

Discourse 5

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

Delivered on the 2nd day of Sukkot, 5726²⁴⁸

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

1.

The verse states,²⁴⁹ “The Torah that Moshe commanded us is the heritage of the congregation of Yaakov.” Now, we must understand what the **superior quality and praise** is – (“In that, in the praise [that Moshe began with] the merit of Israel is also mentioned... as if to say, ‘they are worthy etc.’”)²⁵⁰ – in giving the Torah specifically as an inheritance (in that the word “heritage-*Morashah*-מורשה” is of the same root as “inheritance-*Yerushah*-ירושה”).

As explained in Likkutei Torah,²⁵¹ this is like a person who is his father’s heir without having toiled or labored [for it]. Rather, the inheritance comes to him automatically, in that he inherits whatever his father [amassed through his] accomplishments [or inherited from his father]. Now, at first glance, [rather, than this being a praiseworthy matter] the opposite seems to be true, that it a negative, being that without

²⁴⁸ This discourse is in summary form only.

²⁴⁹ Deuteronomy 33:4

²⁵⁰ Rashi to Deuteronomy 33:2

²⁵¹ In the discourse entitled “*Torah Tzivah*,” Ch. 3 (Likkutei Torah, Zot HaBrachah 94d).

having inherited it, [the Jewish people] would not be fitting to receive this, being that they neither labored nor toiled etc.

[We can also point out the teaching of our sages, of blessed memory,²⁵² “Prepare yourself to study Torah, for it is **not** your inheritance.” In other words, to study Torah one must prepare himself etc., [and it only is acquired] specifically through labor and toil. This seems to indicate that if a person wants to receive Torah without having labored and toiled for it, but in a way of an inheritance, this indicates a lacking in him etc.]

Now, even though the matter of being an heir emphasizes the praise of every Jew, that his existence is that of an heir, nonetheless, in reality this praise is actually the praise of the Holy One, blessed is He, who made it that every single Jew is an heir. This being so, at first glance, this is not the praise of the Jewish people.

It cannot be said that their praise is that the Holy One, blessed is He, chose them, being that this choice does not accord to reason. That is, [the choice is not] because they have any special element of superiority (that would make them fitting of praise etc.), but is solely due to [His] free choice etc.

2.

Now, this may be better understood by prefacing with the explanation in Likkutei Torah there.²⁵³ Namely, that the fact that the word “heritage-*Morashah*-מורשה” is of the same root as

²⁵² Mishnah Avot 2:2

²⁵³ In the discourse entitled “*Torah Tzivah*” *ibid.*, Ch. 4.

the word “inheritance-*Yerushah*-ירושה,” can also be explained in another way. That is, an inheritance is specifically related to a son etc., who inherits the essence of the father (not just the radiance of his father). He explains that this is why on Shemini Atzeret, all Jewish souls merit receiving the essence of the Torah, (not just the “excess overflow of *HaShem*’s-יהו"ה Supernal Wisdom, which is Torah”).²⁵⁴

That is, this matter is not something that is “already prepared and drawn down etc.,” and is merely transferred from one domain to another domain (from the domain of the father to the domain of the son), but is rather a completely novel drawing down from the essence of the Torah, which is much higher.

Now, we can connect these two matters, by first prefacing with what was explained before²⁵⁵ about the thirteen attributes of mercy. That is, even though they are extremely great, in that they transcend the chaining down of the worlds (*Hishtalshelut*) etc. and are drawn forth in a way of arousal from Above, nonetheless, they only are drawn to “one who makes himself like a remnant.”

This is as our sages, of blessed memory, explained²⁵⁶ on the verse,²⁵⁷ “Who is a God like you, who pardons iniquity and overlooks transgression for the remnant of His heritage?” They

²⁵⁴ See Midrash Bereishit Rabba 17:5; Tanya, Kuntres Acharon, 160b and on; [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.]

²⁵⁵ In the preceding discourse of Shabbat Parshat Vayeilech, [Shabbat Shuvah of this year, 5726], entitled “*Shuvah Yisroel* – Return, Israel,” [Discourse 2], Ch. 2 and on (Sefer HaMaamarim 5726, p. 13 and on).

