

Discourse 5

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

Delivered on Simchat Torah, 5725

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

1.

The verse states,²⁹⁷ “The Torah that Moshe commanded us is the heritage of the congregation of Yaakov.” The word “heritage-*Morashah*-מורשה” is of the same root as “inheritance-*Yerushah*-ירושה,” meaning that as Talmud states,²⁹⁸ the Torah is the inheritance (*Yerushah*) of all Jews (“the congregation of Yaakov”).

Now, the question on this is well known,²⁹⁹ in that our sages, of blessed memory, also stated,³⁰⁰ “Prepare yourself to study Torah, for it is not yours by inheritance.” That is, unlike an inheritance, Torah study specifically requires effort. [That is, in an inheritance], the relative who according to the laws of Torah is fit to inherit, requires no preparations for this at all.

²⁹⁷ Deuteronomy 34:4 – from the Torah portion read today.

²⁹⁸ Talmud Bavli, Sanhedrin 59a, 91b.

²⁹⁹ See the discourse entitled “*Torah Tzivah*” in Sefer HaMaamarim 5633 Vol. 2, p. 552; 5654 p. 26; 5702 p. 39; Discourse entitled “*Tze’ena u’Re’ena*” in Sefer HaMaamarim 5634 p. 40 and on, and elsewhere. Also see Ohr HaTorah, Tisa p. 1,970; Re’eh p. 1,761; Sefer HaMaamarim 5626 p. 289; 5630 p. 87; *Hemshech* “*v’Kachah*” 5637 Ch. 66 and on; Also see the discourse by this title in Ohr HaTorah, Zot HaBrachah p. 1,848 and p. 1,005.

³⁰⁰ Mishnah Avot 2:12

This being so, why does the verse state, “Torah... is the heritage (*Morashah*-מורשה),” seeming to indicate that the Torah is an inheritance (*Yerushah*-ירושה) [which requires no effort]?

Moreover, we also find that Torah is a gift (*Matanah*-מתנה),³⁰¹ as we recite in the blessings of the Torah, “Who has given (*Natan*-נתן) us His Torah,” and as we conclude, “Blessed are You, *HaShem*-יהוה, the Giver (*Notein*-נותן) of the Torah,” and a gift (*Matanah*-מתנה) is unlike an inheritance (*Yerushah*-ירושה).

This is because an inheritance comes [to the heir] by force [of law,] even if the benefactor did not desire it. This is as our sages, of blessed memory, taught,³⁰² “If he made a stipulation that is counter to what is written in Torah, his stipulation is null and void.” In contrast, a gift is specifically given by the will of the Giver.

However, in regard to [the teaching], “Prepare yourself to study Torah,” in addition to not being like an inheritance, in which it is not required for the heir to prepare and be fit for it at all (as explained above) it also is not like a gift, being that a gift completely depends on the will of the Giver, whereas the recipient is neither required to be fit, nor to make any preparations.

In contrast, in [the teaching], “Prepare yourself to study Torah,” which depends on the toil and effort of the recipient, he merits it as a result of his work and his deeds, meaning that he is **worthy of it**. That is, it is not granted in the form of a gift, which does not stem from the service and efforts of the

³⁰¹ See Talmud Bavli, Brachot 4a; Midrash Bereishit Rabba 6:5

³⁰² Talmud Bavli, Bava Batra 126b

recipient, but depends solely on the closeness of the giver's desire, (since his service was of benefit to him).³⁰³

We thus find that the matter of an inheritance (*Yerushah*), the matter of "Prepare yourself" (*Hatken Atzmecha*), and the matter of a gift (*Matanah*), are three different matters, some details of which are even opposites of each other, but nonetheless, all three matters are present in Torah.

2.

This may be understood by prefacing with an explanation of the three ways of conduct from Above, which are comparable to the three matters; inheritance (*Yerushah*), "Prepare yourself" (*Hatken Atzmecha*), and a gift (*Matanah*).

This is as explained in the continuum of discourses (*Hemshech*) of the year 5705,³⁰⁴ that there is a way of conduct from Above that is in a way of "finding favor," as in the verse,³⁰⁵ "Noach found grace in the eyes of *HaShem*" יהו"ה." This is the matter of a drawing forth of arousal from Above, in and of itself, without being preceded by any toil, similar to the matter of an inheritance (*Yerushah*) which requires no preparation.

³⁰³ See Talmud Bavli, Gittin 50b; Bava Metziya 16a

³⁰⁴ See the discourse entitled "*Im Na Matzati Chein b'Einecha*" and its continuation the discourse entitled "*BaYom HaShmini Atzeret*" (Sefer HaMaamarim 5705 p. 51 and on), founded upon the discourse entitled "*v'Atah Im Na Matzati Chain b'Einecha*" 5678 (Sefer HaMaamarim 5678 p. 211 and on), some of which is founded upon Ohr HaTorah, Tisa p. 2,034 and on.

³⁰⁵ Genesis 6:8

There also is a way of conduct from Above that indeed is commensurate the toil below, in that because of the arousal from below, arousal from Above is drawn down. About this it states, “Prepare yourself etc.” (*Hatken Atzmecha*) etc.

This is as explained at length in *Shnei Luchot HaBrit*,³⁰⁶ on the difference between Noach and Avraham. That is, about Noach the verse states, “Noach found grace in the eyes of *HaShem*-יהו"ה,” this being from Above to below. In contrast, about Avraham the verse states,³⁰⁷ “*HaShem*-יהו"ה, before Whom I walked etc.,” this being from below to Above.

This is higher and more superior etc., to the extent of the ultimate elevation [possible] by way of conduct from Above commensurate to the toil below (in that the arousal from below is what awakens the arousal Above), about which our teacher Moshe was told,³⁰⁸ “My Presence (*Panai*-פני) will go [with you] and I will give you rest.”

