

Discourse 25

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

Delivered on the first night of Shavuot (toward morning), 5721
By the grace of *HaShem*, blessed is He,

1.

It states in Talmud,¹⁷⁰⁰ “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 a woman [doing here] amongst us?” [The Holy One, blessed is He] said to them: “He came to receive the Torah (on behalf of the Jewish people,” as in the teaching,¹⁷⁰¹ “Moshe received Torah from Sinai and transmitted it to Yehoshua, Yehoshua to the elders, the elders to the prophets, and the prophets transmitted it to the men of the Great Assembly,” and they [in turn] transmitted it to all of Israel until the end of all generations).

The [angels] said before Him: “A hidden treasure that was concealed by You... from before the creation of the world, and You seek 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?’¹⁷⁰² [Rather], ‘*HaShem*-יהוה, our Lord... set Your

¹⁷⁰⁰ Talmud Bavli, Shabbat 88b and on

¹⁷⁰¹ Mishnah Avot 1:1

¹⁷⁰² Psalms 8:5

majesty over the heavens.’¹⁷⁰³ The Holy One, blessed is He, said to Moshe: “Respond to them with an answer.” Moshe’s response to them was, “Did you descend to Egypt...? Is there an evil inclination amongst you...?”

Now, Midrash Tehillim on the [above] verse, states¹⁷⁰⁴ “We find three places in which the angels judged against the Holy One, blessed is He, and they are: upon the creation of man, upon the giving of the Torah, and upon the making of the Tabernacle (*Mishkan*).

When the Holy One, blessed is He, sought to create man they said, ‘What is man that You are mindful of him?’ He then showed them that man’s wisdom is greater than theirs.¹⁷⁰⁵ When the Holy One, blessed is He, came to give the Torah to the Jewish people they said, ‘What is man that You are mindful of him...[rather] set Your majesty over the heavens,’ and they likewise argued this when He gave the commandment,¹⁷⁰⁶ ‘They shall make a Sanctuary for Me, and I shall dwell within them.’”

Now, the Talmudic teaching about the argument of the ministering angels which took place at the giving of the Torah, is expressed in Midrash in greater detail, that there were three places in which the angels objected. To preface, the verse states,¹⁷⁰⁷ “[Each ladle was] ten ten (*Asarah Asarah*-עשרה עשרה) of the sacred *shekel*.” That is, the Ten Utterances [of creation]

¹⁷⁰³ Psalms 8:2

¹⁷⁰⁴ Psalms 8:2 *ibid*.

¹⁷⁰⁵ In that Adam, the first man, knew the names of all the animals, which they did not, as the verse states (Genesis 2:19), “Whatever the man called a living creature, that was its name.”

¹⁷⁰⁶ Exodus 25:8

¹⁷⁰⁷ Numbers 7:86

correspond to the Ten Commandments [given at Sinai].¹⁷⁰⁸ That is, the Ten Commandments are what sustain and give existence to the Ten Utterances [of creation].

This is because the fulfillment of *HaShem's* יהו"ה-s Supernal intent and the ultimate purpose for which the world was created is fulfilled through Torah. That is, the ultimate purpose for which the world was created is to make the world a dwelling place (*Mishkan*) and Holy Temple (*Mikdash*) for the Holy One, blessed is He, and this intention is fulfilled through Torah.

This is why the angels objected in three places; at the time of creation, at the building of the Tabernacle (*Mishkan*), (which is *HaShem's* יהו"ה-s ultimate intention in creating the world),¹⁷⁰⁹ and at the giving of the Torah, (since through Torah this intention is fulfilled).¹⁷¹⁰

2.

The explanation is that the objection of the angels in regard to giving the Torah to the Jewish people, was not over the fact that the Torah is given to souls (the Jewish people), since the angels are aware that souls are loftier than angels. Rather, their objection was over the fact that the Torah was being given to the body, as in the words of the Talmud, "You seek to give it to flesh and blood?" Moreover, even in regard to the body, their objection was not that the Torah was being

¹⁷⁰⁸ Zohar III 11b and on.

¹⁷⁰⁹ See Likkutei Sichot Vol. 21, p. 150.

¹⁷¹⁰ See Likkutei Sichot *ibid*.

given to the body in general (a spiritual body), but that the Torah was being given to the physical human body, as in the (above) words of Talmud, “You seek to give it to **flesh and blood?**”

The explanation¹⁷¹¹ is that the song of the angels is mentioned in the books of the Prophets. For, as stated in the Haftorah of the holiday of Shavuot,¹⁷¹² “Behind me I heard the sound of a great noise,” and it is written,¹⁷¹³ “I heard the sound of their wings, like the sound of great waters, like the sound of the Almighty-*Shaday*-שׁדַי etc.” It similarly states,¹⁷¹⁴ “The *Ophanim* angels and the *Chayot HaKodesh* angels are with great commotion.” In contrast, we do not find the song of the souls mentioned anywhere in the Prophets.

That is, since the souls are in constant ascent, there also is the song of the souls. This is as stated in the verse,¹⁷¹⁵ “They go from strength to strength,” and as another verse states,¹⁷¹⁶ “It shall be that on every New Moon, and on every Shabbat, all flesh will come and prostrate before Me, says *HaShem*-יְהוָה.” This refers to the journey and ascent of the souls, which ascend to the upper Garden of Eden (*Gan Eden HaElyon*) and return to the lower Garden of Eden (*Gan Eden HaTachton*) and then ascend again to the upper Garden of Eden (*Gan Eden HaElyon*).

