

Discourse 29

*“b’Sha’ah SheAlah Moshe LaMarom... -
When Moshe ascended on high...”*

Delivered on the 1st night of Shavuot, 5729⁴⁴⁷

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

1.

It states in Talmud,⁴⁴⁸ “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 amongst us?’ He said to them, ‘He came to receive the Torah.’ They said before Him, ‘A precious hidden treasure... You seek to give to flesh and blood? What is man that You are mindful of him?... How glorious is Your Name in all the earth, that you set Your majesty above the heavens.’⁴⁴⁹ The Holy One, blessed is He, said to Moshe, ‘Provide them with an answer...’ He said to them, ‘Did you descend to Egypt...? Do you have a father and a mother...? Is there an evil inclination amongst you...?’ Immediately, each and every one [of the angels] became an admirer [of Moshe] and gave him something, as the verse states,⁴⁵⁰ ‘You ascended on high, you have taken captives, you took gifts etc.’”

⁴⁴⁷ Toward the morning.

⁴⁴⁸ Talmud Bavli, Shabbat 88b and on

⁴⁴⁹ Psalms 8:2

⁴⁵⁰ Psalms 68:19

Now, we must better understand this. For, it is simple to understand that the request of the angels, “Set Your majesty above the heavens etc.,” was for the Torah to be given to them spiritually. About this they said, “A precious hidden treasure etc.,” which according to the commentary of Maharasha refers to the hidden and concealed secrets of the Torah. This being so, what did Moshe mean by responding, “Did you descend [to Egypt]...? Is there an evil inclination amongst you?” being that their request was for the Torah to be given to them spiritually?⁴⁵¹

Even more baffling is that even below, there [already] was the matter of the Torah as it is spiritually, for as our sages, of blessed memory, said,⁴⁵² “From the days of our forefathers, Yeshivah (Torah study) never ceased from them. Avraham was an elder and sat in Yeshivah (Torah study), and likewise Yitzchak, and likewise Yaakov and his sons etc.”

Now, since this took place before the exodus from Egypt, certain things did not apply. It thus must be said that their study was in matters as they are spiritually.⁴⁵³ From this it is understood a priori, that this is all the more so Above, that a spiritual study of Torah applies. For, if this was so below, that they drew down all matters spiritually, even though the acts themselves were done with physical things (such as the baking of *matzot* and welcoming of guests by Avraham, and the digging of wells by Yitzchak, and the matter the sticks by Yaakov) how much more is it so, that there can be the spiritual

⁴⁵¹ Also see Sefer HaMaamarim 5629 p. 222.

⁴⁵² Talmud Bavli, Yoma 28b

⁴⁵³ See Sefer HaMaamarim 5629 *ibid.* p. 221.

matter of Torah Above. This being so, the question is all the stronger about Moshe's answer to the angels, "Did you descend [to Egypt]...? Is there an evil inclination amongst you?" in response to their request that the Torah be given to them spiritually.

On the other hand, we must understand the request of the angels, "Set Your majesty above the heavens." For, even before this, they already had the matter of the Torah. This is as we find that in the Academy of the Firmament (*Metivta d'Rakiya*) and in the Academy of the Holy One, blessed is He (*Metivta d'Kudsha Breech Hoo*) there is the study of Torah,⁴⁵⁴ and this was so even before the Torah was given.

This is especially so considering that the giving of the Torah was a very great novelty, which is why thunder and lightning etc., was necessary, such that this happened only once in the totality of the duration of all creation,⁴⁵⁵ and is a foretaste of the coming future etc.⁴⁵⁶ This being so, why did the angels request, "Set Your majesty over the heavens"? For, at first glance, what novelty is there in the Torah being given Above?

2.

This may be understood according to the discourse entitled, "*Vayedaber Elokim et Kol HaDevarim HaEileh Leimor*," said one-hundred years ago, in the year 5629.⁴⁵⁷

⁴⁵⁴ See Bava Metziya 86a

⁴⁵⁵ Sefer HaMaamarim 5647 p. 87; 5656 p. 356; *Hemshech* 5666 p. 23; p. 546; *Hemshech* 5672 Vol. 1, p. 366; Sefer HaMaamarim 5709 p. 57 and elsewhere.

⁴⁵⁶ Tanya, Likkutei Amarim, Ch. 36

⁴⁵⁷ Sefer HaMaamarim 5629 p. 212 and on.

