

Discourse 4

“Torah Tzivah Lanu Moshe The Torah that Moshe commanded us”

Delivered on the day of Simchat Torah, 5723²³⁷

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

1.

The verse states,²³⁸ “The Torah that Moshe commanded us is the inheritance of the congregation of Yaakov.” That is, the Torah is the inheritance²³⁹ of each and every individual²⁴⁰ within the congregation of Yaakov. The examinations into the precision of this verse are well known,²⁴¹ for our sages, of blessed memory, stated,²⁴² “Prepare yourself to study Torah, for it is not yours by inheritance,” yet, here it states that the Torah is an inheritance.

²³⁷ The original discourse was edited by the Rebbe and was given out as a pamphlet for the Holiday of Shemini Atzeret and Simchat Torah, 5751. This discourse is a continuation of the preceding [three] discourse entitled “*Yivchar Lanu*” of Rosh HaShanah [Discourse 1], “*v’Khol HaAdam*” of Shabbat Teshuvah [Discourse 2], and “*BaSukkot Teishvu*” of the 2nd day of Sukkot [Discourse 3], (Sefer HaMaamarim 5723 p. 3 and on; p. 14 and on; p. 25 and on).

²³⁸ Deuteronomy 33:4

²³⁹ Talmud Bavli, Sanhedrin 59a; Also see 91b there.

²⁴⁰ And not only that of the general whole (like “robbing the tribe-*Gezel HaSheivet*-גזל השבט”) [See Talmud Yerushalmi Gittin 4:2 and elsewhere.]

²⁴¹ See the discourse entitled “*Torah Tzivah*” in Ohr HaTorah, Zot HaBrachah (p. 1,848; p. 1,855); Also see the discourse by the same title 5654 (Sefer HaMaamarim 5654 p. 26); 5702 (Sefer HaMaamarim 5702 p. 39).

²⁴² Mishnah Avot 2:12

We also must understand that the meaning of the word “inheritance” as simply understood, is that one has inherited something from his ancestors. (In other words, in and of himself, it does not [necessarily] relate to him, except that he has inherited it from his forefathers.) However, when the Torah was given at Mount Sinai all the (souls of the) Jewish people were present and accepted the Torah upon themselves.²⁴³

We must also understand what the next verse states,²⁴⁴ “He became King over Yeshurun when the numbers of the nation gathered – the tribes of Yisroel in unity.” We therefore must understand the relationship between the verse, “He became King over Yeshurun etc.,” and the verse “The inheritance of the congregation of Yaakov.”

We also must understand why in this verse the Jewish people are called Yaakov (“The inheritance of the congregation of Yaakov”), whereas in the next verse they are called “Yeshurun” (“He became King over Yeshurun”) and at the conclusion of the verse they are called “Yisroel” (“the tribes of Yisroel in unity”).

2.

Now, the essential point of the explanation (as understood from the teachings of Chassidus),²⁴⁵ is that there are

²⁴³ Pirkei d’Rabbi Eliezer, Ch. 41; Midrash Shemot Rabba 28:6; Tanchuma Yitro 11; Zohar I 91a, and elsewhere.

²⁴⁴ Deuteronomy 33:5

²⁴⁵ See the citations to the discourses entitled “*Torah Tzivah*” *ibid.* Also see *Hemshech “v’Kachah”* 5637, Ch. 66 and on; *Sefer HaMaamarim* 5630 p. 87 and on; *Sefer HaMaamarim*, Kuntreisim Vol. 2, p. 361a and on.

two matters in Torah. There is Torah as it is unto itself, this being the will and wisdom of the Holy One, blessed is He, and there is Torah as it descended below to refine and purify the world, beginning with the refinement and purification of the one who studies it. That is, the intellect of his animalistic soul becomes refined, purified and included in the side of Holiness.²⁴⁶

This is the meaning²⁴⁷ of the statement of our sages, of blessed memory,²⁴⁸ “A person should always engage in Torah and *mitzvot*, even if not for their own sake (*Lishmah*-לשמה), for through [doing so] not for their own sake, one comes to do them for their own sake.” That is, at the beginning of one’s service of *HaShem*-יהוה, blessed is He, his involvement in studying Torah is for refining and purifying his own soul.

This is as our sages, of blessed memory, taught,²⁴⁹ “At the outset, when a person does this [*mitzvah*], he does it for himself,” in that his involvement in Torah study is for refining his own soul. Through this, he then comes to be involved in the study of Torah for its own sake (*Lishmah*-לשמה), meaning for the sake of Torah itself (which transcends the matter of affecting refinements – *Birurim*).

This then, is why Torah is called an inheritance (*Yerushah*), but even so, the sages stated, “prepare yourself to study Torah, for it is not yours by inheritance (*Yerushah*).” That

²⁴⁶ See Tanya, Ch. 37 (49a) that at first glance, the explanation of the refinement of the intellect of the animalistic soul and its inclusion in the side of Holiness is also so of the category of Intermediates (*Beinonim*), (even though they are incapable of transforming the emotions of the animalistic soul to Holiness).

