotional feeling that this is good for me, comes about. And although at times there is an illumination of the grasp of the matter in the heart, this specifically is when the inner aspect of the intellect (*Pnimiyyut HaMochin*) illuminates in the inner aspect of the heart (*Pnimiyyut HaLev*).¹⁷⁶¹ Nevertheless, the order and gradation is that the drawing down of the emotions (*Midot*) from the intellect (*Mochin*) is specifically through the separating veil (*Parsa*).

3.

This then, is why the angels argued, “[The Torah] is a hidden treasure that was concealed... but You want to give it to flesh and blood?” For, since Torah is the aspect of the mind and intellect (*Mochin*) that precedes the world (*Olam*-עולם), and this precedence is not merely a simple precedence in order or level, but is completely transcendent and separate from any comparative relationship, this being so, how is it applicable for

¹⁷⁶⁰ Psalms 73:28

¹⁷⁶¹ See at length in Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

the Torah to be given below? However, since the precedence of Torah also precedes and transcends the upper worlds, why then did they argue, “Set Your majesty above the heavens”?

However, the explanation is that amongst the angels, there also are angels called fiery-*Seraphim* angels, who are in the world of Creation (*Briyah*), and [as known] “the Supernal Mother (*Imma Ila’ah*) [that is, Understanding-*Binah* of the world of Emanation-*Atzilut*] dwells in the throne, [that is, in the world of Creation-*Briyah*].”¹⁷⁶²

It therefore is applicable for these angels to have the grasp of Understanding-*Binah*, which is the aspect of the mind and intellect (*Mochin*). Even in regard to other angels, who are in the world of Formation (*Yetzirah*) where the emotional qualities (*Midot*) illuminate, which is why their matter is love (*Ahavah*) and fear (*Yirah*) of *HaShem*-יהוה, blessed is He, it is applicable for them to have some small measure of grasp, being that the emotions (*Midot*) are drawn from the intellect (*Mochin*).

This being so, they have some measure of relationship to the aspect from which they are drawn. Therefore, since there is some relationship between the angels and the aspect of intellect (*Mochin*), they therefore argued, “Set Your majesty above the heavens,” meaning that the Torah, which is the aspect of intellect (*Mochin*), should be given to them.

About this Moshe answered, “Did you descend to Egypt? Is there an evil inclination amongst you?” The explanation is that Torah transcends the angels. For, the angels of the world of Formation (*Yetzirah*) serve *HaShem*-יהוה,

¹⁷⁶² Tikkunei Zohar, Tikkun 6 (23a)

blessed is He, with the emotions (*Midot*), and as explained above, there is a distance of comparison between the intellect (*Mochin*) and the emotions (*Midot*).

That is, that which radiates in the emotions (*Midot*) from the intellect (*Mochin*) is solely what is drawn down through the “strait of the neck” (*Meitzar HaGaron*). Even in regard to the fiery-*Seraphim* angels of the world of Creation (*Briyah*), which are the aspect of intellect (*Mochin*), there nonetheless is a separating veil (*Parsa*) between the world of Emanation (*Atzilut*) and the world of Creation (*Briyah*).

This being so, to draw Torah down to below, this specifically must come from an aspect that even transcends the intellect (*Mochin*) of the Torah, that is, from an aspect that altogether has no limitations of above or below. Therefore, it is by means of this aspect that the Torah can even be drawn down to below.

However, to draw down the aspect that transcends the parameters of above and below, through which the drawing down of Torah to below is possible, this specifically comes about through the toil of those who are below, in a state and standing that the evil inclination is amongst them.