That is, this conduct from Above comes from the aspect of the Supernal “innerness-*Panim*-פנים,” through the Jewish people serving *HaShem*-יהו"ה, blessed is He, in an inner way-*Pnimityut*-פנימיות, as the verse states,³⁰⁹ “This was formerly done in Israel-וְזֹאת לְפָנִים בְּיִשְׂרָאֵל-*l'Fanim b'Yisroel*,” meaning, “This is the innerness-*Pnimityut*-פנימיות of Israel. It is from this aspect that their service is in a way of “Seek My Presence-*Pani*-פני,”³¹⁰ through which the conduct from Above comes to be in

³⁰⁶ *Shnei Luchot HaBrit* (ShaLa”H), Torah SheB’Khtav, Parshat Noach 275a and on.

³⁰⁷ Genesis 24:40

³⁰⁸ Exodus 33:14

³⁰⁹ Ruth 4:7

³¹⁰ Psalms 27:8

a way of “My Presence-*Panai*-פני will go [with you],” (as will be explained).

There also is an even higher conduct from Above, which is what our teacher Moshe requested (after he already was told “My Presence will go [with you]”). He said,³¹¹ “But if Your Presence does not go [with us] do not take us up from here. How then would it be known that I have found favor in Your eyes – I and Your people – unless You accompany us, and I and Your people will be distinguished [from all the peoples on the surface of the earth]?”

This is a much higher matter, so much so, that there is no comparison [between it and the matters mentioned above], in that here, the matter of “finding favor” is necessary similar to the matter of a gift. For, as known, “grace-*Chein*-חן,” “favor-*Chaninah*-חנינה,” and a “gift-*Matanah*-מתנה” are all one matter.

Nonetheless, this is unlike the grace found in Noach, which is in a way of arousal from Above that precedes the toil. For, even though there is an element of superiority to it, in that it is from a lofty place etc., it nonetheless is lacking, in that it does not come through toil and effort etc., and it therefore follows automatically that the person [who receives the grace] is not an aspect of a receptacle (*Kli*) for the light (*Ohr*) etc. It rather is a matter of arousal from Above, stemming from a higher place, that cannot be reached by arousal from below that comes after the perfection and wholeness of the toil in the arousal below. That is, after there is the drawing of arousal from Above, brought about through [and commensurate to] the

³¹¹ Exodus 33:15:16

arousal from below, there then is a drawing forth from a much loftier place, in the form of a gift.

3.

Now, to understand this, we must preface with an explanation of “My Presence-*Panai*-פני will go [with you].” To explain, “My Face-*Panai*-פני” refers to the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*). This is because the entire world of Emanation (*Atzilut*) in general, is the aspect of “the front-*Panim*-פנים,” being that as known,³¹² the four levels of front (*Panim*-פנים), right (*Yemin*-ימין), left (*Smol*-שמאל), and back (*Achor*-אחור), are the secret of the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*).

It follows that even the aspect of Kingship-*Malchut* (which is the final level of the world of Emanation-*Atzilut*), is the aspect of the “front-*Panim*-פנים.” This is because Kingship-*Malchut* of the world of Emanation (*Atzilut*) receives from all ten *Sefirot* of the world of Emanation (*Atzilut*), as stated in Zohar,³¹³ “‘My face-*Panai*-פני’ refers to the adornments of the King,” referring to the ten *Sefirot* of the world of Emanation (*Atzilut*).

Beyond this, the primary matter of “my Face-*Panai*-פני,” which is the aspect of the Supernal innerness (*Pnimityut*-פנימיות) that transcends manifestation in the worlds, is the aspect of the Crown-*Keter*. For, as known, the aspect of Kingship-

³¹² Ramaz to Zohar III 93b

³¹³ See Zohar III 93b *ibid*.

Malchut receives from the aspect of the Crown-*Keter*, this being the matter of the Crown of Kingship-*Keter Malchut*.

This also is the meaning of the verse,³¹⁴ “This was formerly done in Israel-וְזֹאת לְפָנֵינוּ *b’Yisroel*-” in which the word “this-*Zot*” refers to Kingship-*Malchut*,³¹⁵ and the aspect of Kingship-*Malchut* is called “The Ingathering of Israel-*Knesset Yisroel*”³¹⁶ being that she is the source of the souls of Israel and is the inner aspect (“*L’Fanim*”) within each and every Jew.

This also is the meaning of the service of the Jewish people being in a way of “Seek My Presence-*Pani*,” in that even as they are below, they are conducted from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*).

4.

Now, the greatness of the matter of “My Presence-*Panai* will go [with you]” may be understood according to what is explained in Torah Ohr, in the Chassidic discourses on Megillat Esther,³¹⁷ on the verse,³¹⁸ “I shall surely hide My face (*Panai*) on that day,” referring to the concealment of the

³¹⁴ Ruth 4:7

³¹⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “This-*Zot*”; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “This-*Zot*,” and elsewhere.

³¹⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “The Ingathering of Israel-*Knesset Yisroel*”³¹⁶ being that she is the source of the souls of Israel and is the inner aspect (“*L’Fanim*”) within each and every Jew. *Knesset Yisroel*,” Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) section on “The Ingathering of Israel-*Knesset Yisroel*,” and elsewhere.

³¹⁷ Torah Ohr, Megillat Esther 90d, 92a

³¹⁸ Deuteronomy 31:18

aspect of “My Presence (*Panai*-פני),” this being the opposite of the matter of “My Presence (*Panai*-פני) will go [with you].”

From the explanation there, it arises that there are two matters in this. The first matter is that the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), called “My face (*Panai*-פני),” is in a state of hiddenness and concealment, even from the aspect indicated by “on that day (*BaYom HaHoo*-ביום ההוא),” referring to the world of Creation (*Briyah*) and the aspect of Understanding-*Binah*³¹⁹ “which dwells in it.”³²⁰

That is, being that it is the aspect of the concealed worlds, it therefore is called “on **that** day (*BaYom HaHoo*-ביום ההוא). [For, as known³²¹ about the difference between the word “he-*Hoo*-הוא” and the word “this-*Zeh*-זה,” the word “this-*Zeh*-זה” indicates revelation (*Giluy*) in that one “points with his finger and says ‘this-*Zeh*-זה,’”³²² whereas the word “he-*Hoo*-הוא” is in the third person, indicating concealment (*He’elem*).]