²⁴⁷ Also see Likkutei Torah, Ha’azinu 75d and on.

²⁴⁸ Talmud Bavli, Pesachim 50b

²⁴⁹ Talmud Bavli, Pesachim 68b

is, when Torah is called an inheritance (*Yerushah*) this is in relation to the matter of the refinements (*Birurim*) affected through Torah study.

This is because the sparks within physical things, as well as the sparks of the intellect of the animalistic soul, are rooted in the world of Chaos-*Tohu*, whereas the souls of the Jewish people are rooted in the world of Repair-*Tikkun*. This is why [the Torah] calls Esav “big-*Gadol*-גדול,” but calls Yaakov “little-*Katan*-קטן,”²⁵⁰ because Esav is rooted in the world of Chaos-*Tohu* and the lights of the world of Chaos-*Tohu* are abundant (“big-*Gadol*-גדול”). In contrast, Yaakov is rooted in the world of Repair-*Tikkun*, and the lights of the world of Repair-*Tikkun* are few and are limited in vessels (“little-*Katan*-קטן”). Now, since Yaakov and Esav are brothers, as the verse states,²⁵¹ “Was not Esav the brother of Yaakov,” and brothers are inheritors of each other, therefore, by the souls of the Jewish people refining the sparks, they thereby inherit the lights of the world of Chaos-*Tohu*.

In contrast, their statement, “prepare yourself to study Torah, for it is not yours by inheritance (*Yerushah*),” relates to Torah as it transcends the matter of affecting refinements (*Birurim*), and this aspect of Torah is drawn down through studying Torah for its own sake. This then, is the meaning of “prepare yourself to study Torah,” in that one must toil within himself that his study of Torah should be for its own sake (*Lishmah*-לשמה), without any ulterior motives altogether, (not even the motive of refining one’s own soul). Through studying

²⁵⁰ Genesis 27:1; 27:15; 27:42

²⁵¹ Malachi 1:2

Torah for its own sake (*Lishmah*-לשמה) one thereby draws down Torah as it, is in and of itself. This level of Torah even transcends the lights of the world of Chaos-*Tohu* (which the Jewish people inherit through the toil of affecting refinements – *Birurim*), and is “**not** yours by inheritance.”

3.

This is the meaning of the verse,²⁵² “May my teaching drop like rain (*Matar*-מטר), may my utterance flow like the dew (*Tal*-טל).” Rain (*Matar*-מטר) comes from the clouds which are formed from the moisture of the earth, [as in the verse],²⁵³ “A mist ascended from the earth and watered the whole surface of the soil.” In contrast, dew (*Tal*-טל) comes from above.

The same is so spiritually, that rain (*Matar*-מטר) is the matter²⁵⁴ brought about through refinement, purification, and ascent from below. This is as our sages, of blessed memory, taught²⁵⁵ on the verse “May my teaching drop (*Ya’arof*-יערף) like the rain,” that, “When the necks (*Orfan*-ערפן) of the people are broken, at that point rain falls.” In contrast, dew (*Tal*-טל) is revelation from above.

Now, the reason that Torah is compared to dew (*Tal*-טל) and rain (*Matar*-מטר) is because in Torah there are two matters.

²⁵² Deuteronomy 32:2

²⁵³ Genesis 2:6

²⁵⁴ In most places it states that the **descent** of the rains is brought about the the refinement of the lower. And in the aforementioned *Hemshech* “*v’Kachah*” it states that this is the **matter** of the rain (*Matar*). Also see the discourse entitled “*Shir HaMaalot L’David, Hineh Mah Tov* etc.,” of Lag BaOmer 5722, Ch. 6 and the notes there (Torat Menachem, Sefer HaMaamarim Iyaar p. 273 and on) [translated in The Teachings of The Rebbe 5722, Discourse 29].

²⁵⁵ Midrash Bereishit Rabba 13:4 [13:14]

There is the matter of the descent of the Torah in order to refine the world. The drawing down of this matter of Torah is brought about through studying Torah in a way that “he does it for himself,” this being the matter of “May my teaching drop (*Ya’arof*-יערף) like the rain.”

Then there is Torah as it is, in and of itself, (as it is in the world of Emanation (*Atzilut*), higher than its descent to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*)). The drawing down of this matter of Torah is through engaging in the study of Torah for its own sake (*Lishmah*-לשמה), this being the matter of “may my utterance flow like the dew (*Tal*-טל).”

