

Discourse 20

“*Chamishah Kinyanim - Five acquisitions*”

Delivered on the 2nd day of Shavuot, 5720

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

1.

It states in the Mishnah,¹²⁵⁶ “The Holy One, blessed is He, acquired for Himself five acquisitions in His world, and they are: The Torah, one acquisition; Heaven and earth, one acquisition; Avraham, one acquisition; [The people] Israel, one acquisition; the Holy Temple, one acquisition.

From where [do we know this about] the Torah? As it is written,¹²⁵⁷ ‘*HaShem*-יהו"ה has acquired me as the beginning of His way, before His deeds of yore.’ From where [do we know this about] heaven and earth? As it is written,¹²⁵⁸ ‘Thus said *HaShem*-יהו"ה: The heavens are My throne and the earth is My foot-stool; What house can you build for Me, and what place can be My resting place?’ Another verse similarly states,¹²⁵⁹ ‘How abundant are Your works, *HaShem*-יהו"ה; You made them all with Wisdom; the earth is full of Your possessions.’

¹²⁵⁶ Avot 6:10

¹²⁵⁷ Proverbs 8:22

¹²⁵⁸ Isaiah 66:1

¹²⁵⁹ Psalms 104:24

From where [do we know this about] Avraham? As it is written,¹²⁶⁰ ‘He blessed him saying: Blessed is Avram to the Most High God, Owner of heaven and earth.’ From where [do we know this about the people] Israel? As it is written,¹²⁶¹ ‘Until Your people pass through, *HaShem*-יהוה – until this people that You have acquired pass through.’ It similarly, it states,¹²⁶² ‘As to the holy ones that are in the land, My whole desire (possession) is in them.’

From where [do we know this about] the Holy Temple? As it is written,¹²⁶³ ‘The foundation of Your dwelling place that You, *HaShem*-יהוה, have made – the Sanctuary, Lord, that Your hands established.’ Another verse similarly states,¹²⁶⁴ ‘And He brought them to His sacred border, this mountain that His right hand acquired.’”

Now, we must understand why the Mishnah specifically uses the word “acquisition-*Kinyan*-קנין,” and not a word of “creation-*Briyah*-בריאה.”¹²⁶⁵ For, the word “acquisition-*Kinyan*-קנין” only connotes and the purchase of a desirable object, that is transferred from the property of the seller and enters into the property of the buyer. This being so, what relation does this have to these five matters?

Additionally, we must understand why the Mishnah specifically states, “The Holy One, blessed is He, acquired five

¹²⁶⁰ Genesis 14:19

¹²⁶¹ Exodus 15:16

¹²⁶² Psalms 16:3

¹²⁶³ Exodus 15:17

¹²⁶⁴ Psalms 78:54

¹²⁶⁵ Also see the discourse entitled “*Chamishah Kinyanim*” 5636 (Sefer HaMaamarim 5636 Vol. 2 p. 251).

acquisitions for Himself in **His** world-*Olam*וֵלָמוֹ,” rather than simply stating “in the world-*Olam*וֵלָמוֹ.” We also must understand why it states, “the Heavens and the earth, one acquisition,” in that, at first glance, the “heavens and the earth” are included as [part and parcel of] “His world.” This being so, why were they specified in and of themselves? We also must understand why for each of the acquisitions the Mishnah states, “one acquisition-*Kinyan Echad*קִנְיָן אֶחָד,” and does not instead say, “the first acquisition, the second acquisition, the third acquisition etc.”¹²⁶⁶

2.

The point of the explanation is that in regard to the acquisitions that the Holy One, blessed is He, acquired in His world, about which it states that each is “one acquisition-*Kinyan Echad*קִנְיָן אֶחָד,” is that all their matters are the drawing down of the aspect of “One-*Echad*אֶחָד” into His world. (This is like what our sages, of blessed memory, stated,¹²⁶⁷ “The Holy One, blessed is He, was singular (*Yachid*יָחִיד) in His world.”)¹²⁶⁸

More specifically, these five acquisitions refer to the particulars of the emotional qualities (*Midot*).¹²⁶⁹ That is, “Avraham, one acquisition” refers to the quality of Kindness-

¹²⁶⁶ See Midrash Shmuel to Avot 6:10, cited in Ohr HaTorah, Shavuot p. 199, and Sefer HaMaamarim 5636 p. 252.

¹²⁶⁷ See Rashi to Genesis 1:5 (citing Midrash Bereishit Rabba 3:8)

¹²⁶⁸ See Ohr HaTorah ibid. Sefer HaMaamarim 5636 Vol. 2 p. 283-284.

