

Discourse 29

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

Delivered on the 1st night of Shavuot, 5728
By the grace of *HaShem*, blessed is He,

1.

It states in Talmud,¹⁷⁷³ “When Moshe ascended on High, the ministering angels said before the Holy One, blessed is He, ‘Master of the world, what is one born of woman [doing] here amongst us?’ He said to them, ‘He came to receive the Torah.’ They said before Him, ‘A hidden precious treasure that was concealed by You for 974 generations before the creation of the world, and You seek to give it to flesh and blood...? ‘Set Your majesty over the heavens.’”¹⁷⁷⁴ The Holy One, blessed is He, said to Moshe, ‘Provide them with an answer’ etc. He said them, ‘Did you descend to Egypt...? Is there an evil inclination amongst you etc.?’”

Now, we must understand the meaning of Moshe’s response, “Did you descend to Egypt...? Is there an evil inclination amongst you.” For, certainly the intention of the angels in arguing, “Set Your majesty over the heavens,” was not for the Torah as it is below, but rather, as the Torah is spiritually. For, as known, each and every law is present as it

¹⁷⁷³ Talmud Bavli, Shabbat 88b

¹⁷⁷⁴ Psalms 8:2

is in the Heavenly Academy and in the Academy of the Holy One, blessed is He,¹⁷⁷⁵ up to and including [how it is] in the world of Emanation (*Atzilut*), and even higher in elevation after elevation, up to and including that which utterly transcends the chaining down of the worlds (*Hishtalshelut*), about which the verse states,¹⁷⁷⁶ “It is hidden from the eyes of all living.” Thus, since the argument of the angels was that the Torah should be given to them as it is spiritually, this being so, what is the meaning of his response, “Did you descend to Egypt etc.?”

We also must understand what specifically is the superiority of the Torah being given below. This is because the giving of the Torah to the Jewish people is not because of the superiority of souls over angels, in that souls are from the aspect of *HaShem*’s יהו"ה Supernal thought (*Machshavah*),¹⁷⁷⁷ as in the teaching,¹⁷⁷⁸ “Israel arose in thought,” whereas angels are from the aspect of His Supernal speech (*Dibur*),¹⁷⁷⁹ as the verse states,¹⁷⁸⁰ “With the speech of *HaShem* יהו"ה the heavens were made,” for if this was the reason, the giving of the Torah would have to be to the soul as it is above, in that the primary root of the soul is above,¹⁷⁸¹ this being the aspect of “she is pure.”¹⁷⁸² In contrast, below there only are the aspects of, “You created

¹⁷⁷⁵ See Talmud Bavli, Bava Metziya 86a; Sefer HaMitzvot of the Tzemach Tzedek 15b and elsewhere.

¹⁷⁷⁶ Job 28:21

¹⁷⁷⁷ Torah Ohr, Yitro 71a

¹⁷⁷⁸ Midrash Bereishit Rabba 1:4

¹⁷⁷⁹ Torah Ohr, Yitro 71a *ibid.*

¹⁷⁸⁰ Psalms 33:6

¹⁷⁸¹ See Likkutei Torah, Shir HaShirim 16d, and elsewhere.

¹⁷⁸² See the liturgy of the “*Elo ’hai Neshamah*” in the morning blessings.

her, You formed her, You blew her,”¹⁷⁸³ which is the aspect of the “foot” of the soul.¹⁷⁸⁴

However, in actuality, the Torah was specifically given to souls as they are below within bodies. Moreover, about this itself, it was not in a way that they were uplifted to Above in order to receive the Torah, but rather, the Torah was given to them as they were below, as the verse states,¹⁷⁸⁵ “*HaShem*-יהוה descended upon Mount Sinai.” This being so, it must be said that there is a special superiority in giving the Torah specifically to souls as they are below.

This is also understood from the words of the Mishnah in Avot,¹⁷⁸⁶ “Beloved are Israel, since a delightful instrument was given to them.” (This is in continuation to the love mentioned before in this Mishnah, “Beloved is man, since he is created in the image [of God] etc.,” and “Beloved are Israel, since they are called children of the Ever Present One etc.”) In other words, even before the giving of the Torah the Jewish people were uniquely and especially beloved as they were below, and it is on account of this love that “a delightful instrument was given to them.”

2.

Now, to understand all this, we first must preface with an explanation of the three loves mentioned in the above-mentioned Mishnah, “Beloved is man, since he is created in the

¹⁷⁸³ See “*Elo”hai Neshamah*” *ibid.*

¹⁷⁸⁴ See Torah Ohr, *Mishpatim* 77a

¹⁷⁸⁵ Exodus 19:20

¹⁷⁸⁶ Mishnah, Avot 3:14

image [of God]; More beloved, in that it was made known to him that he is created in the image [of God] etc. Beloved are Israel, since they are called children of the Ever Present One; More beloved, in that it was revealed to them that they are called children of the Ever Present One etc. Beloved are Israel, since a delightful instrument was given to them; More beloved, in that it was revealed to them that a delightful instrument was given to them etc.”