That is, the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) (“My face-*Panai*-פני”) is hidden and concealed (“I shall surely hide”) from the world of Creation (*Briyah*) (“on that day-*BaYom HaHoo*-ההוא ביום”). In other words, it does not come into the world of Creation (*Briyah*) in a way of actual inner manifestation (*Hitlabshut*), but only in a transcendent encompassing way (*Makif*), to be the aspect of the Crown-*Keter* and Ancient One-*Atik*-עתיק [of the world of

³¹⁹ The aspect of the Understanding-*Binah* is called “the Coming World (*Olam HaBa*),” which is referred to as “on that day-*BaYom HaHoo*-ההוא ביום.” See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

³²⁰ Tikkunei Zohar, Tikkun 6 (23a)

³²¹ Torah Ohr *ibid.* and elsewhere.

³²² Midrash Shemot Rabba 23:15

Creation], this being a word that means “removed-*Ne’etak-*נֶעְתָּק” and separated.³²³

In other words, the aspect of Understanding-*Binah* that dwells in the world of Creation (*Briyah*) is of utterly no comparison whatsoever to the aspect of Understanding-*Binah* as it is in the world of Emanation (*Atzilut*). This is to such an extent that even the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) is beyond comparison to the aspect of Understanding-*Binah* as it dwells in the world of Creation (*Briyah*).

For, when it comes to the aspect of Kingship-*Malchut*, besides the fact that it does not dwell in the world of Creation (*Briyah*), beyond this, it also is in way that it is removed and separate (the Crown-*Keter* and Ancient One-*Atik*) relative to the world of Creation (*Briyah*), whereas the aspect of Understanding-*Binah* that dwells in the world of Creation (*Briyah*) is in a way of inner manifestation (*Hitlabshut*).

It also is in this regard that about the world of Creation (*Briyah*) the verse states,³²⁴ “He creates (*Boreh*-בּוֹרֵא) darkness.” This is not only because it is the aspect of the concealed world, which does not illuminate in an openly revealed way within the worlds below it, but beyond this, it itself is called “darkness-*Choshech*-חֹשֶׁךְ.” This is because the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) does not emanate in [the world of Creation] in a revealed and

³²³ See Likkutei Torah, Emor 31d and elsewhere.

³²⁴ Isaiah 45:7; See the blessings of the Shema recital; Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 1; Likkutei Torah, Shir HaShirim 4c, 42d, and elsewhere.

inner manifest way (*Hitlabshut*), but is only the aspect of the Crown-*Keter* and Ancient One-*Atik* [of the world of Creation].

The second matter in explanation of [the words], “I shall surely hide My face (*Panai*-פני) on that day,” is that even the fact that Kingship-*Malchut* of the world of Emanation (*Atzilut*) is the aspect of the Crown-*Keter* and Ancient One-*Atik*, this only is in regard to the world of Creation (*Briyah*). That is, it only is in the world of Creation (*Briyah*) (the aspect called “that day-*BaYom HaHoo*-היום ההוא”) that Kingship-*Malchut* of the world of Emanation (*Atzilut*) becomes the aspect of the Crown-*Keter* and Ancient One-*Atik*, (“I shall surely hide My face-*Panai*-פני”).

In contrast, this is not so of the worlds below this, in which there altogether is no drawing forth of revelation from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), not even as the aspect of the Crown-*Keter* and Ancient One-*Atik*.

Thus, because the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) does not illuminate in a revealed way in the world of Creation (*Briyah*), but only becomes the aspect of the Crown-*Keter* and Ancient One-*Atik*, and this is only in the world of Creation (*Briyah*) (this being the matter of “I shall surely hide My face on that day-*BaYom HaHoo*-ביום ההוא”), thus causing the ultimate concealment and hiddenness of the [aspect of the] “Face-*Panim*-פנים” below, so that the dominion of the forces of externality becomes possible etc.

With the above in mind, we can understand the greatness of *HaShem* 's-ה"ה promise, “My Presence-*Panai*-פני will go [with you],” meaning that the conduct of the Jewish people below will literally be through the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) (“My Face-*Panai*-פני”), so that it is not concealed and hidden in the world of Creation (*Briyah*) but is openly revealed there. Moreover, the revelation in the world of Creation (*Briyah*) will not be in a way of inner manifestation (*Hitlabshut*), but only in a way of passing through (*Ma'avir*), in which case the light (*Ohr*) is drawn down as it is in Kingship-*Malchut* of the world of Emanation (*Atzilut*) itself, into the aspect of revelation below, so that through it, the Jewish people are conducted in the world of Action (*Asiyah*) below.

This is because the difference between whether the light is revealed through inner manifestation (*Hitlabshut*) and grasp, or whether it is by way of passing through (*Ma'avir*), is well known.³²⁵ That is, when the light is revealed in a way of inner manifestation (*Hitlabshut*) and grasp, the light descends from its level. In contrast, when the light is revealed in a way of passing through (*Ma'avir*), the light remains as it is, without any change.

From this it is understood that for the conduct of the Jewish people below to be from the aspect of Kingship-*Malchut*

³²⁵ See Tanya, Kuntres Acharon, Discourse entitled “*Lehavin Mah SheKatuv b'Pri Etz Chayim*” (158a); Likkutei Torah, Masaei 89b and on; Ohr HaTorah, Vayikra Vol. 2, p. 466 and on; Sefer HaMaamarim 5696 p. 113 and on, and elsewhere.

of the world of Emanation (*Atzilut*), this being the matter of “My Presence-*Panai*-פני will go [with you],” the light cannot come by way of inner manifestation (*Hitlabshut*) and grasp in the world of Creation (*Briyah*). For, through its manifestation (*Hitlabshut*) in the world of Creation (*Briyah*), the light (*Ohr*) would undergo change and descent from its level, and when it would then be drawn further down to the world of Action (*Asiyah*), where the conduct of the Jewish people needs to reach, it would no longer be the actual revelation of the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), (“My Presence-*Panai*-פני”).

