

Discourse 31

“*Chaveeveen Yisroel... -
Beloved are Israel...*”

Delivered on 2nd day of Shavuot, 5726
By the grace of *HaShem*, blessed is He,

1.

It states in Mishnah,¹⁹³¹ “Beloved are Israel, for a precious instrument was given to them, as it states,¹⁹³² ‘For I have given you a good teaching, do not forsake My Torah.’” Now, there are those (such as Machzor Vitri and elsewhere)¹⁹³³ who have a version of the text that reads “for a precious instrument was given to them by which the world was created.”

Now, although our custom is not add the words, “by which the world was created,” (as in the version in the Alter Rebbe’s Siddur), nonetheless, the meaning of the words of the Mishnah, that the Torah is called “a precious instrument” (specifying the word “instrument-*Kli*-כלי”) is because the world was created with it. This is as Rashi explains, “The Torah is a great and important instrument by which the world was created, as the verse states,¹⁹³⁴ ‘I was with Him as His-*Amon*-אמן,’ meaning,¹⁹³⁵ ‘The Torah is saying: I was the tool of His craft-*Klee Umanuto*-אומנותו etc.”

About this [the Mishnah] brings proof from the verse, “For I have given you a good teaching (*Lekach Tov*-לקח טוב) etc.” This

¹⁹³¹ Mishnah Avot 3:14

¹⁹³² Proverbs 4:2

¹⁹³³ See “Shinuyei Nuscha’ot” to Mishnah here; Also see Pirush HaMishnayot of the Rambam.

¹⁹³⁴ Proverbs 8:30

¹⁹³⁵ Midrash Bereishit Rabba 1:1

is as Rabbi Ovadia Bartenura explains, that the word “Good-*Tov*-טוב” here refers to the act of creation, about which the verse states,¹⁹³⁶ “And God saw that it was good-*Tov*-טוב,” and that the word “teaching-*Lekach*-לקח” here refers to the Torah, about which the verse states,¹⁹³⁷ “May my teaching (*Leekchee*-לקחי) descend like rain.” Thus, the Torah (“teaching-*Lekach*-לקח”) is the precious instrument (“the tool of His craft-*Klee Umanuto*-כלי אומנותו”) by which He created the world (“Good-*Tov*-טוב”).

Now, we must understand the meaning of this praise that the Torah is the “precious instrument” by which the world was created. For, is not the primary superiority and elevation of Torah is that it is the delight of the King, the Holy One, blessed is He, within which He delights? This is as the verse continues,¹⁹³⁸ “I was with Him... as His delights etc.,” specifying “with Him-*Etzlo*-אצלו,” being that,¹⁹³⁹ “[Only] God understands its way,” but¹⁹⁴⁰ “it is hidden from the eyes of all living beings.”¹⁹⁴¹ If so, why then do we praise the Torah with the matter of being “the precious instrument” by which the world was created, rather than its primary matter, that it utterly transcends the world?

This question becomes all the more difficult based on the explanation in the words of the Living God (the teachings of Chassidus),¹⁹⁴² on the verse, “I was with Him as His *Amon*-אמן etc.” That is, when Dovid called the Torah “songs” (*Zemirot*-זמירות), as the verse states,¹⁹⁴³ “Your statutes were like songs to me

¹⁹³⁶ Genesis 1:10, 1:12, 1:18, 1:21, 1:25

¹⁹³⁷ Deuteronomy 32:2

¹⁹³⁸ Proverbs 8:30 *ibid*.

¹⁹³⁹ See Job 28:23

¹⁹⁴⁰ See Job 28:21

¹⁹⁴¹ Tanya, Kuntres Acharon 161a, cited and explained in Sefer HaMitzvot of the Tzemach Tzeddek, Mitzvat Massa HaAron b’Katef, Ch. 2 (Derech Mitzvotecha, 41b).

¹⁹⁴² Tanya, Kuntres Acharon *ibid*. 160a and on, cited and explained in Sefer HaMitzvot of the Tzemach Tzeddek *ibid*. (41a and on); *Hemshech* 5672 Vol. 1, Ch. 171 and on, and elsewhere.

¹⁹⁴³ Psalms 119:54

etc.,” the Holy One, blessed is He, said to him, “Dovid, you call them songs?” Such that he was punished for this etc.¹⁹⁴⁴

This is because Dovid was praising the level of Torah that relates to the worlds (in that the entire vitality and sustainment of the world depends on a single precision of the precisions of the Torah, and it is through Torah that additional light and vitality is drawn to the worlds etc.) This then was his sin, that he did not praise the primary level of Torah that completely transcends the worlds, such that praising it because it is the vitality of the world, is not praising it at all, for this is utterly inconsequential in comparison etc. Based on this, the question on this Mishnah is further compounded. That is, why is the Torah being praised that it is the “precious instrument” by which the world was created?

We also must understand the statement [in the Mishnah] before this, “Beloved is man, for he was created in the image [of God]... Beloved are Israel, for they are called children of the Ever Present One etc.” It then adds, “Beloved are Israel, for a precious instrument was given to them etc.” We therefore must understand the connection and relationship between these three matters.

2.

This may be understood based on the explanation in the discourse of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, entitled “*Chaveeven Yisroel*” of the year 5646,¹⁹⁴⁵ (one hundred years ago) [which appears to be based on the discourse entitled “*Eem Bechukotai Teileichu*” 5626¹⁹⁴⁶ (one hundred years

¹⁹⁴⁴ Talmud Bavli, Sotah 35a

¹⁹⁴⁵ A transcript of the discourse is printed in the additions (*Hosafot*) to Sefer HaMaamarim 5646 p. 411 and on.

¹⁹⁴⁶ Sefer HaMaamarim 5626 p. 93 and on; Also see the discourse entitled “*Eem Bechukotai*” in Maamarei Admor HaZaken 5566 p. 163 and on, and with additions etc., in Maamarei Admor HaEmtza’ee, Vayikra Vol. 2, p. 736 and on; Ohr

ago) of the Rebbe Maharash (and also is related to the discourse entitled “*Chaveeven Yisroel*” of the Tzemach Tzeddek in Ohr HaTorah¹⁹⁴⁷ (which was recently published)),¹⁹⁴⁸ upon which the discourses of his honorable holiness, my father-in-law, the Rebbe,¹⁹⁴⁹ are based], on the words, “a precious instrument by which the world was created,” in that there are two explanations of this.

The first explanation is that the world was created through the Torah. This is as in the (above-mentioned) teaching of our sages, of blessed memory,¹⁹⁵⁰ “The Torah is saying: I was the craftsman’s tool (*Klee Umanuto*-כלי אומנותו) of the Holy One, blessed is He. Just like when a king of flesh and blood builds a palace, he does not build it based on his own knowledge... but has plans on sheets and tablets to ascertain how to build the rooms etc., so too, the Holy One, blessed is He, looked into the Torah and created the world.” This is like the teaching,¹⁹⁵¹ “He gazed into the Torah and created the world.”

The second explanation of the words, “by which He created the world,” is that the intention for the creation of the world was entirely for the sake of Torah. This is as in the teaching of our sages, of blessed memory,¹⁹⁵² “The Holy One, blessed is He, established a condition with the act of creation, [saying to them], ‘If Israel accepts My Torah, good...’” This is as in the verse,¹⁹⁵³ “I made the earth and created man upon it,” that the earth was made for the sake of man, and man was made for the sake of

HaTorah, Bechukotai p. 634 and on; Discourse entitled “*Eem Bechukotai*” 5679 (Sefer HaMaamarim 5679 p. 420 and on).