¹⁷¹¹ See Likkutei Torah, Zot HaBrachah 98a and on; Discourse entitled “*Kol SheMa’asav Merubin*” 5633 (Sefer HaMaamarim 5633 Vol. 2, p. 268 and on); 5653 (Sefer HaMaamarim 5653 p. 216 and on); 5654 (Sefer HaMaamarim 5654 p. 253 and on); 5679 (Sefer HaMaamarim 5679 p. 399 and on).

¹⁷¹² Ezekiel 3:12

¹⁷¹³ Ezekiel 1:24

¹⁷¹⁴ See the liturgy of the “*Yotzer*” blessing *ibid*.

¹⁷¹⁵ Psalms 84:8; Also see Talmud Bavli, Brachot 64a; Mo’ed Katan 29a

¹⁷¹⁶ Isaiah 66:23

Now, as known, all ascents are by way of song (*Shir-שיר*), as in the teaching,¹⁷¹⁷ “all that have a chain (*Ba’alei Sheir-בעלי שיר*) may go out with a chain (*Sheir-שיר*) and may be pulled by the chain (*Sheir-שיר*),” [in that every [spiritual] journey and ascent is specifically through “song-*Shir-שיר*,” (and the same applies to drawing down from above to below)].¹⁷¹⁸

Now, since the ascent of the souls is loftier than the ascent of the angels, it also is understood that the song of the souls is greater than the song of the angels. This is why the song of the souls is not mentioned in the Prophets. The reason is further explained in Likkutei Torah,¹⁷¹⁹ that since the angels possess a soul and body, in that even though the angels are also called “separate intellects” (*Sichliyim Nivdalim*),¹⁷²⁰ this specifically is only in comparison to the [physical] body as it is below. Nevertheless, the angels also possess a body, as the verse states,¹⁷²¹ “He makes the wind His messengers, the flaming fire His attendants,” which Ramban¹⁷²² explains refers to the body of the angels.

That is, it cannot be said that this refers to the souls of the angels, being that the matters of fire and wind are inapplicable to the souls of the angels. In other words, even

¹⁷¹⁷ Talmud Bavli, Shabbat 51b

¹⁷¹⁸ See the teaching of the Maggid of Mezhritch cited in Likkutei Torah, Zot HaBrachah 98a; Also see the discourse entitled “*Padah b’Shalom* – He redeemed my soul in peace,” 5720, translated in The Teachings of The Rebbe, 5720, Discourse 6, Ch. 5, and elsewhere.

¹⁷¹⁹ Likkutei Torah, Zot HaBrachah 98a and on ibid.

¹⁷²⁰ See Moreh Nevuchim 2:3-6; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 & Vol. 3 (The Letters of Creation Parts 1 & 2); Likkutei Torah, Shlach 45a, 46a; Ohr HaTorah, Masei p. 1,398 and on; Sefer HaChakirah of the Tzemach Tzedek 13a.

¹⁷²¹ Psalms 104:4

¹⁷²² At the end of his Shaar HaGemul

though fire and wind are the two most refined elements, and in this itself, the angels are from the most refined elements, as clearly seen from the Ramban's explanation, nevertheless, they are of the elements.

This does not apply to the souls of the angels, which are the matter of the emotions of love (*Ahavah*) and fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He; the camp of Michael being on the side of Kindness-*Chessed*, and the camp of Gavriel being on the side of Might-*Gevurah*.¹⁷²³

This is especially so considering the explanation in Tanya,¹⁷²⁴ citing Zohar,¹⁷²⁵ that there are angels of intellect (*Sichliyim*), and in regard to the matter of emotions (*Midot*) even refined elements do not apply, and this certainly is so of the matter of intellect (*Sechel*). It therefore must be said that when the verse states, "He makes the wind His messengers, the flaming fire His attendants," this refers to the bodies of the angels.

Now, since the angels have bodies, therefore their song is heard by the ears of the prophets. In contrast, this is not so of the song of the souls, which do not have bodies whatsoever. The song of the souls is the matter of grasp (*Hasagah*), love (*Ahavah*) and fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, which a prophet cannot possibly hear.

Now, just as this is so in the matter of hearing (*Shmiyah*), this likewise is so in the matter of seeing (*Re'iyah*). That is, the angels are grasped through seeing (*Re'iyah*), as the

¹⁷²³ See Likkutei Torah, Bamidbar 11b

¹⁷²⁴ Tanya, Likkutei Amarim, Ch. 39 (51b)

¹⁷²⁵ Zohar III 225a (Ra'aya Mehemna)

verse states,¹⁷²⁶ “He lifted his eyes and saw: and behold! Three men (angels) were standing over him.” For, since the angels have bodies, meaning that even in their own state and standing they possess bodies, it therefore is even possible for them to manifest lower, until they can be grasped through sight (*Re’iyah*) etc.

From all the above it is understood that the objection of the angels against giving the Torah to the Jewish people did not stem from the souls of the Jewish people, being that their souls are loftier than that of the angels, but rather stemmed from the body. In other words, the angels also knew that the Torah must specifically be given to souls in bodies.

However, they argued that the Torah should be given to them, being that they too had bodies. In other words, [they argued that] their bodies should be adequate for the Torah to be given to them, and that it is unnecessary to give the Torah to a body of flesh and blood, since, because of the flesh and the boiling [passion] of the blood, matters that are undesirable could possibly come about from this.

It is about this that [Moshe] responded, “Did you descend to Egypt...? Is there an evil inclination amongst you...?” That is, the constraints and limitations of the bodies of the angels is not sufficient, but there must constraints and limitations in which an evil inclination applies, such that the evil inclination must also be transformed to goodness.