On a deeper level, light (*Ohr*) that comes by way of inner manifestation (*Hitlabshut*) is only the externality of the light (*Chitzoniyut HaOhr*), which only is a radiance that becomes constricted within itself to be able to come in a way of inner manifestation (*Hitlabshut*). However, when the light (*Ohr*) only comes by way of passing through (*Ma'avir*), it then is the inner aspect of the light (*Pnimiyut HaOhr*) that is drawn down, this being the light (*Ohr*) as it is without any constriction in essence, and without any matter of change caused by inner manifestation (*Hitlabshut*) and grasp.

This then, is the meaning of “My Presence-*Panai*-פני will go [with you],” specifying “My Innerness-*Panai*-פני,” indicating the inner aspect of the light (*Pnimiyut HaOhr*). This is why it is drawn down solely in a way of passing through (*Ma'avir*), in which case, the conduct of the Jewish people below actually is from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*).

About this the verse states,³²⁶ “My Presence (*Panai*-פני) will go [with you, and I will give you rest.” That is, when the conduct is from the aspect of “the Face-*Panim*-פנים,” as in “My Presence-*Panai*-פני will go [with you],” (which is the opposite of, “I shall surely hide My face on that day”), then “I will give you rest-*Hanichoti Lach*-לך הניחותי.”

This is the meaning of the verse,³²⁷ “It shall be that when *HaShem*-יהו"ה your God, gives you rest (*Haniyach*-הניח) from all your enemies etc.” That is, there comes to be the aspect of “rest-*Menuchah*-מנוחה” from the enemies and from vitality being derived by the forces of externality. This is because, their vitality is only drawn from the “backside-*Achorayim*-אחוריים,” like a person who begrudgingly throws something over his shoulder to his enemy.³²⁸

Therefore, when revelation is drawn from the aspect of the “Face-*Panim*-פנים,” [as in], “My Presence-*Panai*-פני will go [with you],” there is no derivation of vitality by the forces of externality. Moreover, the Jewish people are conducted in a way of miracles and wonders that transcend the natural order, being that the conduct is through the aspect of “My Presence-*Panai*-פני,” that is, Kingship-*Malchut* of the world of Emanation (*Atzilut*), which is drawn down and revealed below, literally.

However, based on this, we must understand why our teacher Moshe was not appeased by this promise, “My Presence (*Panai*-פני) will go [with you] and I shall give you rest,” but

³²⁶ Exodus 33:14

³²⁷ Deuteronomy 25:19

³²⁸ Tanya, Likkutei Amarim, Ch. 22 (27b), explained in Kuntres UMaayon, discourse 2, Ch. 2 and on; discourse 7 and on.

continued to plead that it be in a way of,³²⁹ “**Your** Presence will go [with us]... that **You** accompany us, and I and **Your** people will be distinguished etc.” At first glance, even when the conduct is from Kingship-*Malchut* of the world of Emanation (*Atzilut*), [as in] “My Presence-*Panai*-פני will go [with you],” there is no derivation of vitality by the forces of externality, and miracles and wonders that transcend the natural order are wrought for the Jewish people, by which the wondrousness and separateness of the Jewish people is recognized, as in the continuation of the verse, “I and Your people will be distinguished from all the peoples on the surface of the earth.”

6.

This may be understood by prefacing with an explanation of the verse,³³⁰ “*HaShem*-יהוה is a God of knowledges (*De’ot*-דעות),” [in the plural] about which it states in Tikkunei Zohar,³³¹ “Two knowledges-*De’ot*-דעות,” these being the Upper Knowledge (*Da’at Elyon*) and the Lower Knowledge (*Da’at Tachton*), the matter of which in our service of *HaShem*-יהוה, blessed is He, is His Upper Unity (*Yichuda Ila’ah*) and His Lower Unity (*Yichuda Tata’ah*).³³²

The explanation is that the Upper Knowledge (*Da’at Elyon*) is the true knowledge, as it is in His knowledge, blessed is He, namely, that Above is something (*Yesh*) and below is nothing (*Ayin*). That is, the coming into being of the creation is

³²⁹ Exodus 33:15:16

³³⁰ Samuel I 2:3

³³¹ Tikkunei Zohar, beginning of Tikkun 69

³³² Likkutei Torah, Re’eh 23d and elsewhere

in way of nothing from Something (*MiYesh L'Ayin*), in which the Something (*Yesh*) is the True Something (*Yesh HaAmeetee*), and by His hand, the creation is brought into being in a way that it utterly is of no consequence (or relevance) relative to Himself whatsoever, since before Him it all is as nothing. Because of this, it is called “nothing-*Ayin*-אין.”

Now, the Lower Knowledge (*Da'at Tachton*) is the very opposite, in that the creation comes into being in a way of something from nothing (*MeAyin L'Yesh*). In other words, the creation is called “something-*Yesh*-שׁ” and the Source that brings it into being is called “nothing-*Ayin*-אין,” in that it is not grasped. That is, since novel creations have absolutely no grasp of the Godly “nothingness-*Ayin*-אין” that brings them into being, they therefore can only call it “nothing-*Ayin*-אין.”

From this it is understood that in the Upper Knowledge (*Da'at Elyon*) the words “something-*Yesh*-שׁ” and “nothing-*Ayin*-אין” are according to how they truly are, that the Something (*Yesh*) is the True Something (*Yesh HaAmeetee*), and the “nothing-*Ayin*-אין” is the true nothing, in that it utterly is incomparable and considered as naught [relative to the True Something].

In contrast, this is not so of the Lower Knowledge (*Da'at Tachton*), in which the word “nothing-*Ayin*-אין” and the word “something-*Yesh*-שׁ” are not according to how they truly are. That is, here the word “nothing-*Ayin*-אין” is not according to its [ultimate] truth, being that it refers to the Source that brings existence into being, except that it is not grasped. Likewise, here the word “something-*Yesh*-שׁ” is not according

to its [ultimate] truth, being that the existence of the creation is not true existence [but is a dependent existence].