It could be said that about this our sages, of blessed memory, stated,²⁵⁶ “Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him.” That is, through engaging in Torah study for its own sake (*Lishmah*-לשמה), there is a drawing down and revelation of Torah as it is above, that “**the Holy One, blessed is He**, reads and studies opposite him,” this being the dew (*Tal*-טל) of Torah.²⁵⁷

Now, it can be said that these two matters, (the rain (*Matar*-מטר) of Torah and the dew (*Tal*-טל) of Torah), are the revealed parts of the Torah and the inner aspects (*Pnimityut*) of the Torah.²⁵⁸ That is, when it comes to the revealed parts of

²⁵⁶ See Tanna d’Vei Eliyahu Rabba, Ch. 18; Yalkut Shimoni Eichah, Remez 1,034.

²⁵⁷ This is as stated in Likkutei Torah (76a) there; However, in most of the Chassidic discourse cited in the note at the beginning of Ch. 2, it states that “the Holy One, blessed is He, reads and studies opposite him” is the matter of the rain (*Matar*-מטר) of the Torah. See later in Ch. 4.

²⁵⁸ Also see *Hemshech* 5666 p. 307 that the matter of the inheritance (*Yerushah*) of the Torah, (which stems from the refinements (*Birurim*) of the Torah) is in the revealed parts of Torah, whereas the dew (*Tal*-טל) of the Torah is the inner

Torah which manifest within physical things, the light of *HaShem*'s יהו"ה Godliness is concealed, and for the light to be revealed in the one who studies the Torah, this comes about through his refinement (*Zikuch*-זיכוך) of himself.

This is the meaning of the teaching,²⁵⁹ "If he is meritorious (*Zachah*-זכה) it becomes an elixir of life for him." That is, the word, "If he is meritorious-*Zachah*-זכה" is of the same root as the word "refinement-*Zikuch*-זיכוך," and it is specifically then that "it becomes an elixir of life for him." In contrast, in regard to the inner aspect (*Pnimiyut*) of Torah, *HaShem*'s יהו"ה Godliness is openly revealed.

To add, even after a person refines himself, at which point the light is openly revealed even in the revealed parts of Torah, nonetheless, it is not like the revelation in the inner aspects (*Pnimiyut*) of Torah. For, since the light in the revealed parts of Torah manifests within physical things that conceal the light, therefore, even when the concealment is removed, the light is not as revealed as the light of the inner aspects (*Pnimiyut*) of Torah.²⁶⁰

This then, is why the revealed parts of Torah are the rain (*Matar*-מטר) of Torah, in which there are two matters. That is, in the study of the revealed parts of the Torah there must be the toil indicated by the word, "If he is meritorious-*Zachah*-זכה," in that "he does it for himself," in order to refine his own soul –

aspects (*Pnimiyut*) of the Torah. [However, in *Hemshech* 5666 there it states that the dew (*Tal*-טל) of the Torah (the inner aspects of the Torah) is the matter of the gift (*Matanah*) of Torah.]

²⁵⁹ Talmud Bavli, Yoma 72b

²⁶⁰ This is similar to what is cited later in chapter five, that the revelation of *HaShem*'s יהו"ה that is brought about through the repair of the concealment of His title God-*Elohi* "מ"אלהי"ם, is not comparable to the revelation of *HaShem*'s יהו"ה Himself.

similar to the matter indicated by the teaching, “When the necks (*Orfan*-עֶרְפָן) of the people are broken, [at that point rain falls].” Moreover, even then, the light of *HaShem*’s-יְהו"ה Godliness that illuminates for him, is as it manifests in the world, [this being the aspect of] the rain-*Matar*-מָטָר. In contrast, the dew-*Tal*-טַל is the matter of the inner aspect (*Pnimityut*) of Torah.

4.

Now, in addition to the two above-mentioned matters in Torah, (the inheritance (*Yerushah*) of Torah, and “prepare yourself to study Torah”), the Torah is also called a “gift-*Matanah*-מַתָּנָה.”²⁶¹ This is as in the blessing on the Torah, “And He has **given-Natan**-נָתַן us His Torah,” in which we conclude, “[Blessed are You, *HaShem*-יְהו"ה], the **Giver-Notein**-נֹתֵן of the Torah.” Likewise, the Holiday of Shavuot is called,²⁶² “The time of the **giving-Matan**-מַתָּן of the Torah.”

The explanation²⁶³ is that the difference between dew (*Tal*-טַל) and rain (*Matar*-מָטָר) is that the descent of the rains (*Matar*-מָטָר) depends on man’s toil in serving *HaShem*-יְהו"ה, blessed is He. (This is as the verse states,²⁶⁴ “It shall be that if

²⁶¹ Also see Talmud Bavli, Brachot 5a “The Holy One, blessed is He, gave Israel three precious gifts... Torah etc.” Also see Midrash Bereishit Rabba 6:5, “Three things were given as gifts to the world: The Torah etc.”

²⁶² In the prayer liturgy and the Kiddush of Yom Tov.

²⁶³ With respect to the coming section, see the discourses cited at the beginning of Ch. 2; Also see the discourse entitled “*Al Shloshah Devarim HaOlam Omed*” 5714, Ch. 5 (Torat Menachem, Sefer HaMaamarim Nissan, p. 182 and on) [translated in The Teachings of The Rebbe 5714, Discourse 15].