¹²⁶⁹ See Ohr HaTorah ibid. p. 174, 181; Sefer HaMaamrim 5636 op. 252

Chessed. This is as stated in Pardes Rimonim¹²⁷⁰ citing Sefer HaBahir that,¹²⁷¹ “The quality of Kindness-*Chessed* said before the Holy One, blessed is He: From the day that Avram is upon the earth, I have not needed to serve my function, since Avram stands and serves instead of me etc.”

“The Torah, one acquisition” refers to the quality of Might-*Gevurah*. That is,¹²⁷² even though Torah is “the Torah of kindness,”¹²⁷³ nevertheless, for Torah to be revealed below, this is specifically brought about through Might-*Gevurah* and constriction-*Tzimtzum*. This is as stated,¹²⁷⁴ “To distinguish between the impure and the pure etc.” We thus find that though from the perspective of *HaShem*’s-יהוה Supernal intent the matter of Torah is that of Kindness-*Chessed*, nevertheless, in actual revelation it specifically is in a manner of Might-*Gevurah*.

“[The people] Israel, one acquisition” refers to the quality of Splendor-*Tiferet*-תפארת, as it states,¹²⁷⁵ “Israel, in whom I am glorified-*Etpa’er*-אתפאר.”

“Heaven and earth, one acquisition” is the aspect indicated by the verse,¹²⁷⁶ “For all (*Ki Kol*-כי כל-80) that is in the heavens and the earth [is Yours],” which Targum translates as, “He is One in the heavens and the earth.” This refers to the

¹²⁷⁰ Pardes Rimonim, Shaar 22 (Shaar HaKinuyim) Ch. 4

¹²⁷¹ Sefer HaBahir, Section 191

¹²⁷² See the discourse entitled “*Chamishah Kinyanim*” in Maamarei Admor HaEmtza’ee, Shavuot p. 865 and on; Ohr HaTorah, Shavuot ibid. p. 189; Sefer HaMaamarim 5636 Vol. 2 p. 261.

¹²⁷³ Proverbs 31:26; Yalkut Shimoni to Psalms 118:1 (Remez 875)

¹²⁷⁴ Leviticus 11:47

¹²⁷⁵ Isaiah 49:11

¹²⁷⁶ Chronicles I 29:11

quality of Foundation-*Yesod*-יסוד-80, which binds the heavens and the earth.¹²⁷⁷ “The Holy Temple, one acquisition” refers to the aspect of Kingship-*Malchut*.¹²⁷⁸

This then, is the matter of the [teaching], “The Holy One, blessed is He, acquired five acquisitions for Himself in His world.” For, in and of itself, the world is in a state of limitation, and it is necessary to affect a drawing down of the limitless light of *HaShem*-יהו"ה, blessed is He, into it. This refers to the light of the world of Emanation (*Atzilut*), which is called an “acquisition-*Kinyan*-קנין.” This is because it is not the existence of something novel, but rather is that which is drawn from concealment into revelation. It thus is like an object in which the only change is that it was transferred from the possession of the seller to the possession of the buyer.

For example, when it comes to the heavens and the earth, even after the bestowal of rains, which are drawn from the heavens to the earth, as the verse states,¹²⁷⁹ “Just as the rains... descend from heaven... watering the earth and causing it to produce and sprout,” nevertheless, the growth and sprouting is still a state of limitation. It is in this regard that [the Mishnah] states, “Heaven and earth, one acquisition (*Kinyan Echad*-אחד-קנין),” meaning that there must be a drawing down and revelation in them of the limitless light of *HaShem*-יהו"ה, blessed is He, of the world of Emanation (*Atzilut*).

¹²⁷⁷ Zohar I 31a; Zohar II 116a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36

¹²⁷⁸ Zohar I 208a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹²⁷⁹ Isaiah 55:10

This likewise is as stated in Zohar on the beginning of the Torah portion of Ha'azinu,¹²⁸⁰ in which Moshe stated,¹²⁸¹ “Give ear, O’ Heavens,” that, “this refers to the upper heavens (*Shamayim Ila'in* עלאין-שמים)¹²⁸² – those [heavens] that are known and called by the Name of the Holy One, blessed is He.” “May the earth hear” – “this refers to the upper earth (*Eretz Ila'ah* עלאה-ארץ), known as the Land of the Living (*Eretz HaChayim* ארץ החיים etc.”¹²⁸³ The Mikdash Melech and Rabbi Moshe Zacuto explain that this refers to *Zeir Anpin* and *Nukvah* of the world of Emanation (*Atzilut*), about which the term “acquisition-*Kinyan* קנין” is applicable.