This also is the meaning of what we recite in the *Shema*,¹⁷⁶³ “And all these words that I command you today shall be upon your heart... and you shall speak of them...” About this, our sages, of blessed memory, stated,¹⁷⁶⁴ “Here the Torah is speaking about the words of Torah.” The verse before this

¹⁷⁶³ Deuteronomy 6:6-7

¹⁷⁶⁴ Talmud Bavli, Brachot 13b

verse states,¹⁷⁶⁵ “You shall love *HaShem*-יהו"ה your God with all your heart (*Bechol Levavecha*-בכל לבבך),” about which our sages, of blessed memory, stated,¹⁷⁶⁶ “With both your inclinations.” That is, it is specifically through refining the evil inclination that it then is possible for there to be the matter of “And all these words that I command you today shall be upon your heart etc.,” which is the matter of drawing the Torah down.

4.

The explanation is that the preface to coming to “love *HaShem*-יהו"ה your God with all your heart,” are the blessings of the *Shema* recital, the substance of which is contemplating the fiery-*Seraphim* angels and the cycle-*Ophanim* angels etc., who are the root of the animalistic soul.

The difference between them¹⁷⁶⁷ is that the song of the fiery-*Seraphim* angels is [the verse],¹⁷⁶⁸ “Holy, holy, holy, is *HaShem*, Master of legions-*HaShem Tzva*’ot-יהו"ה צבאו"ת, the whole earth is full of His glory.” This is because the fiery-*Seraphim* angels are in the world of Creation (*Briyah*) and have a wondrously great grasp, in that they grasp how the limitless light of the Unlimited One, *HaShem*-יהו"ה blessed is He, is holy (*Kadosh*-קדוש) and elevated in transcendent separateness etc.

In contrast, this is not so of the cycle-*Ophanim* angels, who are in the world of Action (*Asiyah*), as it states,¹⁷⁶⁹ “One

¹⁷⁶⁵ Deuteronomy 6:5

¹⁷⁶⁶ Sifri and Rashi to Deuteronomy 6:5; Talmud Bali, Brachot 54a

¹⁷⁶⁷ See Likkutei Torah Ha’azinu 74c and on, and elsewhere.

¹⁷⁶⁸ Isaiah 6:3

¹⁷⁶⁹ Ezekiel 1:15

Ophan was upon the earth,” in that they have no grasp of this etc. Instead, they only come to be in a state of “great commotion,”¹⁷⁷⁰ from hearing and feeling the song of the fiery-*Seraphim* angels. This is like a person who hears a very deep intellectual idea, but has no grasp of it, because of which he comes to be in a state of “commotion” and arousal, specifically because of his lack of comprehension.

Now, even though the cycle-*Ophanim* angels are lower than the fiery-*Seraphim* angels, they nonetheless have an element of superiority to them. That is, the fiery-*Seraphim* angels recite, “Holy, holy, holy, is *HaShem-Kadosh Kadosh Kadosh HaShem*-יהו"ה קדוש קדוש קדוש,” in that they mention *HaShem*-יהו"ה after three words. In contrast, the cycle-*Ophanim* angels recite,¹⁷⁷¹ “Blessed be the glory of *HaShem* from His place-*Baruch Kevod HaShem MiMekomo*-ברוך כבוד יהו"ה ממקומו,” thus mentioning *HaShem*-יהו"ה after only two words.

Additionally, the fiery-*Seraphim* recite “Holy-*Kadosh*-קדוש,” meaning that He is transcendent and removed. In contrast, the cycle-*Ophanim* angels recite “Blessed be the glory of *HaShem* from His place-*Baruch Kevod HaShem MiMekomo*-ברוך כבוד יהו"ה ממקומו,” that is, from His root and source, in that as He is in His root and source, so should He be drawn down to below.

¹⁷⁷⁰ See Ezekiel 3:12, and the liturgy of the blessings of the *Shema* recital.