¹⁷²⁶ Genesis 18:2

This is like the teaching of the Baal Shem Tov¹⁷²⁷ on the verse,¹⁷²⁸ “Turn from evil and do good,” that one must “turn from the evil and make it into good.” This is why the Torah was specifically given to bodies of flesh and blood.¹⁷²⁹

The same is so of the argument of the angels when the world was created and when the commandment to [build] the Tabernacle (*Mishkan*) was given. [For, as explained above, these three matters are related to each other, in that the sustainment of the Ten Utterances (by which the world is constantly created, is as taught by the Baal Shem Tov¹⁷³⁰ on the verse,¹⁷³¹ “Forever *HaShem*-יהו"ה Your speech stands in the heavens,” that the speech of *HaShem*-יהו"ה, blessed is He, must constantly manifest within the created being to bring it into existence and vitalize and sustain it) is drawn from the Ten Commandments of the Torah.

That is, it is through Torah that *HaShem* 's-יהו"ה ultimate Supernal intent in creating the world and affecting it be a sanctuary and dwelling place (*Mishkan*) for Him, is fulfilled.] In other words, their argument was that the spiritual bodies of the angels are sufficient to bring this about.

About this [Moshe] responded that a [physical] body of flesh and blood is specifically necessary. For,¹⁷³² “everything that the Holy One, blessed is He, created, He created solely for

¹⁷²⁷ Keter Shem Tov, Section 69 & 89

¹⁷²⁸ Psalms 34:15; 37:27

¹⁷²⁹ Also see Likkutei Sichot, Vol. 18, p. 28 and on.

¹⁷³⁰ Shaar HaYichud VeHaEmunah of Tanya, translated as The Gate of Unity & Faith, Ch. 1.

¹⁷³¹ Psalms 119:89

¹⁷³² Mishnah Avot 6:11

His glory,” as the verse states,¹⁷³³ ‘All who are called in My Name and for My glory, I created it, I formed it, I even actualized it (*Asitiv*-עשיתי),” and it similarly is written,¹⁷³⁴ “I made (*Asiti*-עשיתי) the earth and created man upon it,” in which the word “I made-*Asiti*-עשיתי” is like the teaching,¹⁷³⁵ “To make (*La’asot*-לעשות) [means] to repair-*Letaken*-לתקן.”

In other words, *HaShem* יהו"ה's ultimate Supernal intent in the creation, is to repair and elevate all of creation through Torah and to make it into a Temple (*Mikdash*) and Tabernacle (*Mishkan*) for *HaShem*-יהו"ה, blessed is He. In order to do so, there necessarily must specifically be a body of flesh and blood, so that even the lowest aspects can be elevated.

This is known through the analogy¹⁷³⁶ of lifting of a building, that it specifically must be lifted from its base. In contrast, if the building is lifted from its middle, its base will not be elevated.

3.

Now, the empowerment to even repair and elevate the physical body of flesh and blood, is not within the capacity of the angels, but solely and specifically in the capacity of souls. The explanation¹⁷³⁷ is that generally, the whole of creation is

¹⁷³³ Isaiah 43:7

¹⁷³⁴ Isaiah 45:12

¹⁷³⁵ See Midrash Bereishit Rabba 11:6 and Rashi there; Also see Sefer HaMaamarim 5653 ibid. p. 222; 5654 ibid. p. 259; Sefer HaMaamarim 5697 p. 214; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹⁷³⁶ Torah Ohr, Bereishit 4a and elsewhere.

¹⁷³⁷ Torah Ohr, Bereishit ibid. 3d and on.

divided into four classifications, these being the inanimate (*Domem*), the vegetative (*Tzome'ach*), the animal (*Chai*), and the speaker (*Medaber*). Souls and angels are also included in these classifications.

These four classifications correspond to the four letters of the Name *HaShem*-יהו"ה.¹⁷³⁸ Now, though it sometimes is explained¹⁷³⁹ that the difference between angels and souls, is that angels are rooted in *HaShem*'s-יהו"ה title God-*Elohi'm*-אלהי"ם, as in the verse,¹⁷⁴⁰ "Give thanks to the God of the gods-*Eloh"ei HaElohim*-אלהי האלהים," whereas souls are rooted in the Name *HaShem*-יהו"ה, as in the verse,¹⁷⁴¹ "The portion of *HaShem*-יהו"ה is His people," nevertheless, more generally, even angels are rooted in the Name *HaShem*-יהו"ה.

This is because the Name *HaShem*-יהו"ה is of the same root as "He who brings into being-*Mehaveh*-מהווה,"¹⁷⁴² since He brings all novel existence into being. Therefore, the four classifications in creation are included in and correspond to the four letters of Name *HaShem*-יהו"ה.

The final letter *Hey*-ה of the Name *HaShem*-יהו"ה, which is the aspect of Kingship-*Malchut*, corresponds to the inanimate class (*Domem*). The letter *Vav*-ו is the aspect of emotions (*Midot*) and corresponds to the vegetative class (*Tzome'ach*), in

¹⁷³⁸ See Etz Chayim, Shaar 42 (Shaar Drushei ABY" A), Ch. 1; Tanya, Likkutei Amarim, Ch. 38 (50b).

¹⁷³⁹ See Tanya, Iggeret HaTeshuvah, Ch. 4 (94a)

¹⁷⁴⁰ Psalms 136:2

¹⁷⁴¹ Deuteronomy 32:9

¹⁷⁴² Pardes Rimmonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Zohar III 257b (Ra'aya Mehmna); Moreh Nevuchim 1:61; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4

that the emotions (*Midot*) develop and grow from immaturity and smallness to maturity and expansiveness.