²⁶⁴ Deuteronomy 11:13-14

you listen etc. (then)²⁶⁵ I shall provide rain (*Matar*-מטר) for your land etc.”) In contrast, dew (*Tal*-טל) is not dependent on man’s toil in serving *HaShem*-יהו"ה, blessed is He, (as our sages, of blessed memory, stated,²⁶⁶ “The dew (*Tal*-טל) is not withheld”). The same is so spiritually, that rain (*Matar*-מטר) refers to a drawing down brought about through arousal from below, whereas dew (*Tal*-טל) is a drawing down from Above that comes in and of itself.

From this it is understood that in regard to what was explained before, that the aspect of the dew (*Tal*-טל) of Torah is the drawing down of Torah as it is above, brought about by engaging in Torah study for its own sake (*Lishmah*-לשמה), (“Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him”), is [only] in general.

However, more particularly, even the drawing down of Torah as it is above, that **“the Holy One, blessed is He, reads and studies,”** since the drawing down is brought about through the **person** reading and studying, therefore, it too is included in the aspect of the rain (*Matar*-מטר) of Torah.

In contrast, the dew (*Tal*-טל) of the Torah is an even higher level in Torah that is not drawn down through man engaging in Torah study, (or even engaging in Torah study for its own sake (*Lishmah*)). It rather is drawn down in and of itself.

This is the meaning of the statement of our sages, of blessed memory,²⁶⁷ “During the first three hours of the day, the Holy One, blessed is He, sits and engages in the study of

²⁶⁵ And as the passage there continues (11:16-17), “Lest you turn astray and serve... so there will be no rain (*Matar*-מטר).”

²⁶⁶ Talmud Bavli, Taanit 3a

²⁶⁷ Talmud Bavli, Avodah Zarah 3b

Torah.” The question on this is well-known. That is, it states “whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him,” and thus, since the Jewish people [as a whole] are engaged in studying Torah throughout the entire day, (in that one person learns at one time, and another person learns at another time), therefore, the Holy One, blessed is He, also engages in the study of Torah throughout the whole day. However, even so, the sages said that, “during the first three hours of the day the Holy One, blessed is He, sits and engages in Torah study.”

The essential point of the explanation is that, when it states, “Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him,” this refers to the drawing down from Above brought about through arousal from below, (that is, engaging in Torah study on the part of the person). Therefore, the drawing down is commensurate to the arousal from below. This is why they stated, “Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies **opposite him** (*K’Negdo*-כנגדו).” That is, the very fact that the Holy One, blessed is He, reads and studies opposite him, means that it is commensurate to the study on the part of the person.

In contrast, when they stated that “During the first three hours of the day, the Holy One, blessed is He, sits and engages in Torah study,” this refers to the drawing down from Above in and of itself, from a “place” that arousal from below does not reach. This matter is the aspect of the dew (*Tal*-טל) of Torah. This is because the root of the dew (*Tal*-טל) is in the first three *Sefirot* of the Ancient One-*Atik*. This is the relationship

between “the Holy One, blessed is He, sitting and engaging in Torah study” (that is, the dew (*Tal*-טל) of Torah) and “the first three hours of the day.” That is, the first three [hours] refer to the first three *Sefirot* of the Ancient One-*Atik*.

Now, we should explain this according to what is well-known,²⁶⁸ that even in the inner aspects (*Pnimiyut*) of Torah, there is an outer aspect (*Chitzoniyut*) and an inner aspect (*Pnimiyut*). That is, when the inner aspects (*Pnimiyut*) of Torah discuss matters that relate to the chaining down of the worlds (*Hishtalshelut*), this is the revealed aspect within it. [This is similar to the revealed parts of Torah, which discuss matters of the world, except that in the revealed parts of Torah physical matters are discussed, whereas in the inner aspects (*Pnimiyut*) of Torah spiritual matters are discussed.] This level of the inner aspects of Torah is a state of grasp and comprehension.²⁶⁹ However, the primary matter of the inner aspect (*Pnimiyut*) of Torah is that Torah is the Supernal pleasure (*Taanug*), this being pleasure (*Taanug*) that transcends grasp and comprehension.