¹⁹⁴⁷ Ohr HaTorah, Bamidbar, Drushim L’Shavuot p. 171 and on.

¹⁹⁴⁸ The date in the “opening words” is the 13th of Iyar 5726.

¹⁹⁴⁹ Sefer HaMaamarim 5700 p. 92-98; 5702 p. 104 and on.

¹⁹⁵⁰ Midrash Bereishit Rabba 1:1

¹⁹⁵¹ Zohar II 161a and on

¹⁹⁵² See Talmud Bavli, Shabbat 88a; Avodah Zarah 3a; Midrash Tanchuma,

Bereishit 1

¹⁹⁵³ Isaiah 45:12

“I created-*Barati*-בראתי-613” which is the numerical value of [the] 613-תר”ג [mitzvot].¹⁹⁵⁴

In other words, the entire purpose of the creation of the earth was for the sake of souls within in bodies to fulfill Torah and *mitzvot*. Our sages, of blessed memory, similarly stated,¹⁹⁵⁵ “These (*Eileh*-אלה) are the generations of the heaven and the earth.”¹⁹⁵⁶ In whose merit were they created and in whose merit do they endure? In the merit of,¹⁹⁵⁷ ‘These (*Eileh*-אלה) are the names of the children of Israel.’ And by what merit do these endure? By the merit of,¹⁹⁵⁸ ‘These (*Eileh*-אלה) are the statutes etc.”

This is also the meaning of the teaching of our sages, of blessed memory, [about the word],¹⁹⁵⁹ “In the beginning-*Bereishit*-בראשית,” in which they stated,¹⁹⁶⁰ “Two beginnings-*Beit Reishit*-ראשית-ב.’ That is, for the sake of Israel who are called ‘the beginning-*Reishit*-ראשית,’ and for the sake of the Torah which is called ‘the beginning-*Reishit*-ראשית.”

Based on this, the “precious instrument by which (for the sake of which) the world was created” is understood. That is, the world was created for the sake of the Torah that was given to Israel, (“Beloved are Israel, for a precious instrument has been given to them, for whose sake the world was created”). That is, through the Jewish people fulfilling Torah and *mitzvot* the intention in creation is fulfilled.

¹⁹⁵⁴ Mikdash Melech to Zohar I 205b

¹⁹⁵⁵ Midrash Shemot Rabba 48:2

¹⁹⁵⁶ Genesis 2:4

¹⁹⁵⁷ Exodus 1:1

¹⁹⁵⁸ Deuteronomy 4:45

¹⁹⁵⁹ Genesis 1:1

¹⁹⁶⁰ Cited in Rashi and Ramban to Genesis 1:1

3.

Now, before this the Mishnah states, “Beloved is man, for he was created in the image [of God]... Beloved is Israel, for they are called children of the Ever Present One etc.”

The explanation is that when it states, “Beloved is Israel, for they are called children of the Ever Present One,” this refers to the Godly soul, the second soul, which is unique to Jews, drawn from *HaShem* יהו"ה's Supernal thought and wisdom, blessed is He, just as a son is drawn from the brain of his father, (as explained in Tanya).¹⁹⁶¹

The words, “Beloved is man, for he was created in the image [of God]” refer to the intellectual soul (*Nefesh HaSeechleet*), called the “image-*Tzelem*-צלם.”¹⁹⁶² About this the verse states,¹⁹⁶³ “Only in the image (*Tzelem*-צלם) does man walk,” meaning that the “walking” of the Godly soul within the animalistic soul is through the aspect of the “image-*Tzelem*-צלם,” referring to the intellectual soul (*Nefesh HaSeechleet*), which is the intermediary between [the Godly soul and the animalistic soul] that bonds them.

The explanation¹⁹⁶⁴ is that, in essence, the Godly soul and the animalistic soul are distant from each other, such that they are utterly beyond all relative comparison to each. This is because the Godly soul is the aspect of “the spirit of man that ascends on high,”¹⁹⁶⁵ the nature and yearning of which is always to ascend Above, being that it entirely is nothing but Godliness and spirituality.

¹⁹⁶¹ Tanya, Likkutei Amarim, Ch. 2

¹⁹⁶² Likkutei Torah, Bechukotai 47c

¹⁹⁶³ Psalms 39:7

¹⁹⁶⁴ Also see the discourse entitled “*Chaveeven Yisroel*” 5676 (Sefer HaMaamarim 5672-5676 p. 108 and on).

¹⁹⁶⁵ See Ecclesiastes 3:21

That is, not only is it that before the Godly soul descended to below, it only related to *HaShem* 's-ה"ה Godliness, as the verse states,¹⁹⁶⁶ “As *HaShem*-ה"ה, the God of Israel lives, before whom I stood,” in that there it stands in a state of constant love and fear of *HaShem* 's-ה"ה,¹⁹⁶⁷ but even upon its descend to below, as the Godly soul is, in and of itself (discounting the concealment and hiddenness brought about by the body and animalistic soul, which must be removed) the Godly soul only relates to spiritual matters. In contrast, the animalistic soul is the diametric opposite, in that it is “the spirit of the beast that descends below,”¹⁹⁶⁸ such that it is drawn to lowly matters etc.

Now, even though they are the ultimate of distance from each other [in that they are diametric opposites], the Godly soul nevertheless descended to manifest within the body and animalistic soul to repair them. (That is, in and of itself, the Godly soul requires no repair at all.)¹⁹⁶⁹ [This repair comes about] through [the Jewish people] fulfilling Torah and *mitzvot*, which manifest in physical matters of this physical world. (And as said before, this is the intention for entire creation, as in the teaching of our sages, of blessed memory,¹⁹⁷⁰ that, “These (*Eileh*-אלה) are the generations of the heaven and the earth,”¹⁹⁷¹ are in the merit of,¹⁹⁷² “These (*Eileh*-אלה) are the names of the children of Israel,” which are in the merit of,¹⁹⁷³ “These (*Eileh*-אלה) are the testimonies and the statutes etc.”

However, for the Godly soul to repair the animalistic soul, there must be an intermediary between them. This is the

¹⁹⁶⁶ Kings I 17:1

¹⁹⁶⁷ See Sefer HaMaamarim 5697 p. 234; 5700 p. 13 and elsewhere.

¹⁹⁶⁸ See Ecclesiastes 3:21 *ibid*.

¹⁹⁶⁹ Tanya, Likkutei Amarim, Ch. 37 (48b).

¹⁹⁷⁰ Midrash Shemot Rabba 48:2

¹⁹⁷¹ Genesis 2:4

¹⁹⁷² Exodus 1:1

¹⁹⁷³ Deuteronomy 4:45

intellectual soul (*Nefesh HaSeechleet*), meaning that a person is capable of contemplating and grasping the greatness of *HaShem*-יהו"ה, blessed is He, with his human intellect, thus also making it possible for the Godly soul to explain this to the animalistic soul etc.

That is, without the intellectual soul (*Nefesh HaSeechleet*), it would be impossible for the Godly soul to effect the animalistic soul. This is because, since the nature of the animalistic soul is to only be drawn to lowly matters, therefore, when it hears words of Godliness spoken, it runs away, as we clearly see, that when someone who is sunken into physical lusts hears people talking about matters of Godliness and spirituality, he runs away, because he knows that this will have an effect on him and will disrupt him from being entrenched in his lusts etc.