This is also the meaning of [the words of the Mishnah], “The Torah, one acquisition; [The people] Israel, one acquisition.” That is, by the Jewish people binding themselves to Torah they bring about a drawing down and revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in the Torah. This is a matter of limitlessness (*Bli Gvul*) even relative to Torah, about which the verse states,¹²⁸⁴ “It’s measure is longer than the earth and wider than the sea,” even as it is, in and of itself.

¹²⁸⁰ Zohar III 286b

¹²⁸¹ Deuteronomy 32:1

¹²⁸² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*), section on the title “*Shechakim* שחקים” (and “heavens-*Shamayim* שמים.” Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2 & Ch. 33, and the notes and citations there.

¹²⁸³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on the title “The Land of the Living-*Eretz HaChayim* ארץ החיים.”

¹²⁸⁴ Job 11:9

3.

Now, to better understand the [teaching], “Avraham, one acquisition... [The people] Israel, one acquisition etc.,” we must preface¹²⁸⁵ with an explanation of the general matter of the descent of the soul to manifest in the body and animalistic soul. For, [as we recite],¹²⁸⁶ “The soul that You have placed within me, she is pure (*Tehorah Hee*-טהורה היא),” referring to the soul as it is in the world of Emanation (*Atzilut*).¹²⁸⁷

This is like the known teaching,¹²⁸⁸ “Each and every soul stood in its form before the Holy King,” which refers to the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*).¹²⁸⁹ From there it descended to below etc. However, this descent is for the purpose of ascent,¹²⁹⁰ in that there is an added elevation brought about through its manifestation in the body, relative to its state before its descent to below.

The explanation is as written,¹²⁹¹ “Yaakov is the rope of His inheritance.” This is comparable to a rope that is tied above on one end and tied below on the other end. If a person shakes the rope below, this will cause its upper end to shake as well.

¹²⁸⁵ See Maamarei Admor HaEmtza’ee ibid. p. 856 and on; Ohr HaTorah ibid. p. 182 and on; Sefer HaMaamarim 5636 ibid. p. 253 and on.

¹²⁸⁶ In the “*Elo’hai Neshamah*” liturgy in the morning blessings.

¹²⁸⁷ See Siddur of the Arizal there; Also see Likkutei Torah, Re’eh 27a

¹²⁸⁸ See the note of the Rebbe to Sefer HaMaamarim 5696 p. 62; See Zohar III 104b; Zohar I 90b, 227b, 233b; Zohar II 86b; Zohar III 61b, 104b.

¹²⁸⁹ See Sefer HaMaamarim ibid., and elsewhere.

¹²⁹⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, Section entitled “The twelve letters ה"ו ז"ח ט"י ל"ג ס"ע צ"ק correspond to the twelve tribes of Israel.”

¹²⁹¹ Deuteronomy 32:9; See Tanya, Iggeret HaTeshuvah, Ch. 5-6.

The same is true in the reverse, that when its upper end is shaken, all of it will shake, including its lowest end.

It likewise is so that when the soul, as it is in the body, in the world of Action (*Asiyah*), is aroused below, this will also cause an arousal of its first root, in the world of Emanation (*Atzilut*). The opposite is also true, that when its root in the world of Emanation (*Atzilut*) is awakened, arousal will immediately be drawn down to also affect the soul that manifests in the physical body.

To explain, as known, the light of the soul that [manifests] in the body is not all the illumination of the soul, but just a miniscule portion of it. Rather, the primary aspect of the soul remains transcendent and encompassing higher the body. This is called the “*Mazal*-מזל” of the soul,¹²⁹² which is of the same root as the word “flow-*Nozel*-נוזל.”¹²⁹³ This is because there is a flow (*Nozel*-נוזל) of drops from there that illuminate the soul that is manifest in the body

This is as known from the Baal Shem Tov’s teaching¹²⁹⁴ about the Heavenly voice (*Bat Kol*) which cries out saying,¹²⁹⁵ “[Return,¹²⁹⁶ O’ wayward children].” That is, these proclamations are heard by the [upper] *Mazal* of the soul, and

¹²⁹² See Talmud Bavli, Megillah 3a

¹²⁹³ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*), Gate Six (*Gevurah*); Gate Ten (*Keter*); Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 2, and elsewhere.