It can thus be said that the drawing down of the inner aspect (*Pnimiyut*) of Torah through engaging in Torah study for its own sake (*Lishmah*), about which they stated, “Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him,” [this being the matter of “prepare

²⁶⁸ *Hemshech* 5672 Vol. 1, Ch. 181 (p. 370)

²⁶⁹ This is similar to the grasp of the souls as they are in the Garden of Eden (*Gan Eden*) in their engagement in Torah study, which is in a way of actual grasp and comprehension. The same is likewise so of the Torah of the world of Emanation (*Atzilut*), which discusses matters of Godliness, that it is “an aspect of actual grasp of the world of Emanation (*Atzilut*).” (*Hemshech* 5672 *ibid.*)

yourself to study Torah”], is the revealed part of the inner aspect (*Pnimiyyut*) of Torah, which discusses matters that relate to the chaining down of the worlds (*Hishtalshehut*) and the like. However, the drawing down of the inner aspect (*Pnimiyyut*) of the Torah, as it is, in and of itself, about which they said, “During the first three hours of the day, the Holy One, blessed is He, sits and engages in Torah study,” [this being the matter of the gift (*Matanah*-מתנה) of Torah]²⁷⁰ is the aspect of the pleasure (*Taanug*) of Torah which transcends grasp and comprehension.

5.

This then, is the meaning of, “The Torah that Moshe commanded us is the inheritance of the congregation of **Yaakov**. He became King over **Yeshurun**... the tribes of **Yisroel** in unity.” In regard to the fact that Torah is the inheritance of each and every Jew as an individual, this stems from the aspect of Yaakov within them, (“the **inheritance** of the congregation of Yaakov”). The matter of “prepare yourself to study Torah for it is not yours by inheritance,” stems from the aspect of Yisroel. The gift (*Matanah*-מתנה) of the Torah stems from the aspect of Yeshurun.

²⁷⁰ To further elucidate from *Hemshech* 5672 Vol. 1, Ch. 174 (p. 354), the gift (*Matanah*-מתנה) of Torah is the matter of the inner aspect (*Pnimiyyut*) of Torah known as the essential delights (*Sha'ashu'im Atzmiyim*).

The explanation is that Yaakov is the aspect of a servant (*Eved*-עבד), as the verse states,²⁷¹ “Listen to me, My servant (*Avdi*-עבדי) Yaakov.” Yisroel is the aspect of a son (*Ben*-בן), as the verse states,²⁷² “My son, My firstborn, Yisroel.”²⁷³ The toil of Yaakov is that he “serves God-*Oved Elohi*”*m*-אלהי”מ,” meaning that he repairs the concealment drawn from *HaShem*’s-יהו”ה title God-*Elohi*”*m*-אלהי”מ. Yisroel-ישראל is called such “because you have ruled-*Sarita* שרית over God-*Elohi*”*m*-אלהי”מ,”²⁷⁴ in that he rules and dominates over the title God-*Elohi*”*m*-אלהי”מ.

It is in this regard that Zohar states²⁷⁵ that Yisroel-ישראל and Yaakov-יעקב correspond to the Name *HaShem*-יהו”ה and His title God-*Elohi*”*m*-אלהי”מ. That is, relative to the aspect of Yaakov-יעקב, which divides into “the *Yod*-י in the heel-*Eikev*-עקב,”²⁷⁶ there is the concealment affected by the name God-*Elohi*”*m*-אלהי”מ, and his toil is to rectify the concealment. However, even after he rectifies the concealment caused by the title God-*Elohi*”*m*-אלהי”מ, by drawing down a revelation of the Name *HaShem*-יהו”ה, nevertheless, this [only] is the revelation of the Name *HaShem*-יהו”ה as it is [revealed] through His title God-*Elohi*”*m*-אלהי”מ.

²⁷¹ This is as it is written in Likkutei Torah Balak 70c, and elsewhere; See Isaiah 46:1 – “Now listen Yaakov My servant (*Avdi*-עבדי).” In *Hemshech* 5666 p. 225 it states, “Listen Yaakov My servant.”

²⁷² Exodus 4:22

²⁷³ Likkutei Torah, Balak 70c; *Hemshech* 5666 p. 225

²⁷⁴ Genesis 32:29

²⁷⁵ Zohar I 174a

²⁷⁶ Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital), Ch. 2; Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim) there [section on Yaakov-יעקב].

In contrast, Yisroel-ישראל is called such “because you have ruled-*Sarita* שרית over God-*Elohi*”מ-אלהים,” meaning that relative to him, in the first place there is no concealment or hiddenness affected by *HaShem*’s-יהו”ה title God-*Elohi*”מ-אלהים. Thus, the revelation drawn down by Yisroel-ישראל is the revelation of *HaShem*-יהו”ה Himself.

In Likkutei Torah²⁷⁷ it is explained that the toil during the six mundane days of the week (generally) is the toil of Yaakov-יעקב, this being the toil of affecting refinements (*Birurim*) to repair the concealment caused by *HaShem*’s-יהו”ה title God-*Elohi*”מ-אלהים. The toil of Shabbat is the aspect of Yisroel-ישראל, for about Shabbat the verse states,²⁷⁸ “God-*Elohi*”מ-אלהים finished,” meaning the conclusion of the quality of restraint (*Tzimtzum*) and concealment affected by *HaShem*’s-יהו”ה title God-*Elohi*”מ-אלהים, and the revelation of *HaShem*-יהו”ה is drawn down. Therefore, the toil of refinements (*Birurim*) is not necessary [on Shabbat]. Rather, the service of Shabbat is to delight over *HaShem*-יהו”ה, which transcends the toil of affecting refinements (*Birurim*).