Thus, the only way the Godly soul can effect the animalistic soul is through the medium of the intellectual soul, in that through it the Godly soul can explain in a way that relates to and is understood by the animalistic soul, such that it too comes to love *HaShem*-יהו"ה, as the verse states,¹⁹⁷⁴ “You shall love *HaShem*-יהו"ה your God, with all your heart (*Bechol Levavech*-בכל לבבך),” meaning,¹⁹⁷⁵ “with both your inclinations.”

4.

Now, the effect of the Godly soul on the animalistic soul through the medium of the intellectual soul, (about which the verse states,¹⁹⁷⁶ “Only in the image (*Tzelem*-צֶלֶם) does man walk”), is through intellectual contemplation (*Hitbonenut*). This is the matter of the [verse],¹⁹⁷⁷ “Listen-*Shema*-שמע etc.,” which

¹⁹⁷⁴ Deuteronomy 6:5

¹⁹⁷⁵ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; Sifrei and Rashi to Deuteronomy 6:5.

¹⁹⁷⁶ Psalms 39:7

¹⁹⁷⁷ Deuteronomy 6:4

precedes, “You shall love *HaShem*-יהו"ה your God, with all your heart.” That is, to bring about love of Him “with all your heart (*Bechol Levavech*-בְּכֹל לְבָבְךָ),” meaning, “with both your inclinations,” this is through being preceded by “Listen-*Shema*-שמע.” This is because “Listen-*Shema*-שמע” is a word that means understand and comprehend,¹⁹⁷⁸ as in the verse,¹⁹⁷⁹ “Speak, *HaShem*-יהו"ה, for Your servant is listening-*Shome'ah*-שומע.”

Moreover, the matter of contemplation (*Hitbonenut*) is understood in the word “Listen-*Shema*-שמע” itself. For, the word “*Shema*-שמע” divides into “*Shem Ayin*-שם עי'.” Now, the *Ayin*-ע-70 refers to the seven Supernal emotive qualities (*Midot*), each of which includes ten. “The name-*Shem*-שם of 70-ע” refers to the radiance, (being that the matter of a name (*Shem*-שם) is that it only is a radiance) from the aspect of *Ayin*-ע-70, meaning only a radiance of the aspect of the seven Supernal emotive qualities (*Midot*). This itself is the content of the contemplation of the “*Shema*-שמע,” namely, that the existence of all the worlds is solely from a radiance of the aspect of the emotions (*Midot*) (“the name of 70-*Shem* *Ayin*-ע”-שם”).

The explanation is that the relation to the worlds, is solely from the aspect of the [Supernal] emotions (*Midot*). This is as the verse states,¹⁹⁸⁰ “For I have said, the world (*Olam*-עוֹלָם) shall be built of kindness-*Chessed*,” (kindness-*Chessed* being the beginning of the emotive qualities (*Midot*) and includes all the other emotions), and,¹⁹⁸¹ “Remember Your mercies, *HaShem*-יהו"ה, and Your kindnesses, for they are of the world (*Mei'Olam*-מֵעוֹלָם).” In contrast, the aspect of the [Supernal] intellectual qualities (*Mochin*) is entirely beyond the worlds.

¹⁹⁷⁸ See the beginning of Torah Ohr and elsewhere; Also see “Listen Israel,” a translation of Rabbi Hillel of Partitch’s commentary to the first chapter of Shaar HaYichud of the Mittler Rebbe (“The Gate of Unity”).

¹⁹⁷⁹ Samuel I 3:9

¹⁹⁸⁰ Psalms 89:3

¹⁹⁸¹ Psalms 25:6

By way of analogy, this may be understood from man below, who is called “man-*Adam*-אדם” because he is “likened (*Adameh*-מדה) to the Supernal One,”¹⁹⁸² in that even absent of another, the intellect (*Mochin*) has existence. That is, even without another, it is possible for a person to sit by himself and think intellectually.

Moreover, often the presence of another is distracting to him, and to be able to delve into his intellect, he specifically must contemplate in solitude, without distraction. This is not so of the emotions (*Midot*), such as the bestowal of kindness-*Chessed*, the existence of which is only possible when there is another with whom to be kind.¹⁹⁸³ The same applies to the other emotions (*Midot*).

Now, the likeness to this Above, in the aspect of the Supernal Man (*Adam HaElyon*), is the revelation and spreading forth of the Supernal emotions (*Midot*) as they relate to the existence of worlds. Thus one of the intentions for the creation of the worlds is “to reveal His powers and His deeds etc.,”¹⁹⁸⁴ “to make Himself known through them.”¹⁹⁸⁵

However, the Supernal emotions (*Midot*) themselves are limitless (*Bli Gvul*), in that there is no end to their spreading forth. [For, even though the word “emotion-*Midah*-מדה” is of the same root as the word “measure-*Medidah*-מידה,” which is the matter of limitation, nonetheless, this only is limitation as compared to the intellectual qualities (*Mochin*), which are altogether beyond the worlds, unlike the emotions (*Midot*) which are drawn down and revealed in the worlds, and are limited relative to it.

¹⁹⁸² Sefer Asarah Maamaraot, Maamar Eim Kol Chai, Part 2, Ch. 33, and elsewhere.

¹⁹⁸³ Also see Sefer HaMaamarim 5708 p. 273 and elsewhere.

¹⁹⁸⁴ Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 1; Shaar HaHakdamot, Hakdamah 3.

¹⁹⁸⁵ Zohar II 42b

However, relative to the worlds, the Supernal emotions (*Midot*) are in a state of limitlessness (*Bli Gvul*), such that there is no end to their spreading forth.] It therefore is impossible for there to be the existence of the worlds from the emotions (*Midot*) themselves, but solely from the aspect of “The Name of *Ayin-Shem Ayin*-עֵשׂ,” which is but a mere radiance from the aspect of the Supernal emotions (*Midot*).

This is the meaning of [the verse], “Listen-*Shema*-שְׁמַע... One-*Echad*-אֶחָד.” That is, the existence of the worlds, which includes the seven firmaments [of the heavens] and the earth (ה-8) and the four directions (ד-4) hinted in the word “One-*Echad*-אֶחָד,”¹⁹⁸⁶ are only from a radiance (“name-*Shem*-שֵׁם”) of the aspect of the Supernal emotions (“*Ayin*-ע-70”).

Beyond this, as we continue in the recital of “Blessed is the Name of His glorious Kingship forever and ever,” this is only a radiance of a radiance etc.¹⁹⁸⁷ This is as stated,¹⁹⁸⁸ “[Let them praise the Name *HaShem*-יהוה], for His Name alone is exalted; His glory is above earth and heaven.” That is, even the aspect of His Name (the radiance) is above the worlds (“His Name alone is exalted”) and it only is His glory, which is only the glory and ray of the aspect of His Name, that is brought forth and through which the earth and heaven are brought into being.¹⁹⁸⁹

This likewise is the meaning of, “Listen... and you shall love... with all your heart.” That is, in order for one to come to love of *HaShem*-יהוה, blessed is He, with all his heart, such that even his animalistic soul is transformed to love *HaShem*-יהוה, blessed is He, there must be the matter of “Listen-*Shema*-שְׁמַע,” this being the matter of contemplating with the intellect, (through

¹⁹⁸⁶ Sefer Mitzvot Katan, cited in Beit Yosef to Orach Chayim 61; Shulchan Aruch, and Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:6.