Namely, [in the verse,⁴⁵⁸ “God spoke all these things to say (*Leimor*-לאמר)”] we must understand the meaning of the word “to say-*Leimor*-לאמר.” For, at first glance, the word “to say-*Leimor*-לאמר” seems superfluous here.

Now, the meaning of “to say-*Leimor*-לאמר” is “to say to others.” However, being that all souls were present at the giving of the Torah, as the verse states,⁴⁵⁹ “Whoever is here... and whoever is not here,” and as stated in Pirkei d’Rabbi Eliezer, all the souls that were previously present in this world were there, as well as all those souls that are destined to be, even the souls of converts. This being so, the word “to say-*Leimor*-לאמר” is not understood.

Moreover, it also cannot be said that some of them heard from the mouth of the Holy One, blessed is He, Himself, whereas others heard through an intermediary. For, our sages, of blessed memory, stated in Yalkut⁴⁶⁰ that when the Holy One, blessed is He, spoke, every single Jew said [to himself], “It is to me that the speech is speaking,” as it states,⁴⁶¹ “I am *HaShem*-יהוה, **your** God-*Elohe*”*cha*-אלהיך” [in the singular] rather than “your God-*Elohei*”*chem*-אלהיכם” [in the plural].

As he explains in the discourse, the fact that this was stated in the singular, indicates that the [Supernal] speech spoke to each individual. In the discourse he adds that in Midrash⁴⁶² it states that “each person heard the utterances according to his strength, the youth according to their strength, the elders

⁴⁵⁸ Exodus 20:1

⁴⁵⁹ Deuteronomy 29:14

⁴⁶⁰ Yalkut Shimoni to Exodus 20:2 (Remez 286)

⁴⁶¹ Exodus 20:2 *ibid.*; Deuteronomy 5:6

⁴⁶² Midrash Shemot Rabba 29:1

according to their strength, and the children according to their strength.”

That is, the fact that the [Supernal] speech was unique to each individual was not just from the angle of the Giver, but also from the angle of the recipient. We thus find that each and every Jew heard the commandments himself, without the need for intermediaries. This being so, the meaning of the word “to say-*Leimor*-לֵאמֹר” is not understood.

3.

Now, to explain this, the discourse brings the statement in Tehillim, in Psalm 68⁴⁶³ (which is the numerical value of the word “life-*Chayim*-חַיִּים”), “God’s entourage is twice ten thousand, thousands of angels; the Lord-*Adona”y*-אֲדֹנָי is in them at Sinai in holiness.” [The discourse brings] that in Yalkut,⁴⁶⁴ it states in explanation of the words, “the Lord is in them-*Adona”y Bam*-בָּם,” that, “The name of the Holy One, blessed is He, is partnered with the name of the angel, [as in], Michael-מִכָּאֵל, Gavriel-גַּבְרִיאֵל, Refael-רִפְאֵל.”

The discourse explains that since the name “God-*E”l*-אֱלֹהִים” is partnered with them - and the primary essence [of anything] is the aspect of its name, which is its vitality, [as in the known teaching of the Rav, the Maggid of Mezhritch,⁴⁶⁵ on the verse,⁴⁶⁶ “Whatever Adam called each living soul, that is its

⁴⁶³ Psalms 68:18 – the Psalm that began to be recited on the 11th of Nissan of this year (see the beginning of Sefer HaMaamarim 11 Nissan).

⁴⁶⁴ Yalkut Shimon, Yitro, Remez 286; Tehillim, Remez 997

⁴⁶⁵ Ohr Torah 4b and on

⁴⁶⁶ Genesis 2:19

name,” and as explained in Shaar HaYichud VeHaEmunah,⁴⁶⁷ that the name by which it is called in the Holy Tongue (*Lashon HaKodesh*) is the vitality of the thing called by that name] - the angels therefore stand in a state of ultimate nullification (*Bittul b'Tachlit*) to such an extent that while fulfilling a mission, they are called by the name of the One who sent them, as the verse states,⁴⁶⁸ “And she called the Name of *HaShem*-יהו"ה who spoke to her.” For, even though this was in reference to an angel, it nevertheless was called by the Name *HaShem*-יהו"ה. This is because of the angel's sense of nullification (*Bittul*) while fulfilling his mission, such that in before the Godly vitality that dwells within him, the angel is utterly inconsequential.