¹²⁹⁴ See Keter Shem Tov, Hosafot 101-102 and the citations there; Likkutei Torah, Shlach 46b; Teitzei 36d; Shir HaShirim 24a

¹²⁹⁵ Jeremiah 3:14, 4:22; Mishnah Avot 6:2, and elsewhere.

¹²⁹⁶ Tamud Bavli, Chagigah 15a; See Shnei Luchot HaBrit, Mesechet Rosh HaShanah 366 (322b).

are also drawn down to the soul that manifests in the body. This is the reason why thoughts of returning to *HaShem*-יהו"ה in repentance sometimes enter a person's [mind and heart] without any previous preparation etc. The same is so from below to Above, that through the arousal of the soul below, the root of the soul is also roused above.

More specifically, there is the *Mazal* of the soul, which is that aspect of the soul that remains above in a transcendent and encompassing (*Makif*) state. The soul as it is in the world of Action (*Asiyah*) is the aspect of the *Nefesh* of the soul. Its source and root in the world of Formation (*Yetzirah*) is the aspect of the *Ru'ach* of the soul. Its source and root in the world of Creation (*Briyah*) is called the *Neshamah*, whereas [the aspect of the soul] in the world of Emanation (*Atzilut*) is called the *Chayah* and *Yechidah*.¹²⁹⁷

Thus, immediately upon the awakening of the soul that is manifest in the body, there also is an arousal of the aspect of the *Mazal* as it is in the world of Action (*Asiyah*). Then, from the world of Action (*Asiyah*) there also is an arousal of its root in the world of Formation (*Yetzirah*), and from the world of Formation (*Yetzirah*) to the world of Creation (*Briyah*), and from the world of Creation (*Briyah*) to the world of Emanation (*Atzilut*).

This is like the analogy of a rope, that when it is shaken from below it [all] immediately shakes. In other words, through the toil of the soul that manifests in the body serving *HaShem*-

¹²⁹⁷ See Shaar HaGilgulim, Hakadama 1; Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Shaar 2.

יהו"ה below, this causes additional elevation in the root of the soul, meaning, in the *Chayah* and *Yechidah* levels of the soul.

The explanation is that though the toil of the soul as it manifests in the body is utterly incomparable to the soul as it is, in and of itself, before its descent below, nevertheless, upon its descent below, it affects the breaking and refinement of the animalistic soul. This is as the verse states,¹²⁹⁸ “You shall love of *HaShem*-יהו"ה your God, with all your hearts (*Bechol Levavecha*-לבבך בכל),” meaning,¹²⁹⁹ “With both your inclinations.”

Because the animalistic soul is rooted in the world of Chaos-*Tohu*, which preceded the world of Repair-*Tikkun* but fell in the shattering [of the vessels] etc., therefore, when the Godly soul refines the animalistic soul by restraining it (*Itkafiya*) etc., the result of which is that it must leave its limitations to be in a state of limitlessness (*Bli Gvul*), this also causes additional elevation in the service of *HaShem*-יהו"ה of the Godly soul, to be in a way that transcends measure and limitation, [until it comes to the aspect of “You shall love *HaShem*-יהו"ה your God...] with all your being (*Bechol Me'odecha*-מאדך).¹³⁰⁰

As known, this is the meaning of the verse,¹³⁰¹ “Many crops come through the power of the ox.” This also is analogous to a water source. That is, the water pressure

¹²⁹⁸ Deuteronomy 6:5

¹²⁹⁹ Sifri and Rashi to Deuteronomy 6:5; Talmud Bali, Brachot 54a

¹³⁰⁰ See Torah Ohr, Mikeitz 39c and on.

¹³⁰¹ Proverbs 14:4

becomes all the stronger specifically when there is a blockage of its flow.¹³⁰²

This then, is the elevation caused in the soul by its descent to manifest in the body, at which time it refines the animalistic soul. Moreover, the ascent that specifically is brought about through its descent (is not only that it refines the animalistic soul, but it also) reaches the *Mazal* and uppermost transcendent encompassing light (*Makif*) of the Godly soul itself, only that the ascent comes about through the refinement of the animalistic soul and the body. This is like the analogy of a nut (*Egoz*-אגוז), that its fruit is specifically revealed by breaking its shell, the fruit being the hidden light (*Ohr HaGanuz*-אור הגנוז) of the Godly soul.¹³⁰³

This then, is the meaning of, “Avraham, one acquisition... [The people] Israel, one acquisition etc.” That is, the language used indicates that the root of their essence is very high, and this is why they are called an “acquisition-*Kinyan*-קנין,” which is not just because of the refinement of the animalistic soul. Rather, it only is that the ascent comes through the refinement of the animalistic soul, as explained above.