¹⁹⁸⁷ See Torah Ohr *ibid.*, and elsewhere.

¹⁹⁸⁸ Psalms 148:13

¹⁹⁸⁹ See Torah Ohr, Beshalach 65b; Likkutei Torah, Emor 31c and on.

the intellectual soul) into the matter of “The Name of *Ayin-Shem Ayin*” שם עי-’.”

Beyond this, he should have neither desire in the “Name-*Shem*” שם nor in the “*Ayin*-ע-70,” but solely to be nullified and subsumed in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהוה Himself, blessed is He.

This also is the matter of the command, “You shall love *HaShem* יהוה your God,” [in that the word] “You shall love-*v’Ahavta* וְאַהַבְתָּ” is said in the form of a command. Now, the question about this is well-known.¹⁹⁹⁰ That is, how does it apply for there to be a commandment to love, (which is an emotion) of the heart?

The answer is that the commandment is about contemplating (*Hitbonenut*),¹⁹⁹¹ through which love of “*HaShem* יהוה your God, with all your heart and with all your soul,” will follow automatically. That is, even the animalistic soul will be transformed “to love *HaShem* your God-*et HaShem Elo*” *hecha*-ךְ אֶת יהוה אֱלֹהֶיךָ, in which the word “*et*-את” is specified, [in which the word “*et*-את” means “that which is secondary” (*Et HaTaphel*-לְהַטֵּף),¹⁹⁹² meaning, to be secondary and nullified to *HaShem*’s-יהוה Godliness, (similar to what our sages, of blessed memory, expounded [stating],¹⁹⁹³ “The word ‘*et*-את’¹⁹⁹⁴ comes to include that which is subordinate to his flesh.” The verse then continues and specifies, “*HaShem* your God-*HaShem Elo*” *hecha*-ךְ אֱלֹהֶיךָ, meaning that *HaShem* יהוה should be “your strength and

¹⁹⁹⁰ See Sefer HaMaamarim 5701 p. 116.

¹⁹⁹¹ Also see Mishneh Torah, Hilchot Yesodei HaTorah 2:2

¹⁹⁹² See Talmud Bavli, Bava Kamma 41b

¹⁹⁹³ Talmud Bavli, Eruvin 4b; Pesachim 22b

¹⁹⁹⁴ Of the verse (Leviticus 15:16) “He shall bathe all of his flesh-*et kol b’saro*” את כל בשרו.”

your vitality,”¹⁹⁹⁵ (meaning, the strength and vitality of the animalistic soul too).

5.

However, this love that comes through intellectual contemplation (*Hitbonenut*) (about which the verse states, “You shall love (וְאַהַבְתָּ-*v’Ahavta*)” in the form of a command, the command being in regard to the intellectual contemplation (*Hitbonenut*), as mentioned above), has measure and limit. That is, because the intellect that gave rise to [the love] is limited, therefore the love born of it is also limited, and this is so even though it is “with all your heart and with all your soul,” in that it penetrates all the inner powers [of the soul] etc. Nonetheless, it is measured and limited.

Now, about this there is the second explanation of the words “You shall love *HaShem*-יְהוָה your God,” that it means, “you **will** come to love.” For, as known,¹⁹⁹⁶ there are two meanings of the word, “You shall love-*v’Ahavta*-וְאַהַבְתָּ.” The first is that it is in the form of a command, and the second is that it is in the form of a promise and guarantee.

Now, at first glance, this is not understood. What is added by the meaning that, “you will come love,” given that there already **is** the love brought about through the command. However, the explanation is that in the first explanation, that “You shall love-*v’Ahavta*-וְאַהַבְתָּ” is in the form of a command, since the command is in regard to intellectual contemplation (*Hitbonenut*) through which he will come to love as an automatic consequence, therefore the love is measured and limited, as explained above.

This then, is what the second explanation adds, that it means “You **will** love-*v’Ahavta*-וְאַהַבְתָּ” in the form of a promise

¹⁹⁹⁵ See Likkutei Torah, Balak 73c and elsewhere.

¹⁹⁹⁶ Torah Ohr, Tisa 86c and elsewhere.

and guarantee [that in the end you will love]. That is, in addition to the limited love brought about by fulfilling the command to contemplate (*Hitbonenut*) (as in the first explanation), in addition “in the end you will come to love” which transcends measure and limitation, this being the matter of [loving *HaShem*-יהו"ה your God] “with all your more” (*Bechol Me'odecha*-בכל מאדך), that is, limitlessly (*Bli Gvul*).¹⁹⁹⁷

Now, we must understand. How is one to come to love of *HaShem*-יהו"ה that transcends measure and limitation, “with all your more,” given that ultimately, the love comes by the way of the contemplation (*Hitbonenut*) of “Listen-*Shema*-שמע etc.,” this being intellectual contemplation, which is limited and measured?

However, the explanation is that the matter of loving Him “with all your more” specifically comes after and in continuation of loving Him “with all your heart,” meaning “with both your inclinations.” In other words, after the Godly soul has affected the animalistic soul, transforming it to love *HaShem*-יהו"ה (by intellectual contemplation through the medium of the intellectual soul), with the refinement and purification of the animalistic soul, we then come to loving Him “with all your more” (*Bechol Me'odecha*-בכל מאדך), which transcends measure and limitation.

The analogy given for this¹⁹⁹⁸ is the overpowering strength and force of the flow of water after a blockage has been removed, which previously obstructed and restrained the flow of the water. That is, the strength of the flow is beyond comparison to the flow of the water as it was without the blockage. This is because in the place of the blockage, there is a gathering and buildup of many waters, the strength of which increases and becomes overpowering, until the waters burst through the blockage and sweep it away with them in the overpowering force of their flow.

¹⁹⁹⁷ See Torah Ohr, Mikeitz 39c and on, and elsewhere.

¹⁹⁹⁸ See Sefer HaMaamarim 5697 p. 244 and on; p. 250 and elsewhere.

The likeness to this in the analogue is that the concealment and hiddenness of the animalistic soul over the Godly soul is comparable to the blockage that obstructs the flow of the waters. The refinement and purification of the animalistic soul is comparable to the bursting of the blockage, which causes the waters to flow with very great and overpowering force. This is the matter of loving *HaShem*-יהו"ה "with all your more" (*Bechol Me'odecha*-בכל מאדך) which comes about after and through the removal of the concealment and hiddenness of the animalistic soul, its refinement, purification, and transformation to love of *HaShem*-יהו"ה.

Now, the reason that through the refinement and purification of the animalistic soul "with all your heart," meaning, "with both your inclinations," we thereby come to love of *HaShem*-יהו"ה, blessed is He, that transcends measure and limitation, "with all your more" (*Bechol Me'odecha*) (in that the proof from the analogy of the flow of the waters only demonstrates the matter, but does not explain it), is that as known¹⁹⁹⁹ the root of the Godly soul is from the world of Repair-*Tikkun*, whereas the root of the animalistic soul is from the world of Chaos-*Tohu*, which transcends the world of Repair-*Tikkun*.

[This is like how an animal (and this applies to the general class of living beings-*Chai*, as well as the vegetative class-*Tzome'ach* and the inanimate class-*Domem*), is rooted in the world of Chaos-*Tohu*, which transcends the root of the class of the speaker-*Medaber*, which is the world of Repair-*Tikkun*].²⁰⁰⁰

The superiority of the world of Chaos-*Tohu*, over and above the world of Repair-*Tikkun*, is that in the world of Chaos-*Tohu* the lights (*Orot*) are abundant, but the vessels (*Keilim*) are few. This is unlike the world of Repair-*Tikkun*, in which the lights (*Orot*) are few and the vessels (*Keilim*) are abundant.