The first letter *Hey-ה*, which is the aspect of Understanding-*Binah*, corresponds to the class of living animals (*Chai*), as the verse states about Chava, that she was “the mother of all living (*Chai*).”¹⁷⁴³ This refers to the *Sefirah* of Understanding-*Binah*. On a higher level, it also refers to the externality of Wisdom-*Chochmah*, since even the externality (*Chitzoniyut*) of Wisdom-*Chochmah* is included in the class of living animals (*Chai*), as the verse states,¹⁷⁴⁴ “Wisdom enlivens.”

(In other words, there are two levels in Wisdom-*Chochmah*. There is the letter *Yod-י* and the thorn of the letter *Yod-י*. Thus, when we say that Wisdom-*Chochmah* is also in the class of living animals (*Chai*), as it states, “Wisdom-*Chochmah* enlivens,” this refers to the externality (*Chitzoniyut*) of Wisdom-*Chochmah*.)

The angels are also called “vegetative” (*Tzome'ach*) and “living animals” (*Chai*), as the verse states,¹⁷⁴⁵ “Then all the trees of the forest will sing with joy.” They likewise are also called beasts, wild animals, and fowl,¹⁷⁴⁶ as in the verse,¹⁷⁴⁷ “A lion’s face to the right... and ox’s face to the left... and an eagle’s face etc.”

¹⁷⁴³ Genesis 3:20

¹⁷⁴⁴ Ecclesiastes 7:12

¹⁷⁴⁵ Psalms 96:12; See Likkutei Torah, Pinchas 79b and on; Also see Sefer HaMaamarim 5696 p. 96.

¹⁷⁴⁶ See Tanya, Likkutei Amarim, Ch. 39; Torah Ohr *ibid.* 4b; Maamarei Admor HaEmtza'ee, Bereishit p. 121 and elsewhere.

¹⁷⁴⁷ Ezekiel 1:10

The letter *Yod-ו* and the thorn of the letter *Yod-ו* refer to the inner aspect (*Pnimiyyut*) of Wisdom-*Chochmah*, referring to the intellectual soul (*Nefesh HaSichlit*), called “the speaking soul” (*Nefesh HaMedaberet*).

Now, the letter *Vav-ו* and the first letter *Hey-ה* are bound to each other. This is like the classifications of vegetative (*Tzome'ach*) and living animal (*Chai*) which are close to each other, in that animals (*Chai*) also have the matter of growth. The same is so in the relationship between matters of emotion (*Midot*) and matters of intellect (*Sechel*), which are close to each other.

However, this is not so of the final letter *Hey-ה*, which is the aspect of Kingship-*Malchut*, and is not close to the letter *Vav-ו* or the first letter *Hey-ה*. Rather, its existence is brought forth from Wisdom-*Chochmah*, [specifically] from the inner aspect (*Pnimiyyut*) of Wisdom-*Chochmah*, as in the teaching,¹⁷⁴⁸ “The father (Wisdom-*Chochmah*) founded the daughter (Kingship-*Malchut*).” However, even then, the way it is brought into being is by way of distance.

This is similar to the manner that wisdom-*Chochmah* itself is brought into being, which [also] is by way of distance, as the verse states,¹⁷⁴⁹ “Wisdom-*Chochmah* is found from nothing (*Ayin*).” For, as known, the way Wisdom-*Chochmah* is brought into being from that which transcends Wisdom-

¹⁷⁴⁸ Tanya, Iggeret HaKodesh, Epistle 5, citing Zohar III 248a; 256b; 258a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2, Ch. 42, and elsewhere.

¹⁷⁴⁹ Job 28:12; See Tanya, Iggeret HaKodesh, Epistle 17 (126a); Sefer HaMaamarim 5635 Vol. 2, p. 301, p. 319, p. 391; 5679 p. 484 and on; 5689 p. 20; p. 178 and on.

Chochmah, is unlike the way the other *Sefirot* below Wisdom-*Chochmah* are brought into being, such as how Understanding-*Binah* is brought into being from Wisdom-*Chochmah*, and similarly, how the emotions (*Midot*) come from the Understanding-*Binah*, and likewise, the inner aspect of Kingship-*Malchut* from the emotions (*Midot*).

Their existence is all in a way of cause and effect (*Ilah v'Alul*). However, this is not so of the coming into being of Wisdom-*Chochmah* from that which transcends it, which is in a way of something from nothing (*Yesh MeAyin*). In other words, the inner aspect (*Pnimiyyut*) of Wisdom-*Chochmah* relates to the “nothingness” (*Ayin*) from which it is found.

(That is, when it states “Wisdom-*Chochmah* enlivens,” this refers to the externality (*Chitzoniyyut*) of Wisdom-*Chochmah*. In contrast, when it states “Wisdom-*Chochmah* is found from nothing (*Ayin*),” this refers to the inner aspect (*Pnimiyyut*) of Wisdom-*Chochmah*, which is the aspect of “What-*Ma*” *H-ה"מ*” in the Wisdom-*Chochmah*.)

This is as stated in Tanya,¹⁷⁵⁰ that the level of Wisdom-*Chochmah* is the sense that “He is alone, and there is nothing besides Him.” The same is so of the matter of “the father (Wisdom-*Chochmah*) founded the daughter (Kingship-*Malchut*),” that the existence of Kingship-*Malchut*, (meaning, the externality (*Chitzoniyyut*) of Kingship-*Malchut*, which is the aspect of speech (*Dibur*) of Kingship-*Malchut*) is from the inner aspect (*Pnimiyyut*) of Wisdom-*Chochmah*, in a way of distance.