To explain more specifically, about Avraham’s level as he is, in and of himself, the verse states,¹³⁰⁴ “Your forefathers always dwelt across the river (*Nahar*-נהר),” referring to the

¹³⁰² See Likkutei Torah, Masei 91c; Talmud Bavli, Rosh HaShanah 55c; Sefer HaMaamarim 5697 p. 244 and on.

¹³⁰³ Also see Ohr HaTorah, Shir HaShirim Vol. 1, p. 106 and on.

¹³⁰⁴ Joshua 24:2; Also see the preceding discourse of this year, entitled “*Vayomer Yehoshua* – And Joshua said to the entire nation,” Discourse 15.

aspects of *ChaGa*”¹³⁰⁵ of the Long Patient One-*Arich*.¹³⁰⁶ However, through the descent of Avraham’s soul into his body, he merited to ascend even higher, to the aspect of the Ancient One-*Atik*.

The same is so of the Jewish people as a whole – “[The people] Israel, one acquisition.” That is, through the descent we elevate the root and source of the soul to a level that transcends both the world of Chaos-*Tohu* and the world of Repair-*Tikkun*.¹³⁰⁷ It is for this reason that though “Esav is Yaakov’s brother”¹³⁰⁸ to the point that “I do not know which one He desires,”¹³⁰⁹ nonetheless, “I love Yaakov,”¹³¹⁰ specifically.

4.

Now, we must explain why [the Mishnah] makes a distinction between Avraham and [the people] Israel as two [separate] acquisitions.¹³¹¹ For, at first glance, given that Avraham is Israel and Israel is Avraham, are they not one acquisition?

¹³⁰⁵ An acronym for Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

¹³⁰⁶ See Likkutei Torah, Bechukotai 47a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 (regarding the “arms of *Arich Anpin*”).

¹³⁰⁷ See Ohr HaTorah, Vayishlach 231b and on; Kitzurim v’Ha’arot l’Tanya p. 48 and on; Also see the discourse entitled “*Chamisha Kinyanim*” 5712, translated in The Teachings of The Rebbe 5712, Discourse 16, Ch. 5 and on.

¹³⁰⁸ Malachi 1:2

¹³⁰⁹ See Midrash Bereishit Rabba 2:5

¹³¹⁰ Malachi 1:2 *ibid*.

¹³¹¹ See the discourse entitled “*Shema Yisroel*” 5636 (Sefer HaMaamarim 5636 p. 271 and on).

This may be understood be prefacing that in addition to the words of Mishnah Avot, in which the acquisition of [the people] Israel is derived from the verse,¹³¹² “Until Your people pass through, *HaShem*-יהו"ה – until this people You have acquired pass through,” in Sifri¹³¹³ we also find the acquisition of [the people] Israel.

[However, Sifri does not mention all five acquisitions mentioned in Mishnah Avot, but only mentions three acquisitions, these being Torah, [the people] Israel, and the Holy Temple.¹³¹⁴ (In Talmud¹³¹⁵ and Mechilta,¹³¹⁶ four acquisitions are mentioned, in that heaven and earth are also mentioned.)¹³¹⁷ Additionally, it does not use the language “**one** acquisition-*Kinyan Echad*-קנין אחד.”] That is, [Sifri] learns this from the verse,¹³¹⁸ “Is He not your Father, your Owner (*Kanecha*-קניך)?”

The two acquisitions [in Sifri] may be understood based on the teaching in Midrash¹³¹⁹ on the verse,¹³²⁰ “My Beloved is mine, and I am His.” They stated, “He is a God to me, [as it states],¹³²¹ ‘I am *HaShem*-יהו"ה your God,’ and I am a nation and a people to Him, as it states,¹³²² ‘Pay attention to Me, my

¹³¹² Exodus 15:16

¹³¹³ Sifri to Deuteronomy 32:6

¹³¹⁴ See Sefer HaMaamarim 5636 *ibid.* p. 280 and on.