¹⁹⁹⁹ See Torah Ohr, Bereishit 9a; Mikeitz 40d, and elsewhere.

²⁰⁰⁰ See Likkutei Torah, Tzav 13b; Emor 37c and on, and elsewhere.

Now, since the root of the animalistic soul is from the world of Chaos-*Tohu*, in which the lights (*Orot*) are abundant, this is why through refining and purifying the animalistic soul we come to love of *HaShem*-יהו"ה "with all your more," beyond measure and limitation, similar to the abundant light (*Ohr*) of the world of Chaos-*Tohu*, which is in a manner that transcends limitation.

6.

That is, the explanation that the lights of the world of Chaos-*Tohu* are abundant (does not only refer to abundance in quantity, but) also to abundance in quality. In other words, the lights (*Orot*) are higher, such that the being of the light (*Ohr*) of the world of Chaos-*Tohu* is in essence beyond any comparison to the essence of the light (*Ohr*) of the world of Repair-*Tikkun*.

The example of this may be understood from the matter of light (*Ohr*) as it is below, in that there are different categories [of light]. For, example, there is the light of a candle, the light of a torch, the light of a bonfire, the light of the moon, and the light of the sun.²⁰⁰¹ Not only is the light of each one more abundant (in quantity) than the one [before it], but it also is a much higher class of light. Albeit, there still is a relative comparison between them.

However, there is another class of light that is beyond all comparison. This refers to the light (*Ohr*) created on the first day of creation, about which our sages, of blessed memory, stated that,²⁰⁰² "Adam, the first man, could gaze from the end of the world to its end."

The explanation is that not only could he gaze and see through it to the end of this world (this also being beyond the

²⁰⁰¹ See Sefer HaArachim Chabad, Vol. 3, p. 288, 289, 294 and on, 342 and on.

²⁰⁰² Talmud Bavli, Chagigah 12a; Midrash Bereishit Rabba 11:2, 12:6

limited measure of what the eye of man can see, even when the sun is shining). For, if this was the case, it should have said “from the beginning (or inception) of the world until its end.”

However, since it states, “from the end of the world to its end,” it is understood that what is meant here is two worlds, for this is where the terminology “from the end of the world to its end” applies, implying two “ends.” This refers to the two general worlds, (within which are included all the worlds in the order of the chaining down of the worlds (*Seder Hishtalshelut*)). These two general worlds are the revealed world (*Alma d'Itgaliya*) and the concealed world (*Alma d'Itkasiya*). It is in both these worlds that Adam, the first man, gazed by means of this light.

This being so, it is an entirely different class of light, and is beyond all comparison altogether. Therefore, “when the Holy One, blessed is He, saw that the world was unbefitting of making use of this light, He arose and concealed it etc.”²⁰⁰³ In other words, this does not just refer to a diminishment of the light (in quantity), but it was completely concealed, so that nothing at all remained of it. However, even this highest light that illuminated on the first day [of creation] is a light of the world of Repair-*Tikkun*, which is only in a way of diminished light (“the lights are few”).

From the above we can understand the great elevation and wondrousness, beyond all comparison, of the abundant light (*Ohr*) of the world of Chaos-*Tohu*, (“the abundant lights”), which are many times more than this. In other words, the lights of the world of Chaos-*Tohu* are simple lights that were revealed from the Limitless light of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who is the utmost simplicity, such that it is not in the category of being divided and limited in vessels (*Keilim*). And although from the very fact that it is called “light” (*Ohr*-אור) it must be said that it

²⁰⁰³ Talmud Bavli, Chagigah 12a; Midrash Bereishit Rabba 11:2, 12:6

has a vessel (*Kli*-כלי), being that light (*Ohr*) without a vessel (*Kli*) cannot exist, nevertheless, the vessel (*Kli*) is diminished (“the vessels are few”). In other words, the vessel (*Kli*) is in a state of complete nullification, which is why it does not conceal or limit the light (*Ohr*), but rather, the light (*Ohr*) illuminates in its simplicity as it is, in and of itself, in which case any division and limitation does not apply.

In contrast, in the world of Repair-*Tikkun* it is the very opposite, that the light (*Ohr*) is small but the vessel (*Kli*) is abundant. That is, besides the fact that the light (*Ohr*) itself is small, meaning a light that utterly cannot compare to the light of the world of Chaos-*Tohu*, but beyond this, the vessel (*Kli*) is abundant, meaning that the little bit of light itself, comes limited and concealed through an abundance of vessels (*Keilim*).

7.

Now, we should add based on the explanation elsewhere,²⁰⁰⁴ that the *Sefirot* of the world of Chaos-*Tohu* are the aspect of “points” (*Nekudot*), in that there is no bond or inter-inclusion between them. This is because the state of each *Sefirah* is its essential point (*Nekudah*), this being the aspect of its Crown-*Keter*, which does not come in a way of composition or inter-inclusion with anything else. This is why for there to be the next *Sefirah*, there was a shattering of each *Sefirah* before it, as the verses states,²⁰⁰⁵ “He reigned... and he died etc.” This is because since each *Sefirah* is an essential point, in which composition and inter-inclusion does not apply, the one cannot bear the other.

In contrast, in the world of Repair-*Tikkun* there only is the spreading forth of the *Sefirot*, this being a diminishment of the

²⁰⁰⁴ Sefer HaMaamarim 5678 p. 330 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

²⁰⁰⁵ Genesis 36:32 and on.

light, so that the essential points of the *Sefirot* do not illuminate, but only their spreading forth. This is why they are in a state of inter-inclusion, in that each *Sefirah* also includes its opposite etc.

Now, this is because the *Sefirot* of the world of Chaos-*Tohu* are in a state of ultimate nullification and adhesion to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is why they are in a state of essential points (*Nekudah*) that have no inter-inclusion etc.

This may be understood with the analogy of the teacher and student (explained before).²⁰⁰⁶ That is, at the time that a true student is sitting before his teacher to receive the bestowal, "his lips are dripping with bitterness."²⁰⁰⁷ That is, he is in a state of ultimate nullification of self (*Bittul*), so that all that remains of him is the essential point of a recipient.

At this time he is not in a state of bestowing at all, because "when he is absorbing, he cannot not exude,"²⁰⁰⁸ not only to his fellow, but even to himself. This is because of his bond and nullification of self to his teacher, to receive the essential intellect in the [words and] letters of his teacher. Because of this, he certainly is incapable of accepting any other explanation, and how much more so, is he incapable of receiving an explanation in opposition to the intellect of his teacher.

In contrast, once he departs from his teacher, and begins contemplating the intellect he received from his teacher, to understand it to himself, then he no longer is in a state of ultimate self-nullification, only having the essential point of a recipient. Rather, he is in a state of spreading forth, to bestow the intellect

²⁰⁰⁶ In the discourse of the 1st night of Shavuot of this year, 5726, entitled "b'Sha'ah SheHeekdeemoo – At the time that they gave precedence," Discourse 30, Ch. 8 (Sefer HaMaamarim 5726 p. 224).