The explanation is that the externality (*Chitzoniyyut*) of Kingship-*Malchut* is the aspect of the letters (*Otiyot*), and the

¹⁷⁵⁰ Tanya, Likkutei Amarim, Ch. 35 (44b and on); Also see Ch. 18 there (23b).

coming into being of the letters (*Otiyot*) is not from the emotions (*Midot*) or the intellect (*Sechel*) in a way of cause and effect (*Ilah v'Alul*). The proofs for this are well-known, that if we were to say that the existence of the letters is from the emotions (*Midot*) or from the intellect (*Sechel*), this would necessitate that an intellect of Kindness-*Chessed* and an intellect of Judgment-*Din* would have different letters (*Otiyot*).

However, we see that, in actuality, the very same letters can garb both an intellect of kindness and an intellect of judgment, and only the permutation of the letters changes. However, the letters themselves are equal to both.

Beyond this, it states in Zohar¹⁷⁵¹ and in Mikdash Melech, that there are letters of kindness-*Chessed* and letters of Judgment-*Din*. This being so, it certainly must be that an intellect of kindness-*Chessed* should specifically manifest in letters of kindness-*Chessed*, and the same in the reverse. However, we see that such is not the case.

This proves that the existence of the letters (*Otiyot*) is not from the intellect (*Sechel*), and certainly not from the emotions (*Midot*). Rather, they have a root unto themselves, and due to the essence of their root there are letters of kindness-*Chessed* and letters of judgment-*Din*.

Their root is rather in the pre-intellect (*Kadmut HaSechel*),¹⁷⁵² (which transcends intellect-*Sechel*). For as known regarding the matter of “the father (Wisdom-*Chochmah*)

¹⁷⁵¹ Zohar I 16b

¹⁷⁵² See Tanya, Iggeret HaKodesh, Epistle 5; Torah Ohr, Mikeitz 42a and on; Biurei HaZohar of the Mittler Rebbe 113b; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 557 and on; Sefer HaMaamarim 5635 Vol. 2, p. 340; Sefer HaMaamarim 5678 p. 345 and on.

founded the daughter (Kingship-*Malchut*)),” the drawing down of the letters (the “daughter”) from Wisdom-*Chochmah* (the “father”) is from the pre-intellect (*Kadmut HaSechel*), and the way the letters come into being from the pre-intellect (*Kadmut HaSechel*) is by way of distance.¹⁷⁵³

The same is so of the difference between the vegetative (*Tzome'ach*), the animal (*Chai*), and the speaker (*Medaber*). That is, in the vegetative (*Tzome'ach*) and animal (*Chai*) classes, their bodies and souls are of relative comparison to each other, and (body and soul) were brought into being together, as the verse states,¹⁷⁵⁴ “Let the earth sprout vegetation etc.,” and,¹⁷⁵⁵ “Let the earth bring forth living creatures etc.” Even about the creatures of the concealed world (*Alma d'Itkasiya*) it states,¹⁷⁵⁶ “Let the waters teem with living creatures etc.,” such that they all were created in the state that they currently are in.

This is as our sages, of blessed memory, stated,¹⁷⁵⁷ “They all were created in their full stature and form.” The same is so of the angelic beings, in that their bodies and souls were brought into being together as one.

In contrast, in the creation of man, first his body was made, in and of itself, without a living soul within it, as the verse states,¹⁷⁵⁸ “And *HaShem* God-*HaShem Elohi*” יהוה אלהים-*m* formed the man of the dust of the earth.” Our sages, of blessed memory, similarly stated,¹⁷⁵⁹ “In the first hour, his dust was

¹⁷⁵³ Also see Sefer HaMaamarim 5659 p. 3 and on.

¹⁷⁵⁴ Genesis 1:11

¹⁷⁵⁵ Genesis 1:24

¹⁷⁵⁶ Genesis 1:20

¹⁷⁵⁷ Talmud Bavli, Rosh HaShanah 11a; Chullin 60a

¹⁷⁵⁸ Genesis 2:7

¹⁷⁵⁹ Talmud Bavli, Sanhedrin 38b

gathered. In the second hour, he was made into an unshapen form (*Golem*),” (as in the verse,¹⁷⁶⁰ “Your eyes saw my unshaped form”). It was only after this that, “He blew the soul of life into his nostrils.”¹⁷⁶¹

Now, at first glance, this seems to be a diminishment, since there was a period of time that the body of man was just an unshaped clod [of earth] (*Golem*). However, in truth, it is specifically from this that we see the superiority of the speaking class (*Medaber*), and that the soul of man, which is loftier than the souls of the angels, specifically manifests in the body of man, which is the lowest of bodies. This is similar to the way that the existence of the letters (*Otiyot*) is specifically brought forth from the innermost (*Pnimityut*) aspect of Wisdom-*Chochmah*, being that “their beginning is wedged in their end, and their end in their beginning.”¹⁷⁶²

4.

The explanation of the human soul’s superiority over and above the souls of angels, is as previously explained, that angels are rooted in *HaShem*’s יהו"ה title God-*Elohi*”מ-אלהי, whereas souls are rooted in His Name *HaShem* יהו"ה. This gives additional insight as to why the song of the angels is heard by the ears of a prophet, whereas the song of the souls is not.

This is because the angels are rooted in *HaShem*’s יהו"ה title God-*Elohi*”מ-אלהי,¹⁷⁶³ which is the aspect of the vessels

¹⁷⁶⁰ Psalms 139:16

¹⁷⁶¹ Genesis 2:7

¹⁷⁶² Sefer Yetzirah 1:7

¹⁷⁶³ See Tanya, Iggeret HaTeshuvah, Ch. 4 (94a)

(*Keilim*), and vessels (*Keilim*) are in a state of measure and limitation. In contrast, this is not so of the souls, which are rooted in the Name *HaShem*-יהו"ה,¹⁷⁶⁴ which is the aspect of the lights (*Orot*), being that the lights (*Orot*) are not in a state of measure or limitation. This is to such an extent that sometimes it is explained¹⁷⁶⁵ that the lights (*Orot*) are simple.