The explanation is that since the two final loves say, “Beloved is Israel,” whereas the first love says, “Beloved is man,” at first glance there is room to state that “Beloved is man” refers to all mankind, about whom the verse states,¹⁷⁸⁷ “For in the image of God He made man.” However, it is written,¹⁷⁸⁸ “You are man,” about which our sages, of blessed memory, stated,¹⁷⁸⁹ “You are called ‘man-*Adam*-אדם,’ but the nations of the world are not called ‘man-*Adam*-אדם.’”

From this it is understood that even when it states, “Beloved is man (*Adam*-אדם) etc.,” it primarily is referring to the Jewish people. In other words, within the Jewish people themselves there is the elevated level of “man-*Adam*-אדם,” in that “he is created in the image [of God],” but besides this, there also is the elevated level by which they are called “children of the Ever Present One,” and there also is the elevated level that “they were given a delightful instrument,” (the intention in this not being to the elevated level of the Torah, but rather, to the elevated level of the Jewish people, that because of their

¹⁷⁸⁷ Genesis 9:6

¹⁷⁸⁸ Ezekiel 34:31

¹⁷⁸⁹ Talmud Bavli, Yevamot 61a

elevated level they are fitting to be given the delightful instrument).

Now, Midrash Shmuel explained that [the words], “Beloved is man, since he is created in the image [of God],” refer to the intellectual soul (*Nefesh HaSeechleet*) in man, this being the superiority of the class of the speaker (*Medaber*) over and above animals. However, according to the principle that “you are called ‘man-*Adam*-אדם” (mentioned above), it is understood that the intention is primarily to the intellectual soul (*Nefesh HaSeechleet*) of the Jewish people.

This is as explained by his honorable holiness, my father-in-law, the Rebbe, in the discourse entitled “*Chaveev Adam*” (of the year 5702),¹⁷⁹⁰ that the intellectual soul (*Nefesh HaSeechleet*) of the Jewish people is different than the intellectual soul (*Nefesh HaSeechleet*) of the general class of mankind, in that it has a sense of spiritual wonderment and [a sense] of the refined.

The Mishnah continues [and states], “Beloved are Israel, since they are called children of the Ever Present One,” which refers to the Godly soul. For, as stated by the Alter Rebbe in Tanya,¹⁷⁹¹ it “literally is a part of God from on

¹⁷⁹⁰ Sefer HaMaamarim 5702 p. 105

¹⁷⁹¹ Tanya, Likkutei Amarim, Ch. 2

High.”¹⁷⁹² About this the verse states,¹⁷⁹³ “You are children to *HaShem*-יהו"ה your God,” like the analogy of a son who is drawn from the brain of his father.

The explanation¹⁷⁹⁴ is that the intellectual soul (*Nefesh HaSeechleet*) (about which it states, “Beloved is man who is created in the image [of God]”), is the intermediary between the Godly soul (about which it states, “Beloved are Israel who are called children of the Ever Present One”) and the animalistic soul. In other words, it is through the medium of the intellectual soul (*Nefesh HaSeechleet*) that the Godly soul (*Nefesh HaEloh"et*) can manifest in the animalistic soul (*Nefesh HaBehameet*), to refine and clarify it etc.¹⁷⁹⁵

However, as known¹⁷⁹⁶ an intermediary medium must be higher than the two matters that it bonds. This being so, what matter is there in the intellectual soul (*Nefesh HaSeechleet*) that is higher than the Godly soul (*Nefesh HaEloh"et*)?

¹⁷⁹² [Also see Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne'erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa'at of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v'Pelach HaRimon, Shaar 32, Ch. 1; Hakdama Ben Me'ah Shanah to Shefa Tal; Chessed L'Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhritch; Da'at Tevunot of the Ramchal, Section 158; GR"A to Heichalot, Heichala Tinyana, Heichal 1; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.]

¹⁷⁹³ Deuteronomy 14:1

¹⁷⁹⁴ In regard to the coming section, see the discourse entitled “*Chavivin Yisroel*” 5676 (Sefer HaMaamarim 5672-5676 p. 108 and on); Discourse by the same title in Ohr HaTorah, Bamidbar (Drushim L'Shavuot) p. 171 and on; Also see Sefer HaMaamarim 5626 p. 94 and on; Discourse by the same title of the year 5646 (Sefer HaMaamarim 5646 p. 411 and on); Sefer HaMaamarim 5679 p. 421 and on; Discourse entitled “*Eem Bechukotai*” and “*Chaviv Adam*” and the discourses that follow it of the year 5702 (Sefer HaMaamarim 5702 *ibid.* and on).

¹⁷⁹⁵ See Likkutei Torah, Bechukotai 47c

¹⁷⁹⁶ See Sefer HaMaamarim 5659 p. 190 and on

The explanation is that it is regarding this that it states about the intellectual soul (*Nefesh HaSeechleet*), “Beloved is man since he is created in the image [of God].” In the language of Kabbalah,¹⁷⁹⁷ the¹⁷⁹⁸ “image-*Tzelem*-צלם” is the garment (*Levush*) of the soul that is rooted in the aspect of the *Chashmal* which is above in the world of Emanation-*Atzilut*.¹⁷⁹⁹ It is the aspect of the garment (*Levush*) that comes from the external aspects of *NeHi”Y*¹⁸⁰⁰ of the Mother-*Imma* (Understanding-*Binah*) and garbs *Zeir Anpin* and *Nukva*, (as explained in Torah Ohr).¹⁸⁰¹ It is from the aspect of the 288-רפ”ח sparks of the world of Chaos-*Tohu* that shattered in the world of Emanation (*Atzilut*) and became the aspect of a garment (*Levush*). It is from this that the garment of Adam, the first man, was also drawn.