²⁰⁰⁷ See Talmud Bavli, Shabbat 30b; Pesachim 117a

²⁰⁰⁸ See Talmud Bavli, Chullin 108b; Rama to Yore De'ah 70:1; Also see Ohr HaTorah, Bamidbar (Drushim L'Shavuot) p. 110; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14.

he received from his teacher to himself, in that it comes to be in a way of understanding and grasp for him, by way of the faculties of Wisdom-*Chochmah*, Understanding-*Binah* and Knowledge-*Da'at* (until it also is drawn into the emotions (*Midot*) etc.) He then is able to also receive and bear other explanations, even opposite explanations etc., even though from the essential point of the recipient there is no room for this at all.

The likeness to this in the difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun*, is that because of the nullification (*Bittul*) of the *Sefirot* of the world of Chaos-*Tohu*, this being the matter of the smallness of the vessel (*Kli*), the light is revealed in its simple state, in such a way that division and limitation does not apply, this being the matter of the abundance of the light (*Ohr*). The opposite is so of the world of Repair-*Tikkun*, that the abundance of the vessel (*Kli*) even limits and conceals the diminished light in which division and limitation is applicable.

8.

Now, from all this it is understood that the abundance of the light (*Ohr*) of the world of Chaos-*Tohu* is in a way that transcends measure and limitation. This is why love of *HaShem*-יהוה “with all your more” (*Bechol Me’odecha*), which transcends measure and limitation, specifically comes by being preceded by refining and purifying the animalistic soul, (“with all your heart,” meaning, “with both your inclinations”).

This is because the animalistic soul is rooted in the world of Chaos-*Tohu*, where there is an abundance of light (*Ohr*) in a limitless way (*Bli Gvul*), beyond the limited light of the world of Repair-*Tikkun*, which is the source of the Godly soul. Therefore, when the Godly soul does its work and has its effect in refining and purifying the animalistic soul, through which its root in the

limitless light of the world of Chaos-*Tohu* is revealed, then thereby the Godly soul also comes to have love of *HaShem*-יהו"ה "with all your more" (*Bechol Me'odecha*-בכל מאדך).

That is, even though this only is "with all **your** more-*Me'od Shelcha*-שלך מאד,"²⁰⁰⁹ which is utterly incomparable to the "more-*Me'od*-מאד" of the One Above, who is the Truly Limitless One, nonetheless, this itself is the kindness of *HaShem*-יהו"ה, that [He made it] that "all your more" which only is limitless relative to the limited powers of man, should awaken the "more-*Me'od*-מאד" of the One Above, meaning, the truly limitless One (*Bli Gvul*), who is not hinted by any letter or even the thorn [of a letter] etc.,²⁰¹⁰ in that there is no matter of limitation in Him whatsoever (limitation being the matter of a letter-*Ot*-אות, in that it comes forth in a limited form, from which there then can be a matter of concealment and hiddenness etc.) and in whom concealment and hiddenness is entirely inapplicable.

This is the meaning of the verse,²⁰¹¹ "Draw me, after You we will run etc." The word "Draw me-*Mashcheini*-משכני" is in the singular, but it then continues "we will run-*Narutzah*-נרוצה" in the plural. That is, by the Godly soul drawing the animalistic soul and affecting it, so that it too comes to loves *HaShem*-יהו"ה, this causes the matter of "we will run-*Narutzah*-נרוצה" in the plural, in that the Godly soul is also caused to have the matter of "running" in a limitless way (*Bli Gvul*), because of the root of the animalistic soul in the abundant light (*Ohr*) of the world of Chaos-*Tohu*.

This is likewise the meaning of the verse,²⁰¹² "Only in the image (*Tzelem*-צלם) does man walk." For, as explained above (in chapter three), the "image-*Tzelem*-צלם" refers to the intellectual soul (*Nefesh HaSeechleel*), which is the intermediary medium that

²⁰⁰⁹ See Torah Ohr, Mikeitz 39c and on, and elsewhere.

²⁰¹⁰ See Likkutei Torah, Pinchas 80b

²⁰¹¹ Song of Songs 1:4; Also see Maamarei Admor HaZaken, Et'halech Liozhna p. 169-174 and elsewhere.

²⁰¹² Psalms 39:7

allows for the Godly soul to have an effect on the animalistic soul. It is through this that “man will walk” in which “will walk-*Yit’halech*-תהלך” is specified, this being true walking in a limitless way (*Bli Gvul*).²⁰¹³ This is because through the Godly soul affecting the animalistic soul, it too is caused to have the superiority of limitlessness (*Bli Gvul*), this being the matter of “walking” (*Halichah*-הליכה).

9.

Now, we can connect this to the [ten] verses that state,²⁰¹⁴ “If you go (*Teileichu*-תלכו) in My statutes etc., until the verse, “and I caused you to walk erect (*Kommemiyut*-קוממיות).” The explanation²⁰¹⁵ is that the ultimate purpose of the descent of the soul is to be in the aspect of a “walker-*Mehalech*-מהלך,” as the verse states,²⁰¹⁶ “I will grant you to walk (*Mahalchim*-מהלכים) amongst these who stand (*Omdeem*-עומדים).”

That is, before the descent of the soul to below, it was in a state of “standing” (*Omed*-עומד), whereas upon its descent it becomes the aspect of a “walker” (*Mehalech*-מהלך), in that it comes to the aspect of love of *HaShem*-יהוה “with all your more” (*Bechol Me’odecha*), [meaning] without limitation (*Bli Gvul*).

This matter comes about through “My statutes-*Bechukotai*-חוקותי,” which is a word that indicates “engraving-*Chakikah*-חקיקה,” referring to engraving the animalistic soul to make it fit to receive the revelation of Godly light. This is the matter of the verse,²⁰¹⁷ “I will dwell within them (*b’Tocham*-בתוכם),” in which the verse does not say “I will dwell within it-

²⁰¹³ See Sefer HaMaamarim 5660 p. 108 and on, and elsewhere.

²⁰¹⁴ Leviticus 26:3-13

²⁰¹⁵ See Likkutei Torah, Bechukotai 45a and on.

²⁰¹⁶ Zachariah 3:7

²⁰¹⁷ Exodus 25:8

b'Tocho-בתוֹכוֹ,” but “within them-*b'Tocham*-בתוֹכֵם,” meaning, within each and every Jew.²⁰¹⁸

This likewise is the meaning of, “If you go in My statutes-*Bechukotai*-בְּחֻקוֹתַי,” that through the engraving (*Chakikah*-חֻקִּיקָה) of the animalistic soul, to affect its refinement and purification etc., such that it is transformed to love *HaShem*-יְהוָה (“with all your heart,” meaning, “with both your inclinations”) there thereby is caused to be the matter of limitless walking, which is the matter of “with all your more” (*Bechol Me'odecha*).

Now, there also is another matter in this, as in Rashi's explanation,²⁰¹⁹ that “If you go in My statutes” means that “you must labor in Torah.” That is, Torah study must specifically be in a way of toil, and true toil is specifically in a way that transcends measure and limitation, and in a way of engraving (*Chakikah*-חֻקִּיקָה), so that it is not something superimposed, but becomes inherent to him, (as explained elsewhere at length).²⁰²⁰

This likewise is the meaning of the continuation of the verse, “then I will provide your rains in their time.” That is, the matter of “rains” hints at Torah which is called “rain.”²⁰²¹ The explanation is that through the toil in studying Torah we merit the revelation of the limitless light (*Ohr HaBli Gvul*) of the Unlimited One, *HaShem*-יְהוָה, blessed is He.²⁰²²

²⁰¹⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (Malchut); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Likkutei Torah, Naso 20b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah's citation there), and elsewhere.