However, even so, the verse states, “יהו"ה-*HaShem* is a God of knowledges (*De'ot*-דעות),” [in the plural] meaning that both knowledges (not just the Upper Knowledge (*Da'at Elyon*), but also the Lower Knowledge (*Da'at Tachton*)) are Godly knowledges (*De'ot*-דעות).

The explanation is that the root of these two knowledges (*De'ot*-דעות) is from the two ways of the Supernal conduct and providence, as in the verse,³³³ “The eyes (*Einei*-עיני) of *HaShem*-יהו"ה etc.,” in the plural. To explain, there is a manner of conduct and providence from Above, in a way that the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*) is sensed and recognized, that “with the speech of *HaShem*-יהו"ה the heavens were made and all their hosts with the breath of His mouth,”³³⁴ as the verse states,³³⁵ “All flesh shall see... that the mouth of *HaShem*-יהו"ה has spoken.”

There also is a conduct and providence from Above in a way that the created being does not sense and recognize the Godly power that brings him into being, and this is to such an extent, that he senses himself as having true existence that is not [dependent on being] preceded by any originating cause etc.

Now, both above-mentioned ways are conduct and providence stemming from His Godliness, except that within His Godliness itself, there is a difference between the conduct and providence stemming from His Name *HaShem*-יהו"ה, and

³³³ Psalms 34:16; See Likkutei Torah, Re'eh ibid. and on.

³³⁴ Psalms 33:6

³³⁵ Isaiah 40:5; See Torat Chayim, Tetzaveh 482a and on

the conduct and providence stemming from His title God-*Elohi*”מ-אלהי. The explanation is that [one] meaning of the Name *HaShem*-יהו”ה is “He who brings into being-*Mehaveh*-מהוה.”³³⁶ However, the existence brought into being from the Name *HaShem*-יהו”ה is in a way that in the revelation of the Name *HaShem*-יהו”ה it is recognized that “He was and He is and He will be (*Hayah* ו *Hoveh* ו *Yihyeh*-ויהי”ה) as one,³³⁷ meaning, that it is higher than time and space, (as explained in Shaar HaYichud VeHaEmunah).³³⁸ Therefore, when the conduct is from the Name *HaShem*-יהו”ה, the creations sense and recognize the Source that brings them into being, and are nullified to Him etc. This is the general matter of the Upper Knowledge (*Da’at Elyon*).

Now, His title³³⁹ God-*Elohi*”מ-אלהי is the quality of Might-*Gevurah*³⁴⁰ and constriction-*Tzimtzum*, which covers over and conceals the light that brings the world into being and vitalizes it as it is Above, so that it is not revealed to the creations.³⁴¹ This is so much so, that because of the general matter of the constriction (*Tzimtzum*) brought about by His title God-*Elohi*”מ-אלהי, because of the many constrictions, the

³³⁶ Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah Ch. 4; See Zohar III 257b (Ra’aya Mehemna)

³³⁷ Zohar III 257b *ibid.*; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Pardes Rimonim, Shaar 1 *ibid.*

³³⁸ See Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*.

³³⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

³⁴⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Six (*Gevurah*) and elsewhere.

³⁴¹ See Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6, and elsewhere.

forces of externality etc., also derive vitality. For, even though His title God-*Elohi*”*m*-אלהי”*m* is on the side of holiness,³⁴² nonetheless, because of the matter of the constriction (*Tzimtzum*) and concealment, it is possible that there can be a chaining down from this of, “other gods-*elohim acheirim*-אלהים אחרים.”³⁴³

Thus, when the conduct and providence stems from His title God-*Elohi*”*m*-אלהי”*m*, the created being senses himself as existing as “something” (*Yesh*), whereas he does not grasp the Source that brings him into being (so much so, that it can possibly not be revealed in his intellect, or even in his emotional characteristics, or in any way at all). This is the general matter of the Lower Knowledge (*Da’at Tachton*).

The general difference between these two above-mentioned ways of conduct and providence, as they are in the *Sefirot*, is that the conduct and providence stemming from the Name *HaShem* יהו”ה is from the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*),³⁴⁴ and as known, *Zeir Anpin* is primarily the powers of kindness (*Chassadim*),³⁴⁵ this being the revelation of light (*Ohr*). In contrast, the conduct and providence of His title God-*Elohi*”*m*-אלהי”*m* is from the aspect

³⁴² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*) *ibid*.

³⁴³ See Torah Ohr 102b; *Shaar HaKavanot*, Inyan HaPesach, Drush 1; Torah Ohr, Hosafot 109d; Torah Ohr, Yitro 71c; Ohr HaTorah Tisa; *Sefer HaMaamarim* 5678 and 5705 *ibid*.; Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Six (*Gevurah*) *ibid*.

³⁴⁴ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*).

³⁴⁵ *Likkutei Torah*, *Shir HaShirim* 47c and elsewhere.

of Kingship-*Malchut* of the world of Emanation (*Atzilut*),³⁴⁶ and as know, Kingship-*Malchut* is constructed from the powers of might (*Gevurot*),³⁴⁷ this being the matter of the constriction (*Tzimtzum*).

7.

Now, about the Jewish people the verse states,³⁴⁸ “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt, from the house of slavery.” The explanation is that in addition to literally leaving the land of Egypt, there also is leaving the land of “Egypt-*Mitzrayim*-מצרים” as a term meaning “constraints-*Meitzarim*-מיצרים” and limitations. This refers to the entire chaining down of the worlds (*Seder Hishtalshelut*), all of which is called “Egypt-*Mitzrayim*-מצרים,” being that it all is a “constraint-*Meitzar*-מיצר” and limitation,³⁴⁹ in that it is brought about through the constriction (*Tzimtzum*) caused by *HaShem*’s יהו"ה title God-*Elohi*”m-אלהי"ם.

This then, is the meaning of the words, “out of the land of Egypt, from the house of slavery.” That is, in “Egypt-*Mitzrayim*-מצרים,” referring to the chaining down of the worlds (*Seder Hishtalshelut*), it is possible for it to be “a house of slavery,” this being the matter of the forces of externality deriving vitality, such that even the external husks (*Kelipot*) and the side opposite holiness (that is, “Egypt-*Mitzrayim*-מצרים” in

³⁴⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 4 and on, and elsewhere.