Now, even according to the explanation elsewhere,¹⁷⁶⁶ that the souls are also in the vessels (*Keilim*), nevertheless, as known, the root of the souls is from the inner aspect (*Pnimiyyut*) of the vessels (*Keilim*).¹⁷⁶⁷ The difference between the inner aspect (*Pnimiyyut*) of the vessels (*Keilim*) and the outer aspect (*Chitzoniyyut*) of the vessels (*Keilim*) is as we see even in vessels below.

That is, the inner surface of the vessel is unified with the liquid within it. In contrast, this is not so of the outer surface of the vessel, being that the [thickness of the] inner wall of the vessel separates between the liquid and the outer surface of the vessel. Moreover, the general purpose of the outer part of the vessel is to make it possible to transport the liquid to wherever a person wants to take it. In other words, its entire matter is for the other, meaning, for the purpose of revelation.

Now, the above refers to vessels that are external to man. However, the same is so of the vessels (*Keilim*) of man himself, meaning his limbs and organs. That is, the external

¹⁷⁶⁴ See Tanya, Iggeret HaTeshuvah, Ch. 4 ibid.

¹⁷⁶⁵ See Ohr HaTorah, Pinchas p. 1,148 and on; Also see Sefer HaArachim Chabad, Vol. 4, section on "*Orot d'Sefirot*" – "*Peshitutam v'Tziyuram*," section 3.

¹⁷⁶⁶ See Ohr HaTorah, Vayikra p. 110.

¹⁷⁶⁷ See Etz Chayim, Shaar 28 (Shaar Halbburim) Ch. 1; Shaar 40 (Shaar Pnimiyyut v'Chitzoniyyut) Drush 10; Pri Etz Chayim, Hakdamah L'Shaar HaShabbat, Ch. 10; Likkutei Torah, Re'eh 26c and on; Drushim L'Yom HaKippurim 70c.

part of the vessel (*Chitzoniyut HaKli*) is unlike the inner part of the vessel (*Pnimiyut HaKli*).

By way of analogy, this may be understood from the vessel (*Kli*) of the brain (*Mo'ach*). That is, the matter of the externality (*Chitzoniyut*) of the brain is to bestow influence to another. However, besides the fact that the general matter of the bestowal is only external, since “people do not write down [what is in] the inner chambers of their heart,”¹⁷⁶⁸ and “a person does not fathom the inner depth of his teacher’s intention,”¹⁷⁶⁹ therefore, even in regard to the externality (*Chitzoniyut*) itself, if the student does not already have intellect [in and of himself], the bestowal of intellect [from his teacher] will not be of benefit to him at all, as in the dictum,¹⁷⁷⁰ “A head one cannot give.”

It is only when the student already has intellect, in and of himself, that he will be capable of receiving the bestowal of his teacher. The reason is because the general matter of the bestowal, which stems from the externality of the vessel, is only its externality (*Chitzoniyut*).

However, this is not so of the bestowal of the seminal drop [of life] from the inner aspect (*Pnimiyut*) of the brain [during conception]. In this case, since this is the bestowal of the essence (*Hashpa'ah Atzmit*), he gives birth to one who is similar to himself. This is because the inner aspect (*Pnimiyut*) of the brain is unified with the inner aspect of the light (*Pnimiyut HaOhr*), up to and including the essence of the light (*Etzem HaOhr*), which itself is limitless.

¹⁷⁶⁸ See Rashi to Talmud Bavli, Sanhedrin 35a; cited in Sefer HaMaamarim 5657 p. 46.

¹⁷⁶⁹ See Talmud Bavli, Avodah Zarah 5b

¹⁷⁷⁰ Sefer HaMitzvot of the Tzemach Tzedek 3a and elsewhere.

With the above in mind, we can understand the superiority of souls over angels. This is because the souls are rooted in the inner aspect of the vessels (*Pnimityut HaKeilim*) which is unified to the essence of the light (*Etzem HaOhr*), in which there are no limitations at all.

To further explain, the angels are also limited in space, as in the teaching,¹⁷⁷¹ “An angel takes up one-third of the world.” They likewise are limited in time, being that space and time are related [and integral] to each other.¹⁷⁷² In contrast, this is not so of souls, which are neither limited to space nor time.

About this we recite,¹⁷⁷³ “the Holy ones praise You every day, forever (*Selah*-סלה).” However, in the recitation of [the *Kedushah* sanctification, in which we say], “Holy-*Kadosh*-קדוש,” “Blessed-*Baruch*-ברוך” and “*HaShem* will reign-*Yimloch HaShem*-יהו"ה,” we make no mention of “forever-*Selah*-סלה.”

This is because “Holy-*Kadosh*-קדוש,” “Blessed-*Baruch*-ברוך” and “*HaShem* will reign-*Yimloch HaShem*-יהו"ה,” refer to the songs of the *Seraphim* angels, the *Chayot* angels, and the *Ophanim* angels, whose song is limited, meaning that there is cessation to their song. In contrast, the words “the Holy ones praise You every day, forever (*Selah*-סלה),” refers to the song of the souls, who sing their song every day, and beyond this, their song is “forever-*Selah*-סלה.” This is because

¹⁷⁷¹ See Talmud Bavli, Chullin 91b; Midrash Bereishit Rabba 68:12

¹⁷⁷² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the true meaning of the name “sphere-*Galgel*-גלגל,” and what it is; Also see *Likkutei Torah*, *Zot HaBrachah* *ibid*.