²⁰¹⁹ Rashi to Leviticus 26:3

²⁰²⁰ See Likkutei Torah, *Bechukotai* 45a and on.

²⁰²¹ See Ramban to Leviticus 26:3; Also see the discourse of Shabbat Parshat Behar-*Bechukotai* of earlier this year, 5726, entitled “*Eem Bechukotai Teileichu* – If you go in My statutes,” Discourse 28, Ch. 4 and on (Sefer HaMaamarim 5726, p. 206 and on).

²⁰²² See Sefer HaMaamarim 5646 p. 415; Also see *Hemshech* 5666 p. 93.

The passage concludes, I caused you to walk erect (*Kommemiyut*-קוממיות) [in which the word “erect-*Kommemiyut*-קוממיות” is plural], indicating two statures-*Komot*-קומות,²⁰²³ the statures (*Komot*-קומות) of the Godly soul and the animalistic soul, through which the matter of walking without limitation (*Bli Gvul*) is caused.

The verse [there] continues,²⁰²⁴ “The land will give its produce, and the tree of the field will give its fruit.” Now, we must understand the connection between the produce of the land and the fruit of the tree with the matter of “[If] you go in My statutes.”

The explanation is that our sages, of blessed memory, stated,²⁰²⁵ “Every mention of the word ‘offspring-*Toldot*-תולדות’ in the Torah is written lacking [one or more of the letter *Vav*-ו] except for two times, [these being] ,²⁰²⁶ ‘These are the products (*Toldot*-תולדות) of the heavens and the earth when they were created,’ and,²⁰²⁷ ‘These are the generations (*Toldot*-תולדות) of Peretz.’

Why do these two not lack a *Vav*-ו-6? Because they correspond to the six things that were taken away from Adam, the first man,” which include the produce of the earth and the fruit of the tree. For, at first, everything was created in its state of completion (the world was created in a state of completion). However, upon the sin of Adam, the first man, everything was ruined, and will not return to a state of repair until [Moshiach] the son of Peretz comes.

This then, is the meaning of [the words], “The land will give its produce, and the tree of the field will give its fruit.” That is, it hints at the repair and rectification of the lacking in the world, which will return to its original state of completion, as it was before the sin, which will even be recognized in the produce of the

²⁰²³ See Talmud Bavli, Bava Batra 75a

²⁰²⁴ Leviticus 26:4 *ibid*.

²⁰²⁵ See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefe To’ar there)

²⁰²⁶ Genesis 2:4

²⁰²⁷ Ruth 4:18

land and the fruit of the tree. About this our sages, of blessed memory, stated,²⁰²⁸ that on Pesach the world is judged in regard to the grain, and that on Shavuot it is judged in regard to the fruits of the tree.

This then, is the meaning of, “If you will go in My statutes... the land will give its produce, and the tree of the field will give its fruit.” That is, through the toil in serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot* below, one thereby is caused to be a “walker” (*Mehalech*-מהלך, [as in the verse] “If you will go (*Teileichu*-תלכו) in My statutes”), so that there is a revelation in him of the limitless light of *HaShem*-יהו"ה, blessed is He, (*Ohr HaBli Gvul*), that he thereby affects a drawing down and revelation of His limitless light in the world as well, to the point of affecting the true perfection of the world, such that it becomes “a home for the Holy One, blessed is He,”²⁰²⁹ specifying a “home-*Dirah*-דירה.”

That is, it is compared to one’s home, within which he is revealed in the totality of his essential self,²⁰³⁰ meaning that there will come to be the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, in the world.

10.

This then, is the general matter of the giving of the Torah. For, the Torah is “not in the heavens,”²⁰³¹ but was specifically given below to souls within bodies in this lowest world of which

²⁰²⁸ Talmud Bavli, Rosh HaShanah 16a

²⁰²⁹ Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

²⁰³⁰ Maamarei Admor HaZaken 5565 Vol. 1, p. 489 (and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 680); Ohr HaTorah, Balak p. 997; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3.

²⁰³¹ Deuteronomy 30:12; Talmud Bavli, Bava Metziya 59b

there is no lower. How much more so in regard to the *mitzvot* of the Torah, that they specifically are fulfilled in this physical world, with physical things in which the *mitzvot* manifest. This is to such an extent that even when in regard to *mitzvot* that are the duties of the heart, they must be felt in the physical heart, (as explained in the discourses of his honorable holiness, my father-in-law, the Rebbe).²⁰³²

About this our sages, of blessed memory, stated²⁰³³ that when the angels argued [against giving the Torah to man, and said] “Set Your majesty over the heavens,”²⁰³⁴ the Holy One, blessed is He, told Moshe to respond to them. That is, the response to their argument could only be given specifically by a soul in a body. It is in this regard that our teacher Moshe responded saying before the Holy One, blessed is He, “Master of the world, the Torah that you are giving me, what is written in it... Moshe said to them (to the ministering angels), ‘did you descend to Egypt...? Is there an evil inclination amongst you...?’” In other words, the entire matter of giving the Torah is specifically below, all the way to the lowest point of, “did you descend to Egypt? Is there an evil inclination amongst you?”

That is, it is specifically there that there must be a refinement and purification of the lower. For, it specifically is through the refinement and purification of the lower that we come to the aspect that is without limitation (*Bli Gvul*). This is like the explanation above about the refinement and purification of the animalistic soul, which is rooted in the world of Chaos-*Tohu*, in which there is an abundance of light (*Ohr*) in a state of limitlessness.

From this, we also can come to an understanding about all worldly matters within which sparks from the shattering of the

²⁰³² Sefer HaMaamarim 5697 p. 215

²⁰³³ Talmud Bavli, Shabbat 88b and on

²⁰³⁴ Psalms 8:2

vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu* have fallen. That is, through their refinement and clarification there is a drawing down and revelation of their root in the world of Chaos-*Tohu*, in which there is abundant light (*Ohr*) in a state of limitlessness (*Bli Gvul*), until there specifically comes to be a drawing down and revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, below. This is because “the Holy One, blessed is He, desired a home for Himself in the lower worlds.”²⁰³⁵

11.

With the above in mind, we can explain the teaching of the Mishnah, “Beloved is man, for he was created in the image (*Tzelem*-צלם) [of God]... Beloved are Israel, for they are called children of the Ever Present One... Beloved are Israel, for a precious instrument was given to them etc.”

The explanation is that the Mishnah begins by explaining the level of the intellectual soul (*Nefesh HaSeechleet*), that “beloved is man, for he was created in the image (*Tzelem*-צלם),” and the level of the Godly soul, is “beloved are Israel, for they are called children of the Ever Present One,” (as explained in chapter three).

That is, through them the refinement and purification of the animalistic soul is caused. (This is as explained above, that the effect of the Godly soul upon the animalistic soul is through the medium of the intellectual soul (*Nefesh HaSeechleet*).) Through this there is a drawing down and revelation in the Godly soul of the abundant and limitless light of the world of Chaos-*Tohu*, which is where the animalistic soul is rooted (as explained in chapter six).

²⁰³⁵ Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

The [Mishnah] continues and explains that this matter primarily comes about through Torah. About this it states, “Beloved are Israel, for a precious instrument was given to them etc.,” referring to the Torah.