Now, the aspect of Yeshurun-ישורון even transcends the aspect of Yisroel-ישראל. This is because the word Yeshurun-ישורון is of the same root as the word “chain-*Sheir*”שיר, this being something round like a ring, which has no beginning or end.²⁷⁹

²⁷⁷ Likkutei Torah, Balak 72a-b

²⁷⁸ Genesis 2:2

²⁷⁹ Likkutei Torah, Shir HaShirim 1c, and as also brought in Likkutei Torah Nitzavim 45a; Also see Ohr HaTorah, Zot HaBrachah p. 1,861 and on; p. 1,866; Sefer HaMaamarim 5654 p. 35 and on. However, there it is (primarily) discussing the matter of the level of Torah that is like a circle, (and not the level of **Yisroel-ישראל** that is called Yeshurun-ישורון).

In Likkutei Torah²⁸⁰ it is explained that when the Jewish people are called Yeshurun-ישורון this stems from the root of their souls as they arose in *HaShem* 's-יהו"ה Supernal thought. It can be said that the difference between Yeshurun-ישורון and Yisroel-ישראל is that although Yisroel-ישראל is called such “because you have ruled-*Sarita*-שריית over God-*Elohi*”מ-אלהים,” due to the root of the soul which transcends manifestation within the body, [and as explained in various places,²⁸¹ Yaakov-יעקב is the [aspect of the] soul that is manifest in the body, whereas Yisroel-ישראל is the root of the soul that transcends manifestation in the body], and Yisroel-ישראל is the aspect of the son (*Ben*-בן), (as mentioned before), in which the term and matter of a son (*Ben*-בן) is specifically applicable once the son has been **drawn down** from the brain of the father, whereas Yeshurun-ישורון is the essential self of the soul as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, similar to a son as he is included in the brain of the father himself (before being drawn down).

This then, is the explanation of the term Yeshurun-ישורון, which is of the root “chain-*Sheir*-שיר” that has no beginning or end. That is, in the level of the souls as they already are drawn down from the brain of the father, (even as they are above), there are distinctions of various levels. In contrast, the matter of the “chain-*Sheir*-שיר,” in which there is neither beginning nor end, is the essential self of the souls as

²⁸⁰ Likkutei Torah Nitzavim [45a] *ibid*.

²⁸¹ See *Hemshech* 5666 in note 21

they are rooted in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of the verse, "He became King over Yeshurun." Likkutei Torah²⁸² states that this refers to Rosh HaShanah, [at which time] "You crown Me as King over you." For, the matter of "crowning Me as King over you" comes about through the revelation of the essential self of the soul as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

This then, is the relationship between these three matters in the Jewish people, (Yaakov-יעקב, Yisroel-ישראל, and Yeshurun-ישורון), and the three matters in Torah. That is, the matter of the inheritance (*Yerushah*) of Torah, which stems from the refinements (*Birurim*), [in that, through the refinements (*Birurim*) of Torah we inherit the lights of the world of Chaos-*Tohu*, as discussed in chapter two], stems from the aspect of Yaakov-יעקב. This is because the toil of affecting refinements (*Birurim*) is in the aspect of Yaakov.

The matter of "prepare yourself to study Torah," in that through the study of Torah for its own sake (*Lishmah*) there is a drawing down of the revelation of Torah as it is above, (the inner aspect (*Pnimitiyut*) of Torah), stems from the aspect of Yisroel-ישראל.²⁸³ This is because engaging in Torah study in the aspect of Yisroel-ישראל is (not in order to affect refinements

²⁸² Likkutei Torah, Nitzavim ibid.

²⁸³ To elucidate based on what is known, that the day of Shabbat relates to the inner aspects (*Pnimitiyut*) of the Torah (Likkutei Sichot, Vol. 1, p. 53), and Shabbat is the aspect of Yisroel-ישראל, as stated earlier in the discourse.

– *Birurim*, but), to draw down the revelation of *HaShem*'s יהו"ה Godliness.

The matter of the gift (*Matanah*-מתנה) of Torah, this being the drawing down of the pleasure of Torah (which transcends grasp and comprehension), and transcends division, stems from the aspect of Yeshurun-ישורון.

6.