Then, through the sin of the tree of the knowledge of good and evil, the garments of the soul of Adam, the first man, fell into [the shiny husk (*Kelipah*) of] *Nogah*, which is the aspect that is “the likeness of the *Chashmal*.”¹⁸⁰²

This is the aspect of the good within [the shiny husk (*Kelipah*) of] *Nogah* and is called “the glitter¹⁸⁰³ of the

¹⁷⁹⁷ See Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 1-2; Shaar 49 (Shaar Kelipat Nogah) Ch. 4

¹⁷⁹⁸ Also see the discourses entitled “*BeAsor LaChodesh*” and “*B’Yom Ashtei Asar Yom*” 5732 (Sefer HaMaamarim 11 Nissan, Vol. 1 p. 197 and on; p. 208 and on).

¹⁷⁹⁹ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44-46.

¹⁸⁰⁰ An acronym for the *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

¹⁸⁰¹ Torah Ohr, Lech Lecha 12c

¹⁸⁰² Me’orei Ohr, Chet 12

¹⁸⁰³ See Sefer HaSherashim of Radak, Shoresch Lahat-להטש.

overturning sword-להט החרב המתהפכת.¹⁸⁰⁴ That is, when it becomes bound to the three completely impure husks (*Shalosh Kelipot HaTmei'ot*) it becomes evil, and when it becomes bound to holiness (*Kedushah*) it becomes good.

This is the matter of the “cloak of leather”¹⁸⁰⁵ that was made for Adam, the first man, after the sin, meaning the aspect of the above-mentioned garment (*Levush*) that is “the likeness of the *Chashmal*” which is from [the shiny husk (*Kelipah*) of] *Nogah*. It is the intermediary medium that bonds the form (*Tzurah*) to the substance (*Chomer*), meaning, the Godly soul to the body and animalistic soul.

Now, man’s general toil is to refine the garment of this “image-*Tzelem*-צלם,” by which the body and animalistic soul also become refined. This then, is the superiority of the intellectual soul (*Nefesh HaSeechleet*) over and above the Godly soul (*Nefesh HaElo'heet*). That is, it is from the aspect of the “image-*Tzelem*-צלם” rooted in the aspect of the *Chashmal*, which is from the aspect of the 288 רפ"ה-ה sparks of the world of Chaos-*Tohu*, whereas the Godly soul is rooted in the world of Repair-*Tikkun*.

3.

The explanation of the matter as it relates to service of *HaShem*-יהו"ה, blessed is He, is that the Godly soul is “literally part of God from on High.” It therefore naturally desires and

¹⁸⁰⁴ Genesis 3:24; Etz Chayim, Shaar 49 (Shaar Kelipat Nogah) Ch. 3

¹⁸⁰⁵ Genesis 3:21; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity *ibid*.

yearns to ascend above and be subsumed in the Source from which it was hewn, as the verse states,¹⁸⁰⁶ “The spirit of man ascends above.”

This is because even its drawing forth and descent to below to manifest in the body is not in a way of separation from its Source. This is as the verse states,¹⁸⁰⁷ “He blew the soul of life into his nostrils,” [about which it states],¹⁸⁰⁸ “He who blows, blows from within himself, meaning to say, from his inwardness and innermost self.”

Likewise, as explained in Iggeret HaTeshuvah,¹⁸⁰⁹ the matter of blowing is in a way that there is no barrier separating between the blower and where he blows to. The same is so of the Godly soul (*Nefesh HaEloh'eet*), that it comes below in a way of “blowing” without any barrier whatsoever, meaning, without any intermediary that separates, such as a translator or the like.

This is the meaning of the verse,¹⁸¹⁰ “God has made man directly- עשה האלהים את האדם ישר.” That is, God made the soul of man without any intermediaries etc., but made him directly from His Essential Self and Being, blessed is He. Therefore, the entire desire and yearning of the Godly soul is solely for matters of Godliness, and all matters of the Godly soul, such as its desire and pleasure, intellect and emotions, and even its

¹⁸⁰⁶ See Ecclesiastes 3:21

¹⁸⁰⁷ Genesis 2:7

¹⁸⁰⁸ Tanya, Likkutei Amarim, beginning of Ch. 2, citing Zohar; See Marci Mekomot, Hagahot, v'Ha'arot Ktzarot to Tanya ibid.

¹⁸⁰⁹ Tanya, Iggeret HaTeshuvah, Ch. 5

¹⁸¹⁰ Ecclesiastes 7:29

aspects of *NeHi"Y*,¹⁸¹¹ only relate to Godliness and to Torah and *mitzvot*, and it is understood that the Godly soul has no desire or relation to worldly matters.