¹³¹⁵ Talmud Bavli, Pesachim 87b

¹³¹⁶ Mechilta to Exodus 15:16

¹³¹⁷ Also see Ohr HaTorah *ibid.* p. 182b

¹³¹⁸ Deuteronomy 32:6

¹³¹⁹ Song of Songs 2:16

¹³²⁰ Midrash Shir HaShirim Rabba to Song of Songs 2:16

¹³²¹ Exodus 20:2; Deuteronomy 5:6

¹³²² Isaiah 51:4

people; give ear to Me, My nation.’ He is a father to me, [as it states],¹³²³ ‘For You are our Father,’ and,¹³²⁴ ‘For I have been a Father to Israel.’ I am a son to Him, [as it states],¹³²⁵ ‘My firstborn son is Israel,’ and,¹³²⁶ ‘You are children to *HaShem*-יהו"ה your God.’”

This then, is the matter of the two acquisitions. The first is the acquisition of a people (*Am*-עם), as it states,¹³²⁷ “This people You have acquired,” which is the acquisition mentioned in Mishnah Avot. The second is the acquisition of a child, as it states, “You are children to *HaShem*-יהו"ה your God,” which is the acquisition mentioned in Sifri, citing the verse,¹³²⁸ “Is He not your **Father**, your Owner?” This is why the Jewish people are called the “children of the Ever Present One” (*Banim LaMakom*-בנים למקום).

In other words, as they are from the root of their souls above in *HaShem*’s-יהו"ה Godliness, they are called “children-*Banim*-בנים.” However, as they are drawn to manifest in bodies below, they are called a “people-*Am*-עם,” which is the aspect of a servant (*Eved*-עבד).

¹³²³ Isaiah 63:16

¹³²⁴ Jeremiah 31:8

¹³²⁵ Exodus 4:22

¹³²⁶ Deuteronomy 14:1

¹³²⁷ Exodus 15:16

¹³²⁸ Deuteronomy 32:6

The explanation is that the aspect of Understanding-*Binah* בִּינָה is called “the son of *Ya”h*-*Ben Ya”h* בֶּן יִהְיֶה.”¹³²⁹ That is, the aspect of the “son-*Ben*-בֶּן” is drawn from the aspect of *Ya”h*-יִהְיֶה. The aspect of a “son-*Ben*-בֶּן” refers to the aspect of love (*Ahavah*),¹³³⁰ as indicated by the verse,¹³³¹ “He remembered (*Zachar*-זָכַר) His kindness” [in which the word “*Zachar*-זָכַר” also means “male child”]. This love (*Ahavah*) is drawn down from the aspect of *Ya”h*-יִהְיֶה. In other words, this comes from contemplating (*Hitbonenut*) the matter [indicated by the verse],¹³³² “For with *Ya”h*-יִהְיֶה did *HaShem*-יְהוָה form worlds,” in that the creation of the worlds is from two letters [of His Name *HaShem*-יְהוָה].¹³³³

This as stated by our sages, of blessed memory,¹³³⁴ “The coming world was created with the [letter] *Yod*-י, and this world was created with the [letter] *Hey*-ה, as the verse states,¹³³⁵ ‘When He created them-*b’Heebaram*-בְּהִבְרָאם,’ – read it as, ‘He created them with the [letter] *Hey*-בְּ *Hey Baram*-בְּהִי בְּרָאם.’”

¹³²⁹ See Chayei HaNefesh of Rabbi Avraham Abulafia, Part 1, Sod 2; Pardes Rimmonim, Shaar 9, Ch. 5, and elsewhere.

¹³³⁰ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2.

¹³³¹ Psalms 98:3; See Tanya, Ch. 43

¹³³² Isaiah 26:4

¹³³³ Also see the preceding discourse of this year, entitled “*Vayomer Yehoshua* – And Joshua said to the entire nation,” Ch. 4.

¹³³⁴ Talmud Bavli, Menachot 29b

¹³³⁵ Genesis 2:4

For, “the letter *Hey*-ה is the lightest and most ethereal of all letters, in that it is [almost] intangible.”¹³³⁶

Now, when one contemplates that all worlds are brought into being from these two letters alone, which take up no space at all – similar to how it is in man, that two letters are of utterly no consequence compared to one’s essential power of speech, and are certainly [of no consequence] compared to his power of thought, and most certainly [are of no consequence] compared to the essential self of his soul, in that they literally are like nothing [in comparison], the same is understood here, that the entire world, including this world and the coming world, are inconsequential and take up no space relative to *HaShem*-יהו"ה Himself, blessed is He – through this contemplation he literally will be aroused with love and yearning for the Essential Self and Being of the Singular Preexistent Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This then, is the meaning of Understanding-*Binah*-בינה, [which spells] “the son of *Ya”H-Ben Ya”H*-בן י"ה.” That is, through contemplating (*Hitbonenut*) the aspect of *Ya”H*-י"ה, this brings about the aspect of the “son-*Ben*-בן,” which is the matter of love (*Ahava*) of *HaShem*-יהו"ה.