In the discourse he continues to explain the words of the Yalkut there, “Do not say this only about them (the angels), but even at the time that He (the Holy One, blessed is He) came to give His Torah, it is with this language that it was given and with which He began,⁴⁶⁹ ‘I am *HaShem*-יהו"ה your God.’” This is the meaning of “the Lord-*Adona*”אדני"י is in them at Sinai in holiness.”

That is, just as “the Lord is in them-*Adona*”אדני"י *Bam*,” in that the name of the Holy One, blessed is He, is partnered in the angels, so likewise [He is] “at Sinai in holiness,” in that at the giving of the Torah, the Holy One, blessed is He, partnered His Name with **each and every Jew**, when He said, “I am *HaShem*-יהו"ה your God,” [in the singular].

⁴⁶⁷ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

⁴⁶⁸ Genesis 16:13

⁴⁶⁹ Exodus 20:2

Beyond this, the souls of the Jewish people are superior, over and above the angels. For, about the souls of the Jewish people the verse states,⁴⁷⁰ “For His people are part of *HaShem*-יהו"ה,”⁴⁷¹ in that they are drawn from the Name *HaShem*-יהו"ה.

In contrast, this is not so of the angels, in that they are drawn from His title God-*Elohi*"מ-אלהי. [For, as explained in Iggeret HaTeshuvah,⁴⁷² all the hosts of the heavens, even the angels, come from the externality (*Chitzoniyut*) of the vitality etc., called “the breath of His mouth,” as the verse states,⁴⁷³ “By the breath of His mouth, all their hosts [were created],” this being the matter of His title God-*Elohi*"מ-אלהי, which is the aspect of externality (*Chitzoniyut*) compared to His Name *HaShem*-יהו"ה.]⁴⁷⁴ Only that because of the descent of the soul to below (“from a high peak to a deep pit”)⁴⁷⁵ and the concealment [caused] by the body, there is the matter of “you descended to Egypt,” on account of which “there is an evil inclination amongst you,” which why they do not sense their nullification (*Bittul*) to *HaShem*-יהו"ה.

However, at the giving of the Torah, when the decree was nullified, so that the Upper descended to the lower and the lower ascended to the Upper,⁴⁷⁶ the Holy One, blessed is He, then partnered His Name with the Jewish people. Moreover, this partnering is not just in regard to their soul, but even in

⁴⁷⁰ Deuteronomy 32:9

⁴⁷¹ See Shefa Tal, Hakdama Ben Me'ah Shanah, and elsewhere.

⁴⁷² Tanya, Iggeret HaTeshuvah Ch. 4 (94a)

⁴⁷³ Psalms 33:6

⁴⁷⁴ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

⁴⁷⁵ See Talmud Bavli, Chagigah 5b

⁴⁷⁶ Midrash Shemot Rabba 12:3

regard to their body, since this partnering also comes about as the soul is manifest in the body, and through this, they too are caused to have the matter of nullification of self (*Bittul*) as it is with the angels (and even higher than how it is with the angels, as soon will be explained).

This is why we find that Moshe said,⁴⁷⁷ “Then I shall provide rain for your land... and I shall provide grass [in your field] etc.” For, even though rain is one of the matters that are not given into the hand of an emissary, as our sages, of blessed memory, taught,⁴⁷⁸ “Three keys are maintained in the hand of the Holy One, blessed is He, that were not transmitted to an intermediary,” one being the key of the rains, nevertheless, Moshe said, “I shall provide rain for your land etc.”

Now, at first glance, being that in Mishneh Torah,⁴⁷⁹ Moshe is speaking of his own volition,⁴⁸⁰ he should have said, “*HaShem*-יהו"ה will give rain.” However, the explanation⁴⁸¹ is that this is because he was nullified to the ultimate degree of nullification (*Bittul b'Tachlit*) in relation to the word of *HaShem*-יהו"ה that spoke within him, as the verse states,⁴⁸² “And what-*Ma*”*H*-מ"ה are we,” in that he altogether was not an existence unto himself. The same is so of every single Jew,⁴⁸³ except that specifically in Moshe, this was present in a revealed way.

⁴⁷⁷ Deuteronomy 11:14-15

⁴⁷⁸ Talmud Bavli, Taanit 2a

⁴⁷⁹ The book of Deuteronomy

⁴⁸⁰ See Ramban's introduction to his commentary to Torah

⁴⁸¹ Likkutei Torah, Bechukotai 50a

⁴⁸² Exodus 16:7-8

⁴⁸³ See Shefa Tal *ibid.*, and elsewhere.