²⁵⁶ Talmud Bavli, Rosh HaShanah 17a and on

²⁵⁷ Micah 7:18

stated, “‘for the **remnant** of His heritage,’ but not for all His heritage, [rather], for one who makes himself like a remnant.”

It was explained²⁵⁸ that there are three reasons for this, but that on Shabbat (and the same applies to Shemini Atzeret) only the third reason applies. That is, because of the greatness of the thirteen attributes of mercy that are drawn forth, it is possible that the drawing forth remains Above, and to draw it down and revealed it in the soul of man in an inner manifest way (*b’Pnimityut*) – [which also is the matter of the seven remaining bulls after the refinement of the thirteen bulls, that is, this is the inner manifest (*Pnimityut*) aspect]²⁵⁹ – one must be a receptacle for this lofty revelation. This is brought about through the matter of nullification of self (*Bittul*), in that “he makes himself like a remnant,” as explained before at length.

It can thus be said that the same is so in regard to the inheritance of the Torah, that through nullification of self (*Bittul*) (“he makes himself like a remnant”), in that he senses that he only is like a heir who has inherited from his father, in which he has neither toiled nor labored, but it only has come to him from what his father already prepared for him etc. He then becomes a receptacle to receive the highest level of the essence of Torah in an inner manifest way (*b’Pnimityut*).

²⁵⁸ In the preceding discourse of Shabbat Parshat Vayeilech, [Shabbat Shuvah of this year, 5726], entitled “*Shuvah Yisroel* – Return, Israel,” [Discourse 2], Ch. 6.

²⁵⁹ See Ohr HaTorah, Drushim, L’Sukkot p. 1,765 and on; Also see the preceding discourse of the 2nd day of Sukkot [of this year, 5726], entitled “*Hallelu et HaShem Kol Goyim* – Praise *HaShem* all nations,” [Discourse 4], Ch. 4 (Sefer HaMaamarim 5726, p. 24 and on).

Now, there is another explanation of the matter of inheritance, in that Yaakov inherited the lights of the world of Chaos-*Tohu* (the root of Esav) that preceded the world of Repair-*Tikkun* (the root of Yaakov).²⁶⁰ This comes about through refining (*Birur*) the sparks of the world of Chaos-*Tohu* that fell into physical things upon the shattering of the vessels (*Shevirat HaKeilim*), which is accomplished by fulfilling the *mitzvot*, all of which manifest in physical things.

For as known,²⁶¹ even the fulfillment of those *mitzvot* that are “duties of the heart,” such as love and fear of *HaShem*-יהו"ה, blessed is He, must be in a way that is recognized in the physical body. For example, when it comes to fear [as the verse states], “his knees knocked against each other.”²⁶²

There similarly is the well-known story²⁶³ of the Alter Rebbe, that when he came to the words [in the Rosh HaShanah prayers], “And so, grant that the dread of You-*u'Vechein Tein Pachdecha*-פחדך תן פחדך,” because of his great dread (*Pachad*-פחד) he only was able to say, “*Pach Pach*-פח פח,” and could not finish the word, “The dread of You-*Pachdecha*-פחדך.”²⁶⁴

Now, this can be connected to what was said before about the matter of inheritance. That is, even though the

²⁶⁰ See *Hemshech* “v'Kachah” 5637, Ch. 66 and on; Discourse entitled “*Torah Tzivah*” 5654 & 5702 (Sefer HaMaamarim 5654 p. 26 and on; Sefer HaMaamarim 5702 p. 39 and on); Sefer HaMaamarim 5660 p. 98 and on.

²⁶¹ See Sefer HaMaamarim 5691 p. 62

²⁶² Daniel 5:6

²⁶³ Also see *Likkutei Sichot* Vol. 1, p. 32

²⁶⁴ In one of the transcripts [of this discourse] it says that when the Rebbe spoke about this matter there was a recognizable change upon his holy face.

inheritance is a very lofty matter that transcends arousal from below, it nonetheless is drawn down to manifest inwardly in man, in all his levels, beginning with intellect, reason, and knowledge, until it manifests in his service of *HaShem*-יהו"ה, blessed is He, of fulfilling the *mitzvot* with physical things, in that, there too, there is the matter of inheritance etc.²⁶⁵

²⁶⁵ This concludes the available summary of the discourse.