The explanation is that in addition to the acquisition of the [people of] Israel who are called “children-*Banim*-בנים” because to the root of their souls Above, moreover, even as the soul manifests in the body, it can come to the aspect of a “child-

¹³³⁶ See the liturgy of Akdamot; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 4 (The Vowels of Creation); Tanya, Iggeret HaTeshuvah, Ch. 4 (94b), and in “Marei Mekomot, Hagahot, v’Ha’arot Ktzarot” to Tanya there; Also see Tanya, Iggeret HaKodesh, Epistle 5 (107b).

Ben-בן,” through contemplating (*Hitbonenut*) of the aspect of *Ya”H-יה”ה*, which arouses love (*Ahavah*) of *HaShem-יהו”ה*, which is the aspect of a “child-*Ben-בן*.”

This then, is what is expressed [in the words], “Avraham, one acquisition.” That is, it refers to the Jewish people as a whole, that there is the acquisition of them in the aspect of a “child-*Ben-בן*,” (as in the verse, “Your Father, your Owner”). This refers to the matter of loving (*Ahavah*) *HaShem-יהו”ה*, like a child who always loves and yearns for his father. This is the matter of Avraham, whose primary mode of serving *HaShem-יהו”ה*, blessed is He, was with the quality of love (*Ahavah*), as it states,¹³³⁷ “Avraham who loved Me.”

Now, the reason Mishnah Avot makes a distinction and separation in stating, “[The people] Israel, one acquisition,” separate and apart from “Avraham, one acquisition,” and derived this from [a different] verse,¹³³⁸ “This people (*Am-עם*) You have acquired,” is because it refers to the matter [indicated by the words], “I am a nation (*Am-עם*) to Him.” (This is as explained above citing Midrash on the verse,¹³³⁹ “My Beloved is mine, and I am His.”)

About this our sages, of blessed memory, explained,¹³⁴⁰ “Do not only read it as ‘your children-*Banayich-בניך*’¹³⁴¹ but read it as ‘your builders-*Bonayich-בוניך*.’” “Your builders-

¹³³⁷ Isaiah 41:8

¹³³⁸ Exodus 15:16

¹³³⁹ Midrash Shir HaShirim Rabba to Song of Songs 2:16

¹³⁴⁰ Talmud Bavli, Brachot 64a

¹³⁴¹ Isaiah 54:13 – “All your children-*Banayich-בניך* will be students of *HaShem-יהו”ה*.”

Bonayich בוניך” refers to the matter of drawing *HaShem*’s יהו”ה Godliness into the world specifically through the study of Torah.¹³⁴²

[To explain, the matter of studying Torah specifically relates to the name “Israel,” (and it therefore states, “[The people] Israel-ישראל, one acquisition”). This is because the name “Israel-ישראל” is an acronym¹³⁴³ for “There are six-hundred-thousand letters in the Torah-*Yesh Sheesheem Ribo Otiyot LaTorah* ייש ששים רבוא אותיות לתורה-”]

This is why Torah scholars are called “builders-*Bana'im* בנאים,” being that they are engaged in constructing the world, and as known, a building is constructed with “stones,” as in the teaching,¹³⁴⁴ “Two stones build two houses, [three stones build six houses] etc.” This refers to the letters (*Otiyot*) of the Torah, through which *HaShem*’s יהו”ה Godliness is drawn down to below, as it states at the giving of the Torah,¹³⁴⁵ “*HaShem* יהו”ה descended upon Mount Sinai.”

For, as known,¹³⁴⁶ when the Torah was given, the decree preventing the upper from descending below and the lower from ascending above was abrogated. The same is presently so when a person studies Torah in a way of self-nullification (*Bittul*) to *HaShem* יהו”ה, blessed is He. This is as stated,¹³⁴⁷

¹³⁴² Talmud Bavli, Brachot 64a *ibid.*; See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

¹³⁴³ Zohar Chadash Ruth 88d; Megaleh Amukot, Ophan 186; See Sefer HaMaamarim 5689 p. 81.

¹³⁴⁴ Sefer Yetzirah 4:12

¹³⁴⁵ Exodus 19:20

¹³⁴⁶ Midrash Tanchuma Va'era 15; Shemot Rabba 12:3

¹³⁴⁷ Talmud Bavli, Brachot 22a; See Torah Ohr, Yitro 67b

“Just as then [at the giving of the Torah] there was awe, fear, quaking and trembling, so too [in every generation, Torah must be studied] with awe, fear, quaking and trembling.” Through this we draw down *HaShem*’s יהו"ה Godliness into the aspect of “this people (*Am-עם*) (You have acquired).”