Now, this must be understood. For, according to the above explanation, the reason Torah is called an inheritance (*Yerushah*) is because Torah **brings** to the inheritance, (in that through the refinements brought about by Torah, we inherit the lights of the world of Chaos-*Tohu*). However, the explanation of the verse, “Torah... **is** the inheritance” (according to the simple meaning, and [as known] “a verse does not depart from its simple meaning”)²⁸⁴ is that Torah itself is an inheritance (*Yerushah*).²⁸⁵

We can therefore say that the matter of the inheritance of Torah (according to the explanation that the Torah itself is the inheritance) is even higher than the matter of the gift (*Matanah*) of Torah. For, in regard to what was cited before from the teachings of Chassidus that the inheritance (*Yerushah*) is lower than the gift (*Matanah*), this²⁸⁶ is because an

²⁸⁴ Talmud Bavli, Shabbat 63a

²⁸⁵ This is also proven by the fact that our sages, of blessed memory, derived from this verse that “a gentile who studies Torah is liable of the death penalty” (Talmud Bavli, Sanhedrin 59a), and “anyone who withholds *halachah* from [being studied] by the mouth of a student [who seeks to study Torah], it is as if he robs him of the inheritance of his ancestors” (Sanhedrin 91b).

²⁸⁶ See Likkutei Sichot Vol. 13, p. 115

inheritance stems from the existence of an **heir** (who is a relative of the one whose inheritance it is) and does not depend on the will of the one who is the source of the inheritance. In contrast, a gift (*Matanah*) depends on the [will and] desire of **the giver**. This matter is present in an inheritance (*Yerushah*) that is (solely) due to their relationship.²⁸⁷

However, in [kind of] inheritance (*Yerushah*), the matter of which is that the heir takes the place of the one who he inherits from, (and therefore inherits his possessions **automatically**), it does not apply to say that this comes about because of the existence of the heir, being that the heir is not a different existence than the one he inherited from, but instead takes the place of the one he inherited from. In such a case, the opposite is true, in that this kind of inheritance (*Yerushah*) is higher than a gift. This is because a gift stems from the [will and] **desire** of the giver, whereas in (this kind of) inheritance the heir takes the place of the one he inherits from himself (which transcends the desire of the one he inherited from).

Based on this, it must be said that the reason that in the matter of the inheritance (*Yerushah*) of Torah (which even transcends the gift (*Matanah*) of Torah) it states, “the inheritance of the congregation of **Yaakov-יעקב**,” is because Yisroel-ישראל and Yeshurun-ישורון are [attained] names of elevation in level, and therefore relate to the matter of

²⁸⁷ See in various places in the books of the Rogachover Ga'on (Shaalot u'Teshuvot Tzafnat Pa'ane'ach Dvinsk Vol. 1, Siman 118; Warsaw Vol. 2, Siman 118; Tzafnat Pa'aneach Miluyim 13a) that in an inheritance there are two matters: There is the inheritance that stems from the relation, which is an inheritance that applies to all people. Then there is an inheritance in which the inheritor stands in place of the one who bequeaths the inheritance, and this inheritance is solely in the Jewish people.

revelations (*Gilyim*). However, the matter of an inheritance (*Yerushah*) in which the heir takes the place of the one who he inherits from, is revealed in the name Yaakov-יעקב, which is the essential inherent name (*Shem HaEtzem*),²⁸⁸ in which all Jews are equal.

Now, we must better understand this. For, the matter of the essential self of the soul, because of which all Jews are equal, (seemingly) is more emphasized in the name Yeshurun-ישורון. This is because Yeshurun-ישורון is of the root “chain-*Sheir*-שׁיר” in which there is no beginning or end. However, even so, the name Yeshurun-ישורון relates to the matter of the gift (*Matanah*) (of Torah), which relates to the [will and] **desire** of the giver. In contrast, relative to the inheritance (*Yerushah*) that relates to the one who bequeaths the inheritance himself, it states, “the inheritance of the congregation of Yaakov-יעקב.”

This may be understood with a preface about the verse,²⁸⁹ “He will choose our heritage for us, the pride of Yaakov etc.,” in which two matters are stated. “He will choose for us (*Yivchar Lanu*-יבחר לנו),” which is the matter of free choice (*Bechirah*-בְּחִירָה),” and “our heritage,” which is the matter of the inheritance (*Yerushah*). Now, it can be said that the matter of free choice (*Bechirah*), in that the Holy One, blessed is He, chose the Jewish people, is that He chose to **desire** them. The matter of the inheritance (*Yerushah*), in which the heir takes the place of the one he inherits from, is that the Jewish people are rooted in the Essential Self of the Singular

²⁸⁸ Seemingly, further analysis of the source for the fact that Yaakov-יעקב is the essential inherent name (*Shem HaEtzem*) is required.

²⁸⁹ Psalms 47:5

Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, although the matter of free choice (*Bechirah*) [also] stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who is not compelled by anything and is capable of desiring or not desiring,²⁹⁰ nevertheless, the matter of free choice (*Bechirah*) is (not in regard to His Essential Self, Himself, but rather) in regard to His desire (*Ratzon*). That is, when it is said that He chose the Jewish people, it means that He chose to **desire** them.