³⁴⁷ Likkutei Torah, Shir HaShirim 47c and elsewhere.

³⁴⁸ Exodus 20:2; Deuteronomy 5:6

³⁴⁹ Torah Ohr, Yitro ibid. and elsewhere.

the literal sense) derive vitality from the 48-ה"מ final permutations of the title God-*Elohi*"מ-אלהי"ם,³⁵⁰ this being the matter of "the land of the children of Cham-חם-48."³⁵¹

However, all this is so, when the drawing is from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), since it is from there that there is the conduct and providence coming from His title God-*Elohi*"מ-אלהי"ם, this being the matter of the constriction (*Tzimtzum*), which is in order to bring the chaining down of the worlds (*Seder Hishtalsheut*) into existence from nothing to something (*MeAyin L'Yesh*), as it is from the perspective of the Lower Knowledge (*Da'at Tachton*). It is then that even the external husks (*Kelipot*) and the side opposite holiness can receive and derive vitality.

Now, even though they only derive vitality from the external aspect (*Chitzoniyut*) (meaning that they derive their vitality from the 48-ה"מ final permutations of His title God-*Elohi*"מ-אלהי"ם) as explained before (in chapter five) on the words, "I will give you rest-*Hanichoti Lach*-לך הניחותי," that

³⁵⁰ As known from Sefer Yetzirah 4:12, two letters of the *Aleph-Beit* can form two constructs (such as א"ב and ב"א) and three letters form six constructs, and so on. Thus, five letters can form one-hundred and twenty constructs. It is explained that the title *Elohi*"מ-אלהי"ם consists of five letters, but these letters themselves form two words "who-*Mi*-מי," indicating concealment, and "these-*Eleh*-אלה," indicating revelation. Thus, the first seventy-two permutations of the title God-*Elohi*"מ-אלהי"ם, which begin with one of the three letters of "these-*Eleh*-אלה," indicate revelation. In contrast, the final forty-eight permutations that begin with the letters "who-*Mi*-מי" indicate greater concealment. The external husks of evil derive their influence from the final forty-eight (מ"ח) permutations of the title God-*Elohi*"מ-אלהי"ם, which are known as "the land of the children of *Cham*-חם-48." (See Igrot Kodesh of the Lubavitcher Rebbe, Vol. 2, p. 177.)

³⁵¹ See the "*Emet v'Emunah*" section of the evening liturgy (*Aravit*); Shaar HaKavanot, Pesach 1; Torah Ohr, Hosafot 109d.

when the conduct is from the aspect of the “Front-*Panim*-פנים,” [as in], “My Presence-*Panai*-פני will go [with you],” then “I will give you rest-*Hanichoti Lach*-לך-הניחותי,” meaning rest from enemies and the forces of externality deriving vitality, being that they only derive their vitality from the aspect of the “backside-*Achorayim*-אחוריים,” but when there is a drawing of revelation from the aspect of the “Front-*Panim*-פנים,” as in “My Presence-*Panai*-פני will go [with you],” there then is no derivation of vitality by the forces of externality. Nonetheless, at the very least, even then, the external forces and the side opposite holiness derive some vitality from His title God-*Elohi*”m-אלהי”ם.

About this the verse states, “who has taken you out of the land of Egypt, from the house of slavery.” That is, it refers to leaving the aspect of the chaining down of the worlds (*Seder Hishtalshelut*) which is drawn from His title God-*Elohi*”m-אלהי”ם, to the aspect that transcends the chaining down of the worlds (*Seder Hishtalshelut*), drawn from His Name *HaShem*-יהוה.³⁵² Through this, the creations sense and recognize the Source that brings them into being and are nullified to Him etc. This is the general matter of the Upper Knowledge (*Da’at Elyon*), in which there is no hold or derivation of vitality by the side opposite holiness whatsoever, not even from the aspect of the externality (*Chitzoniyut*) alone.

³⁵² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

With the above in mind, we can understand why our teacher Moshe was not appeased by the promise, “My Presence (*Panai*-פני) shall go [with you] and I will give you rest.” For, even though when there is a drawing from the aspect of the “Front-*Panim*-פנים” [at which time the drawing down is not in a way of inner manifestation (*Hitlabshut*) but in a way of passing through (*Ma'avir*) and the light (*Ohr*) comes below as it is in essence (as explained in chapter five)] and the forces of externality then derive no vitality from there, nonetheless, this itself does not fully negate vitality being derived by the external forces altogether. For, at the very least, they still derive vitality from the external aspect (*Chitzoniyut*).

This is also understood from the fact that there was a time in which the conduct was in a way of, “My Presence (*Panai*-פני) shall go [with you] and I will give you rest *Hanichoti Lach*-הניחותי לך,” meaning,³⁵³ “It shall be that when *HaShem*-יהו"ה your God, gives you rest (*Haniyach*-הניח) from all your enemies etc.,” and even so, there subsequently were various matters that brought about a state of “a house of slavery etc.”

This is why our teacher Moshe continued to plead that it should be in a way of “Your Presence-*Panecha*-פניך goes [with us],” that is, not only the aspect of “**My** Presence-*Panai*-פני,” but specifically “**Your** Presence-*Panecha*-פניך.” This is as

³⁵³ Deuteronomy 25:19

stated in Zohar,³⁵⁴ “I do not want the body of the moon... I want the body of the sun.”

In other words, the conduct should not be from the aspect of “My Presence-*Panai*-פניי,” meaning, Kingship-*Malchut* of the world of Emanation (*Atzilut*), (“the body of the moon”). For, through the many constrictions (*Tzimtzumim*), at the very least, there is a drawing down to the forces of externality from the external aspect (*Chitzoniyyut*). Rather, the conduct should be from the aspect of “Your Presence-*Panecha*-פניך,” referring to the essence of the world of Emanation (*Atzilut*), literally, this being the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*) (“the body of the sun”), in which there is no room for the forces of externality to derive vitality at all, not even just from its external aspect.