However, the soul descended “from a high peak to a deep pit,”¹⁸¹² to manifest in the body and animalistic soul (*Nefesh HaBehamit*) which is the very opposite of this, it being “the spirit of the animal that descends below.”¹⁸¹³ That is, its whole desire is only for worldly matters etc.

Thus, for there to be a bond and relation between the Godly soul, which is drawn to spirituality and Godliness, and the animalistic soul, which is drawn to worldly matters, in a way that the Godly soul manifests in the animalistic soul to refine and clarify it, to be unified with it in a complete union such that they become one thing, this is through the intermediary medium of the intellectual soul.

To explain, the matter of the intellectual soul (*Nefesh HaSeechleet*) is (not the matter of the emotions, and certainly not evil emotions, but is rather) the matter of the intellect (*Sechel*), meaning the natural physical intellect, called human intellect, the entire substance of which is to conceptualize matters of the natural order.

However, because it is rooted in the aspect of the “image [of God]” (*Tzelem*-צלם), it also has the ability to use human intellect to conceptualize matters of Godliness. This comes about through the Godly soul manifesting in the intellectual soul and affecting it to understand a Godly matter, such as the

¹⁸¹¹ An acronym for the *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

¹⁸¹² See Talmud Bavli, Chagigah 5b

¹⁸¹³ See Ecclesiastes 3:21

matter of how *HaShem*-יהו"ה fills all worlds (*Memaleh Kol Almin*) and even the matter of how He transcends all worlds (*Sovev Kol Almin*) and even the aspect that transcends both His immanence (*Memaleh*) and transcendence (*Sovev*).

That is, within the parameters of intellect and understanding, through having a grasp of all its particulars, even the intellectual soul will understand that Godly matter, and [will thus come to] desire Godliness etc. It thus is the intermediary medium through which the Godly soul will also manifest in the animalistic soul.

In other words, the intellectual soul is the aspect of the “the glitter of the overturning sword” (as mentioned in chapter two). This is why it is in its power to ascend and understand Godly intellect, and also to [come down and] explain it to the animalistic soul, thus affecting a refinement and clarification in it, so that it too will be drawn to Godliness etc.

This then, is how it is that through the intellectual soul, all the matters of the Godly soul come to manifest in the animalistic soul and the body, such as the Godly desire and pleasure in Shabbat, as the verse states,¹⁸¹⁴ “You shall call Shabbat a delight,” which comes with physical pleasure, for it is a *mitzvah* to delight [on Shabbat] through eating and drinking.¹⁸¹⁵ This is similarly so of the *mitzvah* of joy on the holidays, that the fulfillment of the *mitzvah* is through eating meat and drinking wine etc., which becomes blood and flesh like the [blood and] flesh of one’s own body.

¹⁸¹⁴ Isaiah 58:13

¹⁸¹⁵ Mishneh Torah, Hilchot Shabbat 30:7; Tanya, Ch. 7

The same is so of the manifestation of the intellect of the Godly soul in the human intellect, so that it too grasps Godliness, that through this, wrinkles and folds are caused in the physical vessel of the brain.¹⁸¹⁶ The same is so of the manifestation of the emotions (*Midot*) of the Godly soul, that the emotions of love and fear cause the expansion and constriction of the physical heart of flesh,¹⁸¹⁷ as the verse states,¹⁸¹⁸ “Your heart will be startled and expanded.” This certainly is so of the manifestation of the Godly soul in thought, speech, and action etc. That is, all this is brought about through the intermediary medium of the intellectual soul (*Nefesh HaSeechleet*).

This then, is the meaning of, “Beloved is man, since he is created in the image [of God],” referring to the intellectual soul (*Nefesh HaSeechleet*) in the human species in general. [The continuing words], “More beloved, in that it was made known to him that he is created in the image [of God],” referring to the intellectual soul (*Nefesh HaSeechleet*) of the Jewish people, which has a relation to the Godly and can comprehend and grasp Godliness. It is through this that the Godly soul, about which it states, “Beloved are Israel... More beloved, in that it was revealed to them that they are called children of the Ever Present One,” which manifests in the animalistic soul to refine and clarify it etc.

¹⁸¹⁶ See Sefer HaMaamarim 5697 p. 254

¹⁸¹⁷ See Sefer HaMaamarim 5692 p. 387

¹⁸¹⁸ Isaiah 60:5

However, we still must understand what advantage comes about in the Godly soul by its descent to refine the intellectual soul and the animalistic soul. For, as known,¹⁸¹⁹ the Godly soul itself does not require repair at all, and its descent to this world to manifest in the body and animalistic soul is solely to repair them. This being so, what advantage is added to the Godly soul through this?

The explanation¹⁸²⁰ is that as explained before the Godly soul is rooted in the world of Repair-*Tikkun*, whereas the animalistic soul is rooted in the world of Chaos-*Tohu*. Now, the difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun* is well known.¹⁸²¹ Namely, in the world of Chaos-*Tohu* the lights (*Orot*) were abundant whereas the vessels (*Keilim*) were few, (which is why there was a shattering (*Shevirah*)). In the world of Repair-*Tikkun*, the lights (*Orot*) are few but the vessels (*Keilim*) are large and abundant.