¹⁷⁷¹ Ezekiel 3:12

The reason is because the root of the cycle-*Ophanim* angels is even higher. For, as known, the general principle¹⁷⁷² is that whatever is higher descends further down. An example of this is that a stone at the top of a wall will fall further away from the wall. The same is so of the fiery-*Seraphim* angels and the cycle-*Ophanim* angels, that the fiery-*Seraphim* are choicer and more elevated, being that they already have been refined etc., and therefore are positioned in the world of Creation (*Briyah*), however they are rooted in the lower aspect of the world of Chaos-*Tohu*. In contrast, the cycle-*Ophanim* angels, who are lower, are rooted in the higher aspect of the world of Chaos-*Tohu*.

The explanation is that the fiery-*Seraphim* angels recite “Holy, holy, holy, is *HaShem*, Master of legions-*HaShem Tzva’ot*” יהו"ה צבאו"ת; the whole earth is full of His glory.” The word “Holy-*Kadosh*” קדוש refers to how the limitless light of the Unlimited One, *HaShem* יהו"ה blessed is He, is holy (*Kadosh* קדוש) and elevated in transcendent separateness etc.

The three recitations of “Holy-*Kadosh*” קדוש correspond to the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), or alternatively correspond to the first three letters *Yod-Hey-Vav* י"ה of *HaShem*’s יהו"ה Name, which also are the three worlds of Emanation, Creation, and Formation (*Atzilut*, *Briyah*, *Yetzirah*).¹⁷⁷³

¹⁷⁷² See the citations in *Sefer HaMaftachot* (Kehot 5741) l’Sifrei Admor HaZaken, section on “Kol HaGavo’ah”; Also see *Siddur Im Divrei Elokim Chayim* 71d, 303c; *Shaarei Orah* of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

¹⁷⁷³ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of The Hosts (Shaar HaTzva’ot)*, and elsewhere.

That is, the fiery-*Seraphim* angels grasp how the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is holy and transcendently removed even from the world of Emanation (*Atzilut*), and certainly from the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). The continuation, "*HaShem*, Master of legions-*HaShem Tzva'ot*-יהו"ה צבאו"ת" corresponds to the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, about which it states,¹⁷⁷⁴ "He is a sign (*Ot*-אות) amongst His legions (*Tzava*-צבא)."

That is, the existence of all the supernal myriads of legions (*Tzva'ot*-יהו"ה צבאו"ת) is from the final letter *Hey*-ה of the Name *HaShem*-יהו"ה. Therefore, "The whole earth is full of His glory." For, since He is holy in elevated transcendence and separateness, He therefore is also found on the earth below, meaning that He is equally present in the heavens and the earth. Because of this grasp they become nullified in the very essence of their being, which is why they are called "fiery-*Seraphim*," in that their entire being becomes consumed.

Nonetheless, this cannot at all compare to the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the world of Emanation (*Atzilut*), in which "He and His life force and He and His organs are one." In contrast, the fiery-*Seraphim* angels of the world of Creation (*Briyah*) are still in a state of independent existence.

However, the cycle-*Ophanim* angels who do not grasp, but are only in a state of "great commotion," in that they entirely depart from the parameters of their limitations. In other words, with the fiery-*Seraphim* angels, whose nullification (*Bittul*) to

¹⁷⁷⁴ Talmud Bavli, Chagigah 16a; Also see Ohr HaTorah, Bo ibid.

HaShem-יהו"ה, blessed is He, stems from their grasp, even as they are nullified (*Bittul*) they still remain in a state of independent existence. In contrast, the "great commotion" of the cycle-*Ophanim* angels, which stems from their lack of grasp, causes them to depart from the parameters of their limitations.

By way of analogy, this is like a person who hears a very deep intellectual idea but has no grasp in it, which brings him to a state of "great commotion," in that he utterly departs from his vessels and becomes nullified of his independent existence (*Bittul b'Metziyut*).

Even though the nullification (*Bittul*) of the fiery-*Seraphim* angels, stemming from their grasp, is more inner, in that since it is by way of grasp and comprehension, it thus is internalized, therefore the nullification (*Bittul*) brought about is also an inner nullification (*Bittul Pnimi*). In contrast, this is not so of the cycle-*Ophanim* angels who do not grasp etc., as in the above analogy.