In the discourse he continues [and explains] that about this the verse states,⁴⁸⁴ “May they proliferate abundantly like fish in the land.” The meaning of the word “*v’Yeedgoo*-וידגו” is “like fish” in the sea, referring to those angels called “fish of the sea” (*Noonei Yama*-נוני ימא).⁴⁸⁵ This refers to the aspect of the concealed world (*Alma d’Itkasiya*), the creatures of which are compared to the fish of the sea, in that they sense that the sea is the source of their vitality, and that immediately upon leaving the sea, the opposite of life happens to them.⁴⁸⁶ The same is so of the angels of the concealed world (*Alma d’Itkasiya*), in that they sense that their existence is entirely their Source, Who brings them into existence.

In contrast, this is not so of the revealed world (*Alma d’Itgaliya*), which is the matter of [dry] land, in which the Source of the vitality is not sensed. About this the verse states, “May they proliferate abundantly like fish in the land.” That is, even as their souls manifest within bodies, such that they are “in the land,” the aspect of the revealed world (*Alma d’Itgaliya*), they should be in the aspect of the fish of the sea (*Noonei Yama*-נוני ימא), in that they sense within themselves that their existence is entirely the Source Who brings them into being.

⁴⁸⁴ Genesis 48:16; Also see Biurei HaZohar of the Mittler Rebbe in the next note (42c and on).

⁴⁸⁵ See Zohar II 48b and Mikdash Melech there, and elsewhere. Also see Biurei HaZohar of the Mittler Rebbe to Zohar ibid. (41c).

⁴⁸⁶ See Talmud Bavli, Avodah Zarah 3b

About this, he brings the teaching of our sages, of blessed memory,⁴⁸⁷ about Rabbi Akiva, that during the time when the Romans decreed [against the study of Torah] he convened assemblies publically and engaged in the study of Torah. When they asked him, “Have you no fear of the government?” he responded with the analogy of the fish of the sea, who upon being separated from the sea, immediately are caused to have the opposite of life, and that the same is so of the Jewish people, in that their entire existence is the Torah of *HaShem*-ה"ה, it being the Source that enlivens all of existence.

In the discourse he continues to explain the words, “May they proliferate abundantly (*LaRov*-לרב) like fish.” That is, the difference between [saying] “like fish” simply, [and saying] “**abundantly** (*LaRov*-לרב) like fish,” is similar to the difference explained elsewhere⁴⁸⁸ between “kindness-*Chessed*-חסד” and “abundant kindness-*Rav Chessed*-רב חסד.” That is, “there is ‘kindness-*Chessed*-חסד’ and there is ‘abundant kindness-*Rav Chessed*-רב חסד,’”⁴⁸⁹ which is the Kindness-*Chessed* of the Long Patient One-*Arich Anpin*. The same is so of “May they proliferate **abundantly** (*LaRov*-לרב) like fish,” that in “the sea” (*Yam*-ים) itself this is a lofty matter, being that even in the concealed world (*Alma d’Itkasiya*) there are different levels etc.

The explanation is that even though the angels are called “fish of the sea” (*Noonei Yama*-נוני ימא), in that they are in the aspect of the concealed world (*Alma d’Itkasiya*), they

⁴⁸⁷ Talmud Bavli, Brachot 61b

⁴⁸⁸ See Ohr HaTorah, Vayera 90a and on; Sefer HaMaamarim 5627 p. 198 and on; 5679 p. 118 and on, and elsewhere.

⁴⁸⁹ See Zohar III (Idra Rabba) 133b; 140b

nonetheless are in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), about which the verse states,⁴⁹⁰ “From there it divided,” in that they already have a some element of independent existence etc.

In contrast, in the world of Emanation (*Atzilut*) there are no angels,⁴⁹¹ which is why the angels were created on the second day,⁴⁹² whereas on the first day, the Holy One, blessed is He, was singular in His world.⁴⁹³ The likeness to this in the worlds, is the world of Emanation (*Atzilut*), which is called the World of Oneness (*Olam HaAchdut*),⁴⁹⁴ in which there are no angels.

Moreover, even as the angels are rooted in the world of Emanation (*Atzilut*), their root is only from the vessels (*Keilim*) [of the world of Emanation]. Moreover, even whatever relation they have to the light (*Ohr*), is only to the radiance of the light (*Ohr*) that relates to the **vessels** (*Keilim*). Furthermore, we find that the angels have bodies,⁴⁹⁵ and as a result,⁴⁹⁶ it applies that “He finds fault even in His angels.” Based on the explanation elsewhere,⁴⁹⁷ it is understood that because they have bodies, it even applies that “He finds fault in His angels” while they act as His emissaries.