There is an explanation¹⁸²² that because of the abundant lights (*Orot*) of the world of Chaos-*Tohu* the vessels (*Keilim*)

¹⁸¹⁹ Tanya, Likkutei Amarim, Ch. 37 (48b), citing Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 81.

¹⁸²⁰ See the end of the discourse entitled “*Chaviv Adam*” 5700 (Sefer HaMaamarim 5700 p. 98).

¹⁸²¹ See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 5; Torat Chayim, Bereishit 9a; 12c and on, and elsewhere.

¹⁸²² See the discourse entitled “*Chavivin Yisroel*” 5676 (Sefer HaMaamarim 5672-5676 p. 108 and on); Discourse by the same title in Ohr HaTorah, Bamidbar (Drushim L'Shavuot) p. 171 and on; Also see Sefer HaMaamarim 5626 p. 94 and on; Discourse by the same title of the year 5646 (Sefer HaMaamarim 5646 p. 411 and on); Sefer HaMaamarim 5679 p. 421 and on; Discourse entitled “*Eem Bechukotai*” and “*Chaviv Adam*” and the discourses that follow it of the year 5702 (Sefer HaMaamarim 5702 *ibid.* and on).

were few. We thus find that the world of Chaos-*Tohu* is called “lights” (*Orot*), whereas the world of Repair-*Tikkun* is called “vessels” (*Keilim*).

It is in this regard that the world of Chaos-*Tohu* preceded the world of Repair-*Tikkun*, this being precedence not only in time, in the chaining down of the worlds (*Hishtalshelut*), but also precedence in level. This is because the lights (*Orot*) of the world of Chaos-*Tohu* were much higher lights that are beyond all comparison to the lights (*Orot*) of the world of Repair-*Tikkun*.

We find a likeness to this even in the world of Repair-*Tikkun* itself. This is as our sages, of blessed memory, stated,¹⁸²³ “Through the light that was created on the first day, Adam, the first man, could gaze from one end of the world to the other end... He subsequently concealed it for the righteous in the coming future.” That is, this light is beyond comparison to the light that remained afterwards. This is especially so according to the explanation¹⁸²⁴ that “from one end of the world to the other end” means from the concealed worlds that were not revealed to the revealed worlds. The same is likewise so of the lights (*Orot*) of the world of Chaos-*Tohu*, that they are beyond comparison relative to the lights (*Orot*) of the world of Repair-*Tikkun*.

¹⁸²³ Talmud Bavli, Chagigah 12a

¹⁸²⁴ See the discourse entitled “*Chavivin Yisroel*” 5676 (Sefer HaMaamarim 5672-5676 p. 108 and on); Discourse by the same title in Ohr HaTorah, Bamidbar (Drushim L’Shavuot) p. 171 and on; Also see Sefer HaMaamarim 5626 p. 94 and on; Discourse by the same title of the year 5646 (Sefer HaMaamarim 5646 p. 411 and on); Sefer HaMaamarim 5679 p. 421 and on; Discourse entitled “*Eem Bechukotai*” and “*Chaviv Adam*” and the discourses that follow it of the year 5702 (Sefer HaMaamarim 5702 *ibid.* and on).

Now, since the root of the animalistic soul is from the world of Chaos-*Tohu*, it is through the manifestation of the Godly soul in the animalistic soul that we affect the revelation within the animalistic soul of its root, which is from the world of Chaos-*Tohu*. In other words, we elevate the sparks that fell from the world of Chaos-*Tohu* to their root and source, and there thereby is also caused to be an elevation of the Godly soul, which thus ascends to *HaShem*'s יהו"ה Name of *Sa"G*-ס"ג-63 [י"ד ה"י וא"י ה"י] which is loftier than His Names of *Ma"H*-ה"ה-45 [י"ד ה"ה וא"י ה"ה] and *Ba"N*-ב"ן-52 [י"ד ה"ה וא"י ה"ה] (as explained in books of Kabbalah).¹⁸²⁵

5.

The Mishnah continues, “Beloved are Israel, since a delightful instrument was given to them.” Now, we first must explain why the Torah is called “a delightful instrument” (*Kli Chemdah*-חמדה-כלי). In regard to the Torah being called an “instrument” (*Kli*-כלי), this is understood based on what it states in Midrash,¹⁸²⁶ “The Torah says, ‘I was the craftsman’s instrument (*Kli Umanuto*) 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 has blueprints and plans etc., so likewise the Holy One, blessed is He, gazed into the Torah and created the world.”

¹⁸²⁵ See Etz Chayim, Shaar 5 (Shaar TaNT”A), end of Ch. 1; Shaar 10 (Shaar HaTikkun) Ch. 3; Likkutei Torah, Bechukotai ibid.; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27 & Ch. 46.

¹⁸²⁶ Midrash Bereishit Rabba 1:1

As stated in Zohar,¹⁸²⁷ “He gazed into the Torah and created the world.”

About why the Torah is called “a **precious** (instrument)” (*Chemdah*-חמדה), there are two explanations. The first is that it accords with what the angels said, “It is a hidden precious treasure (*Chemdah*-חמדה).” The second is because it is “His delights... before Him,”¹⁸²⁸ and about the Holy One, blessed is He, the verse states¹⁸²⁹ “His mouth is sweetness, and all of Him is delightful (*Machamadim*-מחמדים).”