The verse continues that it is specifically through “Your Presence (*Panecha*-פניך) going with us... You accompanying us,” that “I and Your people will be distinguished from all peoples on the surface of the earth,” this being the matter of wondrousness and utter separation.

In other words, not only is it that then the conduct of the Jewish people is from the inner aspect (*Pnimityut*), whereas “all peoples on the surface of the earth” receive from the external aspect (*Chitzoniyyut*), but beyond this, the conduct of the Jewish people is from that which has no relation whatsoever to “all peoples on the surface of the earth,” meaning that they derive no vitality from there whatsoever, not even from the external aspect (*Chitzoniyyut*) alone.

³⁵⁴ Zohar III 283b; See Ohr HaTorah, Tisa p. 2,026

The preface for all this is “I have found favor in Your eyes,” specifying “in Your eyes-*b'Einecha*-בעיניך,” literally referring to the essence of the light of the world of Emanation (*Atzilut*). Moreover, the verse specifies “favor-*Chein*-חן,” referring to the matter of arousal from Above that transcends the arousal from below, so much so, that the arousal from below is of no consequence and does not reach there at all. Yet, even so, specifically from there is a drawing forth to the Jewish people, to be “distinguished etc.,” since this is drawn forth from the innerness (*Pnimityut*).

This is because from the perspective of the externality of the transcendent encompassing light (*Makif*), it is in a way that,³⁵⁵ “darkness and light are the same,” and,³⁵⁶ “If you were righteous, what have you given Him? If your transgressions multiply, what have you done to Him?” However, from the innerness (*Pnimityut*) of the transcendent encompassing light (*Makif*), the drawing forth is specifically to the Jewish people. For, although the verse states,³⁵⁷ “Was not Esav the brother of Yaakov?” nonetheless, [the verse continues], “But I loved Yaakov,” specifically.

This is as in the verse,³⁵⁸ “He will choose our heritage for us, the pride of Yaakov that He loves always!” It is because of this, that the conduct with the Jewish people is in a way of “You accompany us” (“Your Presence (*Panecha*-פניך) goes with us”), so that we are “distinguished from all the peoples on the face of the earth.”

³⁵⁵ Psalms 139:12

³⁵⁶ See Job 35:6-7

³⁵⁷ Malachi 1:2

³⁵⁸ Psalms 47:5

We thus find that in the general conduct of the worlds there are three ways. There is a way of conduct that does not come about through the toil of the lower, but comes solely from Above. This is the matter of arousal from Above that precedes arousal from below, about which the verse states,³⁵⁹ “Noach found grace (*Chein*-חן) etc.”

There then is a way of conduct in which the arousal from Above is brought about through the arousal from below. In other words, the drawing down from Above is brought about through toil in service of *HaShem*-יהו"ה, blessed is He, in reward for the toil, and is commensurate to the toil.

This conduct can even be in the loftiest of ways, to the point of even being in a way that “My Presence (*Panai*-פני) shall go [with you] and I will give you rest,” in which the conduct of the lower is literally from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), as it is drawn down and comes below to the world of Action (*Asiyah*) in a way of only passing through (*Ma'avir*) [unchanged].

However, there is a higher way of conduct that comes from Above and is (not only commensurate to one's service, but beyond this, even after there already is a drawing down from Above, brought about through and commensurate to the wholeness of the service, there is an even greater addition) in a way of a gift and favor.

This is what our teacher Moshe pleaded for in regard to the matter of “finding favor (*Chein*-חן).” For, from this aspect there is a drawing that “Your Presence (*Panecha*-פניך) goes with us” [and] “You accompany us.” In other words, this conduct is

³⁵⁹ Genesis 6:8

not just from the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), but is from the essence of the world of Emanation (*Atzilut*) itself, “the body of the sun,” all the way to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, literally, the True Something (*Yesh HaAmeetee*), from whom there is a drawing forth of, “He will choose our heritage for us, the pride of Yaakov that He loves always!” That is, “I loved Yaakov,” specifically.

9.

Now, as known, all matters of the world are drawn from the Torah. This is as our sages, of blessed memory, stated,³⁶⁰ “The Torah says, ‘I was the craftsman’s tool of the Holy One, blessed is He.’ The way of the world is that when a king of flesh and blood builds a palace... [he does so] based on the knowledge of the craftsman... and the craftsman [does so based on the plans for the palace] on the sheets and tablets he has... So likewise, the Holy One, blessed is He, gazed into the Torah and created the world,” as in the teaching,³⁶¹ “He gazed into the Torah and created the world.”

From this it is understood that the Torah also has a likeness to the three above-mentioned ways of conduct from Above. That is, there is the way of arousal from Above, in and of itself. There is the way it is drawn down through arousal

³⁶⁰ Midrash Bereishit Rabba 1:1

³⁶¹ Zohar II 161a and on.

from below. And there is what is then drawn down in a way of grace, and as a gift.

This may be understood based on what is explained in various Chassidic discourses,³⁶² that the matter of the inheritance (*Yerushah*-ירושה) (about which the verse states, “The Torah... is the heritage (*Morashah*-מורשה) of the congregation of Yaakov”) is the matter of inheriting the world of Chaos-*Tohu* which preceded the world of Repair-*Tikkun*.

This is because Esav is rooted in the world of Chaos-*Tohu*, whereas Yaakov is rooted in the world of Repair-*Tikkun*. Thus, since “Esav is the brother of Yaakov,” Yaakov also inherits the lights (*Orot*) of the world of Chaos-*Tohu*, which are the root of Esav (for, about the side opposite holiness, which is the aspect of Esav, the verse states,³⁶³ “He has no son etc.”)

Now, the relationship between inheriting (the lights of the world of Chaos-*Tohu*, the root of) Esav, and inheriting the Torah, about which the verse states “The Torah... is the heritage (*Morashah*-מורשה) of the congregation of Yaakov,” must be understood. For, on the contrary, this verse emphasizes [that Torah] negates Esav, as our sages, of blessed memory, taught,³⁶⁴ “A non-Jew who engages in Torah study is liable to the death penalty, as it states, ‘The Torah that Moshe commanded us is the inheritance [of the congregation of Yaakov,] in that] for us it is an inheritance, and not for them.’”