In other words, when there is a lack of arousal of love of *HaShem*-יהו"ה, blessed is He, which is the aspect of the “child-*Ben-בן*,” and (as explained above) is referred to as, “Avraham, one acquisition,” there then must be service of Him in the aspect of a “servant-*Eved-עבד*,” as indicated by “Israel, one acquisition,” about whom the verse states,¹³⁴⁸ “Until Your people (*Amcha-עמך*) pass through, *HaShem*-יהו"ה – until this people (*Am-עם*) You have acquired pass through,” in which they specifically are called by the [lesser term] “people-*Am-עם*,” because the [word] “people-*Am-עם*” and [the word] “servant-*Eved-עבד*” are one and the same matter.¹³⁴⁹

6.

Now, although at first glance, it would seem that the level of a servant-*Eved-עבד* (or “people-*Am-עם*”) is lower than the level of a child, there nevertheless is an element of superiority in a servant (*Eved-עבד*) that a child (*Ben-בן*) does not have. That is, a servant serves with fear (*Yirah*), which reaches higher than the service of a child, in that a child only serves with love (*Ahava*).

¹³⁴⁸ Exodus 15:16

¹³⁴⁹ See Ohr HaTorah, Shavuot p. 207.

The explanation is that there are two aspects of fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He. There is the lower fear (*Yirah Tata'ah*) of *HaShem*-יהו"ה, and the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה. Nevertheless, the lower fear (*Yirah Tata'ah*) of *HaShem*-יהו"ה is rooted in the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה.

To explain, fear of punishment (*Yirat HaOnesh*) is the lowest level of fear, as known from books of Mussar. However, there also is fear of punishment (*Yirat HaOnesh*) that is fear of *HaShem*'s-יהו"ה exaltedness (*Yirat HaRomemut*). To clarify, in general, the matter of punishment (*Onesh*) is for the purpose of refining, whitening, purifying, and cleansing that which one has blemished etc., so that he will then be capable of receiving the reward for the *mitzvot* [that he did] in the Garden of Eden (*Gan Eden*), and certainly in the coming future, when the *mitzvah* itself will be revealed.

We thus find that [in reality] the punishment (*Onesh*) is the ultimate goodness and kindness, in that it enables a person to then be capable of deriving benefit from the *HaShem*'s-יהו"ה Supernal pleasure, as in the teaching,¹³⁵⁰ “Better to be judged and be brought into the coming world.”

(From this teaching we can also understand the greatness and awesomeness of the *mitzvot*, such that all the punishments of purgatory (*Gehinom*), which are utterly beyond the sufferings of Iyov,¹³⁵¹ are worthwhile in order to be capable of receiving the delight derived from the *mitzvot*.)

¹³⁵⁰ Talmud Bavli, Chagigah 15b

¹³⁵¹ See Tanya, Iggeret HaTeshuvah, Ch. 12; Derech Mitzvotecha 1b

This being so, here fear of punishment (*Yirat HaOnesh*) is not fear of the punishment itself, being that, in and of itself, the punishment is the ultimate goodness and kindness. Rather, here fear of punishment (*Yirat HaOnesh*) means that through the punishment he comes to understand the great blemish that he caused in the honor and exaltedness of *HaShem*-יהו"ה, blessed is He, by transgressing His negative commandments and failing to do His positive commandments, such that to erase the sin, he is deserving of bitter punishment.

Moreover, the greater the punishment, the greater blemish he caused to the honor and exaltedness of *HaShem*-יהו"ה, blessed is He. We thus find that fear of punishment (*Yirat HaOnesh*) and fear of *HaShem*'s-יהו"ה exaltedness (*Yirat HaRomemut*) are one and the same etc.

Thus, through fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, we reach even higher than what is attained through love (*Ahavah*) of *HaShem*-יהו"ה. This then, is the meaning of "[The people] Israel, one acquisition," and "This people (*Am*-עם) that You acquired." That is, this refers to the level of fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, that is the toil of a servant (*Eved*-עבד). In other words, this matter is much higher than "Avraham, one acquisition," which is acquisition of the aspect of the "child-*Ben*," and is the aspect of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He.¹³⁵²

¹³⁵² The conclusion of this discourse is missing.