However, we still must understand this better. For, what is this matter of praising the Torah in that it is “the craftsman’s instrument of the Holy One, blessed is He, in creating the world?” For, even according to the explanation of the word “*Chemdah*-חמדה” as it means “a hidden precious treasure,” still and all, of what significance is it that through it the world was created?

This is similar to what we find about Dovid, who said,¹⁸³⁰ “Your statutes were as songs for me,” in that he praised the level of the Torah, in that all the worlds are nullified even relative to a single precise [wording] in it, and it is in this regard that the Holy One, blessed is He, said to Dovid,¹⁸³¹ “You call them songs?” and he was punished for this. This is because one cannot praise it at all, [even] with the vitality of all the worlds,

¹⁸²⁷ Zohar II 161a and on

¹⁸²⁸ Proverbs 8:30

¹⁸²⁹ Song of Songs 5:16

¹⁸³⁰ Psalms 119:54

¹⁸³¹ Talmud Bavli, Sotah 35a

since they literally are considered insignificant [next to it] etc.¹⁸³²

6.

However, the explanation is that the fact that the Torah is called an “instrument” (*Kli*-כלי), in that it is “the craftsman’s instrument of the Holy One, blessed is He,” the meaning is that the Torah is the intermediary between the Holy One, blessed is He, and the worlds, through which the worlds are brought into being from the Unlimited One, and through which the souls of the Jewish people are capable of elevating the worlds to the Unlimited One.

This may be understood by prefacing with the matter of the intermediary medium of the world of Emanation (*Atzilut*).¹⁸³³ [For, in general the matter of the intermediary between the Unlimited One and the worlds, is the matter of the Torah, but more particularly, it is the matter of the world of Emanation (*Atzilut*).] For, as known, the world of Emanation (*Atzilut*) is the intermediary between the Unlimited One and the worlds. That is, for there to be the coming into being of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) from the Unlimited One, this is through the intermediary medium of the world of Emanation (*Atzilut*).

Now, as known, every intermediary medium must be inclusive of both levels that it bonds. This is why in the world

¹⁸³² Tanya, Kuntres Acharon 160b and on; Sefer HaMitzvot of the Tzemach Tzedek 41a and on.

¹⁸³³ In regard to the coming section – see the beginning of the discourse entitled “*Chavivin Yisroel*” *ibid.* (Sefer HaMaamarim *ibid.* p. 107).

of Emanation (*Atzilut*) there are lights (*Orot*) and vessels (*Keilim*), in which the lights (*Orot*) are similar to the Upper, and the vessels (*Keilim*) are similar to the lower.

To explain the lights (*Orot*) of the world of Emanation (*Atzilut*), since they transcend [novel] existence, it is understood that they also transcend limitation. Even though the world of Emanation (*Atzilut*) is the matter of ten *Sefirot*, Wisdom-*Chochmah* and Kindness-*Chessed* etc., and this being so, how is it higher than limitation, nevertheless, as known, there is a difference between limitation as it is in the lights (*Orot*) and limitation as it is in the vessels (*Gvul*).

That is, the limitation of the vessels (*Keilim*) is in a state of actual limitation, in that they are the aspect of essential limitation, in that they come from the power of limitation (*Ko'ach HaGvul*) of the Unlimited One. For, just as He has the power of limitlessness (*Ko'ach HaBli Gvul*), He likewise has the power of limitation (*Ko'ach HaGvul*).¹⁸³⁴

In contrast, this is not so of the limitation of the light (*Ohr*). For, since the root of the lights (*Orot*) of the world of Emanation (*Atzilut*) are from the Line-*Kav*, which although it is a short Line-*Kav*, is drawn down from the light that is limitless (*Ohr HaBli Gvul*) which He removed to the side - this being the matter of the Great Circle-*Iggul HaGadol*. This being so, the limitation of the light (*Ohr*)

¹⁸³⁴ See Avodat HaKodesh, Part 1, Ch. 8.

is solely that which the limitless light of the Unlimited One estimated within Himself to illuminate in a way of measure and limitation.¹⁸³⁵ Thus, even when the lights (*Orot*) manifest in the vessels (*Keilim*), the vessel of Wisdom-*Chochmah*, the vessel of Kindness-*Chessed*, and all the ten *Sefirot*, it [still] is in a state of limitlessness (*Ein Sof*).

This is like the analogy in Pardes,¹⁸³⁶ of light that illuminates through glass, and [the analogy] of water that is in a vessel. That is, even though they take on the appearance of the color of the vessel, nevertheless, they remain in their state of simplicity, and do not truly acquire the color. The same is so of the lights of the world of Emanation (*Atzilut*), that even after they manifest in the vessels, they are in a state of limitlessness (*Ein Sof*).

However, even though the lights (*Orot*) of the world of Emanation (*Atzilut*) are in a state of limitlessness (*Ein Sof*), nonetheless, since they manifest within vessels (*Keilim*), the world of Emanation (*Atzilut*) is thereby made to be the intermediary medium between the limitless light of the Unlimited One and the worlds.