[There is yet another matter in this, in that even the free choice (*Bechirah*) itself, (which is the cause of the desire), is [only] the wondrousness of His Essential Self, (in that He is not compelled by anything and is capable of desiring or not desiring), and is itself not the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.]²⁹¹

Based on this, we can explain that when it comes to the matter of the gift (*Matanah*), the name Yeshurun-ישורון is used, whereas when it comes to the matter of the inheritance (*Yerushah*), the name Yaakov-יעקב is used. For, a gift (*Matanah*), which stems from the desire of the giver (as explained before), comes from the matter of free choice (*Bechirah*), (meaning, He chose to desire). This is as we recite in the blessings of the Torah, “Who has chosen us from amongst

²⁹⁰ *Hemshech Rosh HaShanah* 5703 p. 24

²⁹¹ See what is stated **similar to this** in the [preceding] discourses of this year entitled “*Yivchar Lanu*” [Discourse 1], Ch. 5 (Sefer HaMaamarim 5723, p. 8), and in the discourse entitled “*v’Khol Adam Lo Yihyeh*” [Discourse 2] Ch. 7 (Sefer HaMaamarim 5723 p. 21).

all the nations” (and therefore continues) “and gave (*Natan*-נתן) us His Torah.” Thus, since the matter of free choice (*Bechirah*) stems from the wondrousness of His Essential Self, in that He is not compelled by anything, therefore, the receptacle for this is the matter of “Yeshurun-ישורון” which is of the root “chain-*Sheir*-שׁיר,” which is circular and has no beginning or end, this being the elevation and wondrousness of the essential self of the soul which transcends the divisions of beginning and end.

The matter of the inheritance (*Yerushah*), that the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, becomes revealed in the name Yaakov-יעקב, which is the essential inherent name (*Shem HaEtzem*) of the Jewish people themselves.

7.

It can further be said that the fact that this verse [specifies], “He will choose our heritage for us, the pride of **Yaakov**-יעקב,” is due to the matter of “our heritage,” this being the matter of the inheritance (*Yerushah*) that relates to Yaakov-יעקב. The request, “**He will choose** (*Yivchar*-יבחר) our heritage for us” is that the matter of our heritage, this being the essential self of the soul which is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, should be drawn down into revelation. This is similar to how on Rosh HaShanah the primary emphasis is “our heritage, the pride of Yaakov,” only that we plead that the matter be drawn down into revelation.

The same is likewise so on Simchat Torah, that the primary emphasis is the “**inheritance** of the congregation of Yaakov-יעקב.”

Now, the verse says “the **congregation** (*Kehilat*-קהלת) of Yaakov.” For, from the angle of the matter of Yaakov-יעקב, all Jews are a single entity (a “congregation-*Kahal*-קהל”). This is similar to what it states about Rosh HaShanah, “You are standing this day, all of you,”²⁹² individuals who are [united] as one. This is why the *mitzvah* of the day (of Simchat Torah) is with dancing. For, dancing is done with the legs, and in the legs themselves, it is with the heels-*Eikev*-עקב (and Yaakov-יעקב is of the root “heel-*Eikev*-עקב”) in which all of the Jewish people are equal.

Moreover, the fact that all Jews unite to be a single being, “the congregation of Yaakov,” is not because they sense the level of elevation that transcends division, [similar to the union indicated by Yeshurun-ישורון, which is of the root “chain-*Sheir*-שיר,” brought about through the revelation of the transcendent encompassing light (*Makif*) that transcends division]. This is because Yaakov-יעקב is of the root “heel-*Eikev*-עקב,” and the “heel-*Eikev*-עקב” does not sense elevation. Rather, this is an essential oneness and unity. The same is so with regard to the union of the Jewish people in the matter of dancing with the heels.

Thus, it is through the matter of “the congregation (*Kehilat*-קהלת) of Yaakov” that there is the revelation of the matter of “the inheritance (*Morashah*-מורשה),” this being the inheritance (*Yerushah*-ירושה) of the Torah, in that the Jewish

²⁹² [Deuteronomy 29:9]

people, the Torah, and the Holy One, blessed is He, are entirely one. For, when it comes to the gift of the Torah, there are three matters, these being the Giver, the recipient, and the gift (Torah). In contrast, in the matter of the inheritance (*Yerushah*) of the Torah, the Jewish people, the Torah, and the Holy One, blessed is He, are entirely one.

The drawing down of this matter (“the inheritance (*Morasahah*-מורשה),” this being the inheritance (*Yerushah*) of the Torah) on Simchat Torah, is with great joy. From Simchat Torah this matter is drawn down throughout the entire year, so that there should be a joyous year in the study of Torah without any obstacles or obstructions. This is why all Jews yearn for the days of Moshiach, since in that time there will be no obstacles or obstructions to engaging in the study of Torah and fulfilling *mitzvot* as demanded,²⁹³ until “the earth will be filled with the knowledge of *HaShem*-יהו"ה as the water covers the ocean floor,” with the coming of our righteous Moshiach in the near future, in the most literal sense!

²⁹³ Mishneh Torah of the Rambam, Hilchot Teshuvah 9:2