¹⁷⁷³ In the Amidah prayer.

wherever the words “*Netzach*-נצח,” “*Selah*-סלה,” or “*Va’ed*-ועד” are mentioned, it indicates that the matter never undergoes cessation.¹⁷⁷⁴

The explanation is that, as previously explained, the angels were brought into being together with their bodies and souls as one. From this it is understood that just as their bodies are of comparable measure to their souls, so likewise, their souls are of comparable measure to their bodies.

The explanation of this matter, that the bodies of the angels are of comparable measure to their souls, is that this is why the angels recite song that stems from their soul, thereby also causing the nullification (*Bittul*) of their bodies to *HaShem*-יהו"ה, blessed is He.

This is as stated,¹⁷⁷⁵ “The hosts of the heavens bow to You,” referring to the celestial spheres (*Galgilim*) which revolve from east to west. For, as known,¹⁷⁷⁶ this is how they prostrate and become nullified to the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, being that “the *Shechinah* is in the west.”¹⁷⁷⁷ This is due to the song recited by the souls of the celestial spheres. In other words, the recitation of the song stemming from their soul, affects that their bodies also prostrate, so that they revolve toward the west.

¹⁷⁷⁴ Talmud Bavli, Eruvin 54a

¹⁷⁷⁵ Nehemiah 9:6

¹⁷⁷⁶ See Tanya, Likkutei Amarim, Ch. 42 in the note (61a)

¹⁷⁷⁷ Talmud Bavli, Bava Batra 25a; Sanhedrin 91b

This is why¹⁷⁷⁸ we find about Yehoshua, Moshe's student, (as in the teaching,¹⁷⁷⁹ "Moshe received the Torah at Sinai, and transmitted it to Yehoshua), that when he wanted the sun to stand still, he said,¹⁷⁸⁰ "Sun, be silent (*Dom*-דום) at Givon!" That is, he did not tell it to "stand still-*Amod*-עמוד," but told it to "be silent-*Dom*-דום," meaning, "Be silent (*Dom*-דום) from reciting [your] song,"¹⁷⁸¹ as a result of which the [body of the] sun stood still in its motion.

This is because the movement of the sun stems from the song of the soul of the angel, which also affects the body of the angel, and this is what causes the celestial motion of the sphere of the sun. Thus, when the soul of the angel stopped reciting its song, it automatically caused the motion of the sun to stop as well.

From all the above it is understood that the body of the angel is of comparable relation to its soul. The same is also true in the reverse, that the soul of the angel is of comparable relation to its body. That is, just as its body is limited, so is its soul limited. This is why there is a limit and cessation to the song of angels, as mentioned above. For, even though their song stems from their souls, nevertheless, there is limit and cessation in this.

In contrast, the souls are not at all limited. That is, the human soul, which is completely unlimited, manifests in a

¹⁷⁷⁸ See Siddur Im Divrei Elohi'm Chayim 142a and on; Sefer HaMitzvot of the Tzemach Tzedek 100a and on; Ohr HaTorah, Bamidbar p. 109 and on; Na"Ch Vol. 2, p. 738 and on, and elsewhere.

¹⁷⁷⁹ Mishnah Avot 1:1

¹⁷⁸⁰ Joshua 10:12

¹⁷⁸¹ Rashi to Joshua 10:12

physical body of flesh and blood, specifically to repair and elevate it through Torah, through which *HaShem's* יהו"ה's general Supernal intention in the creation [of the world] is fulfilled.¹⁷⁸²

This is like the above-mentioned analogy of a building, which must specifically be lifted from its base, meaning that this world specifically must be made into a dwelling place (*Mishkan*) for the Holy One, blessed is He, being that “their beginning is wedged in their end, and their end in their beginning.”¹⁷⁸³

5.

This then, is why when Moshe ascended on High and the angels argued [with the verse],¹⁷⁸⁴ “What is man that You are mindful of him,” the Holy One, blessed is He told Moshe to answer them. That is, the answer specifically had to be given by a soul in a [physical] body. That is, it was specifically a soul in a body that showed them the superiority of the physical body, and then,¹⁷⁸⁵ “the angels agreed with him, as the verse states,¹⁷⁸⁶ ‘*HaShem* יהו"ה, our Lord, how mighty is Your Name throughout the **earth**,’ in which the verse does not continue, ‘Set Your majesty over the heavens.’

¹⁷⁸² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part Two), Section entitled “The twelve letters יהוה correspond to the twelve tribes of Israel.”

¹⁷⁸³ Sefer Yetzirah 1:7

¹⁷⁸⁴ Psalms 8:5

¹⁷⁸⁵ Talmud Bavli, Shabbat 88b-89a

¹⁷⁸⁶ Psalms 8:10

Immediately, each and every one [of the angels] became an admirer [of Moshe] and gave him something, as it states,¹⁷⁸⁷ ‘You ascended on High, you took a captive, you took gifts on account of man.’” Subsequently, they then gave gifts to all of Israel, about which it states, “six-hundred thousand ministering angels came and tied two crowns for each and every member of the Jewish people,”¹⁷⁸⁸ this being the assistance of the angels granted in man’s service of *HaShem*-יהו"ה, blessed is He.

In other words, instead of their original [objection and] prosecution, they themselves agree and assist man in his service of *HaShem*-יהו"ה, blessed is He. (This is similar to what was explained (in chapter two) on the verse, “Turn from evil and do good”).

Now, this acknowledgement took place when the Jewish people “gave precedence to ‘We will do (*Na’aseh*-נעשה)’ over ‘We will hear (*Nishma*-נשמע),”¹⁷⁸⁹ in which hearing (*Shmiya*-שמיעה) refers to the matter of understanding and grasping, which also is present in the angelic beings.