In other words, from the aspect of the lights (*Orot*) it would not be possible for there to be the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and it only is through the vessels

¹⁸³⁵ [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.]

¹⁸³⁶ Pardes Rimmonim, Shaar 4 (Shaar Atzmut v'Keilim) Ch. 4

(*Keilim*) that the world of Emanation (*Atzilut*) is made to be the intermediary medium through which there could be the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and the entire matter of the world of Emanation (*Atzilut*) is specifically for the sake of the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

We now can also understand the matter of the intermediary medium of the Torah,¹⁸³⁷ as a result of which it is called an “instrument” (*Kli*-כלי) and why it specifically is called a “delightful instrument.” The explanation is that just as in the intermediary medium of the world of Emanation (*Atzilut*) there are lights (*Orot*) and vessels (*Keilim*), so likewise there are lights (*Orot*) and vessels (*Keilim*) in Torah.

This is the meaning of the verse,¹⁸³⁸ “He don’s light as a garment.” The light (*Ohr*) is the aspect of the limitless light of the Unlimited One that is in the Torah, which is in a state of limitlessness (*Bli Gvul*), as the verse states,¹⁸³⁹ “Its measure is longer than the earth etc.,” and it states,¹⁸⁴⁰ “To every goal I have seen an end, but Your *mitzvah* is exceedingly broad.” The “garment” (*Salmah*-שלמה) refers to the aspect of the “garment” of the Torah, the aspect of

¹⁸³⁷ See Sefer HaMaamarim 5679 p. 210; 5700 p. 67 and on.

¹⁸³⁸ Psalms 104:2

¹⁸³⁹ Job 11:9

¹⁸⁴⁰ Psalms 119:96

the vessels (*Keilim*), which are in a state of limitation, this being the fact that all matters of Torah are within limitation.

There also is the matter of the garbing of the lights (*Orot*) within the vessels (*Keilim*), this being the matter of the manifestation of the light (*Ohr*) of the Torah in the letters (*Otiyot*) of the Torah. This is also the meaning of the Torah's statement, "I was the craftsman's instrument of the Holy One, blessed is He," like the manifestation of the intellect of the craftsman in the blueprints and plans.

It is specifically through the manifestation of the light (*Ohr*) of the Torah in the vessels (*Keilim*) of the Torah, that the Torah becomes the intermediary between the Unlimited One and the worlds, that there is the coming into being of the worlds from the Unlimited One, and additionally, that the Jewish people are capable of elevating the worlds to the Unlimited One.

It is in this regard that it is called "a delightful instrument," since through it (in addition to the worlds being brought into being) the worlds are also elevated to Godliness, so that there is the aspect of,¹⁸⁴¹ "The heavens and earth were finished-*Vayechulu*-ויכלו," which is a term of "expiry-*Kilayon*-כליין,"¹⁸⁴² the meaning of which is delight and pleasure ("חמדה-*Chemdah*").¹⁸⁴³

¹⁸⁴¹ Genesis 2:1

¹⁸⁴² See Ohr HaTorah Bereishit to Genesis 2:1 (42b and on).

¹⁸⁴³ See Ohr HaTorah *ibid*.

Now, the empowerment for the Torah to be the “precious-*Chemdah*-חמדה (instrument)” that elevates the world to Godliness, is through the upper aspect in the Torah, that it is “His delight... before Him,” and about the Holy One, blessed is He, the verse states,¹⁸⁴⁴ “His mouth is sweetness, and all of Him is delightful-*Machamadim*-מחמדים” (this being the connection between the two meanings of the word “*Chemdah*-חמדה” and how they are related to each other).

With this in mind, it is understood why we praise the Torah, stating that it is the “instrument” (*Kli*-כלי) by which the world was created etc. For, even though there is a matter and level in Torah as it transcends the worlds, nevertheless, we praise it, in that it is made to be the instrument (*Kli*-כלי) for the coming into being of the lower world, and that through it the world is elevated to Godliness.

This is because this is *HaShem*’s-ה' ultimate Supernal intent, namely that there be the existence of the lower worlds and that they be elevated to Godliness. This then, is the meaning of [the words], “Beloved are Israel, since a delightful instrument was given to them.” That is, besides the explanation given above, that this refers to the love for the Jewish people even before the Torah was given, as a result of which the “delightful instrument” was given to them, there is another explanation to this, that the love is because the “delightful instrument” was given to them, through which it is in their power to elevate the worlds to Godliness.

¹⁸⁴⁴ Song of Songs 5:16

This then, is also the meaning of the conclusion [of the Mishnah], “As it states,¹⁸⁴⁵ ‘For I have given you a good teaching, do not forsake My Torah.’” The Baal Shem Tov, of righteous memory, explained¹⁸⁴⁶ that “a good teaching” refers to the revealed parts of Torah, and “I have given you” means that the giving is to each and every Jew in every generation, to the point that it is possible for the Torah to be “yours,” meaning that one becomes a “something” and an independent existence etc., and forgets that it is the Torah of *HaShem*-יהוה-ה.

This is why it also is necessary to study the inner aspects (*Pnimiyut*) of the Torah, “**My** Torah,” which refers to the inner aspects (*Pnimiyut*) of the Torah, in which Godliness is openly revealed, and through it, even the revealed parts of Torah come to be such that “you do not forsake” them.