³⁶² See the discourse entitled “*Torah Tzivah*” in Maamarei Admor HaZaken 5566 p. 367; Ohr HaTorah, Zot HaBrachah p. 1,855; Sefer HaMaamarim 5633 (p. 556); 5654 *ibid.* (p. 30 and on); 5702 *ibid.* (p. 40); Also see Sefer HaMaamarim 5630 *ibid.* (p. 88); 5684 *ibid.* (p. 212 and on).

³⁶³ Numbers 27:8

³⁶⁴ Talmud Bavli, Sanhedrin 59a; 91b

However, the explanation is that there is an aspect of Torah, that primarily is the matter of manifesting (*Hitlabshut*) in physical laws and practical action *mitzvot*. Through the Jewish people studying the laws of the Torah and fulfilling its *mitzvot*, which manifest in physical things, they thereby refine the sparks of the world of Chaos-*Tohu* that are manifest in them, and thus inherit them.

This aspect of Torah is called an “inheritance” (*Yerushah*-יְרוּשָׁה), in that it is the inheritance of every single Jew, even before beginning to toil and labor in the study of Torah. Therefore, there can be a person who fulfills his obligation of “contemplating it day and night”³⁶⁵ by studying one chapter in the morning and one chapter in the evening.³⁶⁶ Moreover, there can be an unlearned Jew [who only knows how to read] who fulfills the *mitzvah* of studying the Torah, though he does not understand and know what he is reading.³⁶⁷

This is because Torah is the inheritance of every single Jew by birth, without any consideration as to his state and standing etc. Thus, because of the matter of inheriting the Torah, the matter of inheriting the sparks of the world of Chaos-*Tohu* is also caused, through learning Torah and doing *mitzvot* (that manifest in physical things) which all Jews fulfill, whether it is the unlearned, who does not know what is being said, or whether it is the perfectly righteous *Tzaddik*, who toils in the study of Torah with understanding and comprehension etc. This is because *HaShem* יְהו"ה's ultimate Supernal intent in the

³⁶⁵ Joshua 1:8

³⁶⁶ See Talmud Bavli, Menachot 99b; Hilchot Talmud Torah of the Alter Rebbe 3:4

³⁶⁷ See Hilchot Talmud Torah *ibid.* 2:12

descent of one's soul to below is [for the soul] to repair his body, his animalistic soul, and his portion in the world at large,³⁶⁸ through fulfilling Torah and *mitzvot*, which manifest in physical things.

However, there is an aspect of Torah that transcends the matter of refining the world etc. About this it states,³⁶⁹ "Prepare yourself to study Torah, for it is not yours by inheritance." That is, in this aspect of Torah there specifically must be toil.

More generally, the aspect of Torah that transcends the matter of refining the world, relates to the innerness (*Pnimityut*) of the Jewish people, [as in the verse],³⁷⁰ "This was formerly done in Israel-v'Zot l'Fanim b'Yisroel-לְיִשְׂרָאֵל וְזֹאת לְפָנֶיךָ," [meaning], when they are in a state in which,³⁷¹ "My Presence (*Panai*-פָּנֵי) will go [with them]," which then is a time that "I shall give you rest," meaning³⁷² "It shall be that when *HaShem*-יְהוָה your God, gives you rest (*Haniyach*-הִנִּיחַ) from all your enemies etc.," in that matters of the world cause no distraction etc. It is specifically then that the primary toil is in engaging and toiling in studying Torah for itself, this being the matter of studying Torah for its sake (*Lishmah*).

However, there is an even higher aspect in Torah, that through engaging in the study of Torah in a way of tremendous toil etc., he merits the aspect of Torah drawn down from Above

81. ³⁶⁸ Tanya, Ch. 37 (48b), citing Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch.

³⁶⁹ Mishnah Avot 2:12

³⁷⁰ Ruth 4:7

³⁷¹ Exodus 33:14

³⁷² Deuteronomy 25:19

as a gift, coming from such a lofty level that arousal from below cannot reach it.

10.

This then, is the meaning of the verse, “The Torah that Moshe commanded us is the heritage of the congregation of Yaakov.” The name Yaakov-יעקב, which [divides into] “the *Yod*-י in the heel-*Eikev*-עקב,”³⁷³ refers to the souls of the Jewish people, as they are manifest in coarse bodies in this world. They are the ones who have the inheritance (*Yerushah*-ירושה) of the Torah, (“the heritage (*Morashah*-מורשה) of the congregation of Yaakov”), by which they refine and inherit the sparks of the world of Chaos-*Tohu*, that were within the physical things by which they fulfill Torah and *mitzvot*.

Now, even though it was explained before (in chapter nine) that the inheritance (*Yerushah*-ירושה) of the Torah is the lowest aspect, which comes in a way of manifestation (*Hitlabshut*) in worldly matters, to affect their refinement etc., nonetheless, it also is bound to the upper aspects of the Torah, both the aspect of Torah about which it states, “Prepare yourself to study Torah for it is not yours by inheritance,” brought about through one’s toil and labor, as well as the highest aspect of Torah, which comes as a gift, drawn from that in which the arousal from below has no reach.

³⁷³ Pardes Rimoni, Shaar 23 (Shaar Erchei HaKinuyim), section on Yaakov; Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut), Ch. 2; Torah Ohr, Vayeitzei 21a, and elsewhere.

This is because the Torah specifically comes in a way of manifestation (*Hitlabshut*) in worldly matters etc., by which *HaShem's* יהו"ה Supernal intent in the creation is fulfilled, namely, that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,”³⁷⁴ so that there should be a drawing down and revelation of the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה, blessed is He, in the world below etc.³⁷⁵

³⁷⁴ Tanya, Likkutei Amarim, Ch. 36.

³⁷⁵ The conclusion of this discourse is missing.