That is, when a person hears a very deep idea and grasps its awesome wondrousness, his mind and being adheres to it, which is not so if he does not grasp etc. However, even so, the essential nullification (*Bittul*) of the cycle-*Ophanim* angels is loftier, being that their nullification (*Bittul*) does not stem from their grasp, and therefore is the complete nullification of their existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

The same is understood about the difference between the Godly soul and the animalistic soul. The Godly soul even transcends the fiery-*Seraphim* angels. This is because the angels were created on the second and fifth days [of

creation],¹⁷⁷⁵ whereas about the souls of the Jewish people it states,¹⁷⁷⁶ “In whom did He consult [to create the world]? In the souls of the righteous *Tzaddikim*,” and the root of the souls is in the inner aspect (*Pnimityut*) of the vessels (*Keilim*).¹⁷⁷⁷ This being so, the souls have a wondrously great grasp.

In contrast, the animalistic soul and the evil inclination are even below the cycle-*Ophanim* angels. This is because the cycle-*Ophanim* angels are of the side of holiness, and they cannot possibly be in opposition to *HaShem*’s יהו"ה Godliness, which is not so of the animalistic soul and the evil inclination etc.

From this it is understood that when we bring about a Godly arousal in the animalistic soul, it is in a way of departure from the limiting parameters of the vessels (*Keilim*), as indicated by the words, “[You shall love *HaShem*-יהו"ה your God...] with all your being (*Bechol Me’odecha*-בְּכֹל מְאֹדְךָ).” This elevation and superiority is brought about specifically by refining the animalistic soul.

Through this, we even reach the aspect of the light of *HaShem*-יהו"ה, blessed is He, that utterly transcends the chaining down of the worlds (*Hishtalshehut*), in which above and below are equal, and through this it is possible to bring about the drawing down of Torah to below, as explained before.

¹⁷⁷⁵ Midrash Bereishit Rabba 3:8

¹⁷⁷⁶ Midrash Ruth Rabba 2:3

¹⁷⁷⁷ See Etz Chayim, Shaar 28 (Shaar HaIburim), Ch. 1; Likkutei Torah, Re’eh 26c and on; Yom HaKippurim 70c, and elsewhere.

5.

This then, is the meaning of Moshe's response to the angels, "Is there an evil inclination amongst you?" That is, in and of itself, since Torah precedes and transcends the world, it is not possible for it to be drawn down, even to the angels. Rather, it specifically is through the toil of those below in refining the animalistic soul, that we thereby draw down the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev Kol Almin*), and it then is possible for the Torah to be drawn below.

Moreover, through this even the angels receive, as the verse states,¹⁷⁷⁸ "The companions listen to your voice." It thus is in this regard that "each of them became an admirer," for through the giving of the Torah below even the angels receive.

This then, is the meaning of the verse,¹⁷⁷⁹ "Draw me, after You we shall run; The King has brought me to His chambers, we shall delight and rejoice in You." That is, through the matter of "after You **we** shall run (*Narutzah*-נרוצה)" in the plural, which refers to bonding with the animalistic soul, we cause the animalistic soul to be in a state of "running" (*Ratzo*) to *HaShem*'s-יהו"ה Godliness.

That is, it is in a way of "we shall run (*Narutzah*-נרוצה)," meaning, a departure from the limiting parameters of the vessels (*Keilim*). There then is the matter of "The King has brought me to His chambers," referring to the matter of drawing

¹⁷⁷⁸ Song of Songs 8:13; Also see the discourse entitled "*HaYoshevet BaGanim* – You who dwells in the gardens," 5711, translated in The Teachings of The Rebbe 5711, Discourse 2, and elsewhere.

¹⁷⁷⁹ Song of Songs 1:4; See Likkutei Torah, Vayikra 2d and on, and elsewhere.

down Torah, through which we come to the matter of “we shall delight and rejoice in You,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.