However, even so, our sages, of blessed memory, stated,¹⁸⁴⁷ “Happy is he who arrives here with his Talmud in his hand,” in that the primary aspect is the study of the revealed parts of Torah. Even in the [above-mentioned] verse, it first states, “I have given you a good teaching,” which refers to the revealed parts of Torah, and only then says, “Do not forsake My Torah,” referring to the inner aspects (*Pnimiyut*) of Torah. The same is so of the order of the study, that one must first learn the revealed parts of Torah, and only then learn the inner aspects of the Torah.

However, at first glance, it is not understood what need there is for the revealed parts of Torah. This is like the question

¹⁸⁴⁵ Proverbs 4:2

¹⁸⁴⁶ See the end of the discourse entitled “*Chaviv Adam*” 5702 (Sefer HaMaamarim 5702 p. 109).

¹⁸⁴⁷ Talmud Bavli, Pesachim 50a

to what end did the soul descend below to manifest in the body and animalistic soul, and is like the argument of the angels, “Set Your glory over the heavens.” However, the explanation is as we said before, that *HaShem* יהוה's ultimate Supernal intent is for there be the existence of this lower physical world, and that the Torah should manifest in physical matters of this world, affecting their refinement and clarification, elevating the world to Godliness, and through this, the Torah is called “a delightful instrument.”

7.

This then, is the meaning of [the teaching], “When Moshe ascended on High, the ministering angels said before the Holy One, blessed is He, ‘Master of the world, what is one born of woman [doing] here amongst us?’ He said to them, ‘He came to receive the Torah.’ They said before Him, ‘A hidden precious treasure that was concealed by You for 974 generations before the creation of the world, and You seek to give it to flesh and blood...? ‘Set Your majesty over the heavens.’”

That is, they desired that the Torah be given to them as it is spiritually. However, about this Moshe responded, “Did you descend to Egypt...? Is there an evil inclination amongst you?” This is because the entire matter of Torah is for it be given to one born of woman, specifically of flesh and blood, in order to refine and elevate worldly matters to Godliness, since through this, the ultimate fulfillment of *HaShem* יהוה's

Supernal intent is caused, that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”¹⁸⁴⁸

This matter is brought about through, “Beloved is man, since he is created in the image [of God],” which refers to the intellectual soul (*Nefesh HaSeechleet*) in mankind in general, and “More beloved, in that it was made known to him that he is created in the image [of God],” which refers to the intellectual soul (*Nefesh HaSeechleet*) within the souls of the Jewish people, which relates to the Godly soul and is capable of understand matters of Godliness. Therefore, through it the Godly soul has the power to refine the animalistic soul, by which there is caused to be [the fulfillment of the verse], “Draw me, after You we will run,”¹⁸⁴⁹ in the plural.¹⁸⁵⁰

[The Mishnah continues], “Beloved are Israel, since they are called children of the Ever Present One.” This refers to the bodies of the Jewish people. [The continuing words], “More beloved, in that it was revealed to them that they are called children of the Ever Present One,” referring to the Godly soul and its superior level.

[The Mishnah continues], “Beloved are Israel, since a delightful instrument was given to them.” This refers to the revealed parts of Torah. [The continuing words], “More beloved, in that it was revealed to them that a delightful instrument was given to them,” referring to the inner aspects (*Pnimiyyut*) of the Torah, like the verse, “I have given you a good

¹⁸⁴⁸ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

¹⁸⁴⁹ Song of Songs 1:4

¹⁸⁵⁰ Ohr HaTorah, Shir HaShirim to Song of Songs 1:4 (Vol. 1 p. 64), and elsewhere.

teaching,” which refers to the revealed parts of Torah, and [its continuation], “Do not forsake My Torah,” which refers to the inner aspects (*Pnimiyut*) of the Torah.

That is, because of the love for the Jewish people even before the Torah was given, the “delightful instrument” was therefore given to them. This refers to the fact that it is specifically in the power of the souls of the Jewish people to refine the world through the Torah, since at their root, the souls of the Jewish people are on the level of the Torah, and even higher than it.

This is as in the teaching of our sages, of blessed memory,¹⁸⁵¹ “Six things preceded the world... Torah... Israel etc.,” and it concludes, “But the thought of Israel preceded everything,” since in their root within His Essential Self, the souls of the Jewish people precede the Torah. It therefore is in the power of the souls of the Jewish people to affect the refinement of the world through the Torah, and this is why they are beloved, as a result of which the “delightful instrument” was given to them.

All this is brought about through the giving of the Torah on the holiday of Shavuot, and through “receiving the Torah with joy and inwardly”¹⁸⁵² we thereby draw this forth throughout the entirety of the year in the study of the Torah and the fulfillment of its *mitzvot* with joy and a good heart.

¹⁸⁵¹ Midrash Bereishit Rabba 1:4

¹⁸⁵² This being the liturgy of the blessing with which our Rebbes, our leaders, would bless in regard to the holiday of Shavuot – explained in Likkutei Sichot Vol. 4, p. 1307; Vol. 8 p. 272; Vol. 13 p. 158, and elsewhere.