The explanation²⁰³⁶ is that even though our sages, of blessed memory, stated,²⁰³⁷ “The world stands on three things, on the Torah, on the Temple Service (*Avodah*), and on acts of lovingkindness (*Gemilut Chassadim*),” meaning that besides the mode of Torah study, there also is the mode of the Temple Service, referring to the service of the sacrificial offerings (*Korbanot*), the likeness to which is our service of *HaShem*-יהו"ה is prayer, [as it states],²⁰³⁸ “The prayers were established in place of the sacrificial offerings (*Korbanot*),” and there also is the mode of acts of lovingkindness (*Gemilut Chassadim*), referring to fulfilling the *mitzvot*, being that charity (*Gemilut Chassadim*) is inclusive of all the *mitzvot*.²⁰³⁹

Nevertheless, the primary mode is that of Torah [study] (about which it states, “Beloved are Israel, for a precious instrument was given to them”). This is because in its root, the Torah transcends both the world of Chaos-*Tohu* and the world of Repair-*Tikkun*. This is why through it empowerment is granted both to the mode of the Temple Service (prayer – *Avodah*), and the mode of acts of lovingkindness (*Gemilut Chassadim*), the matter of which is the “running” (*Ratzo*) desire (in prayer), rooted in the worlds of Chaos-*Tohu* and the “return” (*Shov*) in fulfilling the *mitzvot*, rooted in the worlds of Repair-*Tikkun*.

Thus, through this a bond is caused for the Godly soul to manifest within the animalistic soul to refine, purify, and elevate it to its root in the world of Chaos-*Tohu*, through which there also

²⁰³⁶ See Sefer HaMaamarim 5646 ibid. p. 419

²⁰³⁷ Mishnah Avot 1:2

²⁰³⁸ Talmud Bavli, Brachot 26a-b

²⁰³⁹ Tanya, Ch. 37 (48b)

comes to be an illumination of the abundant and limitless light of the world of Chaos-*Tohu* to the Godly soul.

Now, we should add based on the explanation in the discourse of his honorable holiness, my father-in-law, the Rebbe,²⁰⁴⁰ regarding the repetitive language of the Mishnah in stating, “Beloved are Israel, for a precious instrument was given to them... an even greater love is that it was revealed to them that they were given a precious instrument etc.” That is, “Beloved are Israel, for a precious instrument was given to them,” refers to the revealed parts of the Torah, whereas, “an even greater love is that it was revealed to them that they were given a precious instrument,” refers to the inner aspects (*Pnimitiyut*) of the Torah.

He continues and explains that this is the meaning of the verse,²⁰⁴¹ “For I have given you a good teaching, do not forsake My Torah.” The words, “I have given you a good teaching” refer to the revealed parts of the Torah. This is as the Baal Shem Tov explained, that in the revealed parts of Torah it is possible for it to be yours but in a way that is undesirable, meaning that because of the reasoning and novel ideas he comes up with, he becomes arrogant and [comes to have a greater sense of his] self-existence.

[This is the opposite of what our sages, of blessed memory, stated,²⁰⁴² “A rabbi who forgoes his honor, his honor is forgone... for [when it comes to the Holy One, blessed is He], the Torah is His, [and He can forgo His honor.”] That is, he forgets that the Torah is the Torah of *HaShem*-יהו"ה.

Moreover, because his study stems from human intellect, it is possible for him to come to have questions on the Torah, Heaven forbid, and to question the conduct of the Holy One,

²⁰⁴⁰ Sefer HaMaamarim 5702 p. 108 and on.

²⁰⁴¹ Proverbs 4:2

²⁰⁴² Talmud Bavli, Kiddushin 32a

blessed is He, such as the question,²⁰⁴³ “Why does the way of the wicked prosper etc.?”

About this the verse continues, “do not forsake My Torah,” that it is imperative for there also to be the study of “My Torah,” meaning the inner aspects (*Pnimiyyut*) of the Torah, called the Tree of Life,²⁰⁴⁴ through which the study of the revealed parts of Torah (“I have given you a good teaching”) will also be fitting.²⁰⁴⁵

With the above in mind, we can say that through the bond between the inner aspect (*Pnimiyyut*) of the Torah and the revealed aspect of the Torah – the bond of the soul of Torah with the body of Torah (as stated in Zohar),²⁰⁴⁶ the bond of the soul and the body (the concealed and revealed) of the Torah, there also is caused to be the bond of the soul and the body, meaning, the bond between the Godly soul and the animalistic soul, to refine them, purify them, and elevate them to their root and source in the world of Chaos-*Tohu*, through which there also is an illumination in the Godly soul of the abundant light of the world of Chaos-*Tohu* etc.

This then, is why the Mishnah adds that the Torah is “the precious instrument by which the world was created.” For, as explained above (in chapter two) there are two explanations of this. The first is that the Torah is the “craftsman’s tool” of the Holy One, blessed is He, by which He created the world. The second is that the intention in the creation of the world is for the sake of the Torah.

Now, it can be said that these two explanations align with each other. That is, the intention in the creation of the world is as

²⁰⁴³ Jeremiah 12:1; Talmud Bavli, Sanhedrin 96a

²⁰⁴⁴ Zohar III 124b (Ra’aya Mehemna); Tanya, Iggeret HaKodesh, Epistle 26 (145b); Kuntres Etz HaChayim, Ch. 11 and on.

²⁰⁴⁵ Also see the GR”A’s commentary to Proverbs 2:9, 4:22, 5:18, 7:12 (cited in Torat Menachem, Vol. 32, p. 303; Torat Menachem Vol. 30 p. 117; Sichot Kodesh 5728, Vol. 1, p. 182, and elsewhere).

²⁰⁴⁶ Zohar III 152a

in the teaching of our sages, of blessed memory,²⁰⁴⁷ on the verse,²⁰⁴⁸ “His thighs (*Shokav*-שוקי) are pillars of marble,” that “This refers to the world that the Holy One, blessed is He, yearned (*Nishtokek*-נשתוקק) to create.”

This refers to the desire of the Holy One, blessed is He, for a home in the lower worlds, which is why the Torah specifically descended below. Likewise, the general matter of the giving of the Torah was that it was in a way that, “*HaShem*-יהוה descended upon Mount Sinai,”²⁰⁴⁹ meaning that the Holy One, blessed is He, descended below, not in a way that He elevated the Jewish people to Above.²⁰⁵⁰ This is because it specifically is through the descent to below that the desire of the Holy One, blessed is He, for a dwelling place in the lower worlds is fulfilled.

We thus find that the praise of the Torah in connection to the creation of the world (in that the Torah is the craftsman’s tool of the Holy One, blessed is He, by which He created the world), is that through Torah there is the fulfillment of the Supernal intent of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, to have a dwelling place in the lower worlds, meaning that His Essential Self should be revealed in the world.

This is as explained above (in chapter nine) about the words, “If you go in My statutes... then the land will give its produce, and the tree of the field will give its fruit.” That is, through Torah the world is brought to a state of perfection and completion, until the ultimate perfection that will take place in the coming redemption, through our righteous Moshiach, “These are the generations (*Toldot*-תולדות) of Peretz,” may it be speedily in our days and in our times!

²⁰⁴⁷ Midrash Bamidbar Rabba 10:1

²⁰⁴⁸ Song of Songs 5:15

²⁰⁴⁹ Exodus 19:20; See Midrash Shemot Rabba 12:3

²⁰⁵⁰ See Sefer HaMaamarim 5655 p. 188 and elsewhere.