However, the Jewish people gave precedence to “We will do (*Na’aseh*-נעשה)” over “We will hear (*Nishma*-נשמע),” meaning that they showed the superiority of action (*Asiyah*-עשיה) and specifically the superiority of the inanimate (*Domem*). It was then that the angels agreed that the Torah should specifically be given below to the Jewish people.

This also included their acceptance of building the Tabernacle (*Mishkan*), (which was one of the three things that

¹⁷⁸⁷ Psalms 68:19

¹⁷⁸⁸ Talmud Bavli, Shabbat 88a

¹⁷⁸⁹ Talmud Bavli, Shabbat 88a *ibid*.

the angels [objected to and] argued against the Holy One, blessed is He), for the Tabernacle (*Mishkan*) is *HaShem's* יהו"ה's ultimate Supernal intent in creating the world.

However, *HaShem's* יהו"ה's primary and ultimate intent was not for the Tabernacle (*Mishkan*) in the desert, but for the Tabernacle (*Mishkan*) at Shiloh, and even more so, for the “Eternal Home”¹⁷⁹⁰ (the Holy Temple). This is as stated,¹⁷⁹¹ “For you have not yet come to the resting place or to the heritage etc.”

That is, the Tabernacle (*Mishkan*) was [only] a temporary dwelling.¹⁷⁹² This is because the Tabernacle (*Mishkan*) was made of “standing acacia wood,”¹⁷⁹³ similar to¹⁷⁹⁴ the “standing *Seraphim* angels.”¹⁷⁹⁵ In the Tabernacle (*Mishkan*) at Shiloh, stones were also added [to its structure],¹⁷⁹⁶ and [afterwards] the Holy Temple was specifically made of stones (the inanimate-*Domem*),¹⁷⁹⁷ and this was its primary aspect.

[From this it is understood that if the dwelling (*Mishkan*) that man makes below, is primarily the aspect of the inanimate (*Domem*) rather than the vegetative (*Tzome'ach*),

¹⁷⁹⁰ See Rashi to Exodus 25:9; Kings I 8:13

¹⁷⁹¹ Deuteronomy 12:9; Talmud Bavli, Zevachim 119a; Shir HaShirim Rabba 1:16 (3); Also see Torah Ohr, Vayigash.

¹⁷⁹² Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹⁷⁹³ Exodus 26:15; 36:20

¹⁷⁹⁴ See Midrash Shemot Rabba 33:4; 35:6; Likkutei Torah, Naso 20c; Zot HaBrachah ibid; Sefer HaMaamarim 5635 Vol. 2, p. 362.

¹⁷⁹⁵ Isaiah 6:2

¹⁷⁹⁶ Talmud Bavli, Zevachim 112b; Mishneh Torah, Beit HaBechirah 1:2.

¹⁷⁹⁷ See Torah Ohr, Vayigash ibid.; Likkutei Torah, Zot HaBrachah ibid.; Also see Likkutei Sichot, Vol. 6, p. 17, and elsewhere.

how much more so is it certainly so that the primary aspect [in creation] is not the angels.]

Additionally, included in their submission and agreement in regard to building the Tabernacle (*Mishkan*), was their submission and agreement to building the third Holy Temple. For, about the Tabernacle (*Mishkan*) the verse states,¹⁷⁹⁸ “So shall you do (*Ta’asu*-תעשו),” which our sages, of blessed memory, explained means,¹⁷⁹⁹ “(So shall you do-*Ta’asu*-תעשו) for all generations.”

That is, *HaShem*’s-הו"ה ultimate Supernal intention, blessed is He, is for the third Holy Temple, which will even be loftier than the Eternal Homes that preceded it. For, even though they too were built in a way of permanence, unlike the temporary [structure of the] Tabernacle (*Mishkan*), nonetheless, they were followed by destruction and exile, whereas only in the third Holy Temple,¹⁸⁰⁰ which will not be followed by any exile,¹⁸⁰¹ will there be the primary matter of a permanent home, as a dwelling that is analogous to the dwelling of a king of flesh and blood, within which he dwells with his whole essence and being.¹⁸⁰²

This matter was also included when the Torah was given. For, just as when the Torah was given, the utterance “I

¹⁷⁹⁸ Exodus 25:9

¹⁷⁹⁹ Talmud Bavli, Shevuot 15a; Rashi to Exodus 25:9

¹⁸⁰⁰ Zohar III 221a and elsewhere.

¹⁸⁰¹ See Mechilta to Exodus 15:1; Tosefot entitled “*Hachi Garsinan* ‘v’*Nomar*” to Talmud Bavli, Pesachim 116b.

¹⁸⁰² See Maamarei Admor HaZaken 5565 Vol. 1, p. 489; Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3, and elsewhere.

am *HaShem*-יהו"ה" was heard from all six directions,¹⁸⁰³ so likewise in the coming future,¹⁸⁰⁴ "The Glory of *HaShem*-יהו"ה" will be revealed, and all flesh shall see," in that they will perceive *HaShem*'s-יהו"ה" Godliness from all six directions.

Included in the submission and agreement of the angels to giving the Torah below, was also their submission and agreement to the construction of the third Holy Temple, at which time [the prophecy], "The glory of *HaShem*-יהו"ה" will be revealed and all flesh together shall see that the mouth of *HaShem*-יהו"ה" has spoken," will be fulfilled, and,¹⁸⁰⁵ "*HaShem*-יהו"ה" will be one and His Name one!"

¹⁸⁰³ See Midrash Tanchuma, Shemot 25; Midrash Shemot Rabba 5:9; Tikkunei Zohar, Tikkun 22 (64b); Tanya, Likkutei Amarim, Ch. 36 (46a).

¹⁸⁰⁴ Isaiah 40:5

¹⁸⁰⁵ Zachariah 14:9