⁴⁹⁰ Genesis 2:10; Torah Ohr 3a, and elsewhere.

⁴⁹¹ See Pardes Rimonim, Shaar 16 (Shaar ABY”A) Ch. 4

⁴⁹² Midrash Bereishit Rabba 1:3; 3:8

⁴⁹³ Midrash Bereishit Rabba ibid.; Rashi to Genesis 1:5

⁴⁹⁴ See Likkutei HaShas of the Arizal, beginning of Mesechet Shabbat, and elsewhere.

⁴⁹⁵ Ramban, end of Shaar HaGemul, cited in Torah Ohr, Bereishit 4b; Likkutei Torah, Zot HaBrachah 98a

⁴⁹⁶ See Siddur Im Da”Ch 73d, cited in Ohr HaTorah, Na”Ch Vol. 1, p. 661.

⁴⁹⁷ See Rabbeinu Bachaye to Genesis 3:6; 19:13; Ohr HaTorah, Na”Ch ibid. p. 660 and on.

However, through the novelty introduced at the giving of the Torah, that souls as they are in bodies, come to have the state of nullification (*Bittul*) like the fish in the sea, through this, “they proliferate abundantly (*LaRov*-לרב) like fish in the land.”

That is, this highest level of nullification (“they proliferate **abundantly** (*LaRov*-לרב) like fish”) is specifically “in the land,” such that their nullification (*Bittul*) is on a much higher level than that of the angels. That is, being that the souls manifested in bodies, it must be said that they are drawn from a much higher level, since the higher it is, the lower it can go.

This is the meaning of the verse,⁴⁹⁸ “Rather, You rode upon Your horses, Your chariots were our salvation,” referring to the giving of the Torah, which specifically is analogous to a chariot of horses, rather than the “swift cloud”⁴⁹⁹ of the angels.⁵⁰⁰

That is, it is as we observe in a horse, that it is capable of transporting a man to a high mountain, and is also capable of descending from a high place to a low place, a place to which man could not come on his own. This likewise is the matter of the revelation that took place at the giving of the Torah, that the Upper descended to the lower, and the lower ascended to the Upper.

⁴⁹⁸ Habakkuk 3:8; See Likkutei Torah, Shir HaShirim 11b and on.

⁴⁹⁹ See Avodah Zarah 3b and elsewhere.

⁵⁰⁰ See Zohar II 48b and Mikdash Melech there and elsewhere; Biurei HaZohar of the Mittler Rebbe to Zohar ibid. (41c).

With the above in mind, the request of the angels, “Set Your majesty over the heavens,” is understood. For, since the existence of the angels and their coming into being is in a way of “from there it divided,” which is why they are in a state of sensed existence, and as a result, it applies that “He finds fault in His angels,” they therefore requested, “Set Your majesty over the heavens,” that the decree that the upper will not descend to below and that the lower will not ascend above should be nullified.

That is, [they wanted] the world of Emanation (*Atzilut*) to descend to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this being the matter of giving the Torah, being that “the Torah came out of Wisdom-*Chochmah*,”⁵⁰¹ and in the worlds, Wisdom-*Chochmah* is the aspect of the world of Emanation (*Atzilut*).⁵⁰²

We thus find that had the Torah been given to them, there then would have been the drawing down of the world of Emanation (*Atzilut*) into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and thereby the matter of “He finds fault in His angels” would be rectified.

Now, about this Moshe responded to them, “Did you descend to Egypt...? Is there an evil inclination amongst you?” The meaning of this⁵⁰³ is that the giving of the Torah is the drawing down of the Essential Self of *HaShem*-יהו"ה, blessed is

⁵⁰¹ Zohar II 62a; 85a; 121a

⁵⁰² See Derech Mitzvotcha 129b and elsewhere.

⁵⁰³ See Sefer HaMaamarim 5629 p. 222.

He, and thus is **not** like the request of the angels, “Set Your **majesty-Hodcha-הודך**,” which only is a radiance (*Ha’arah*), as a result of which they too would be capable of receiving the Torah.

Rather, the Torah is drawn from the Essential Self of *HaShem-יהוה*, blessed is He, as the verse states,⁵⁰⁴ “[It is] hidden from the eyes of all living,” and as it states, “I was (*VaEheyeh-ואהייה*) with Him... as His delights etc.”

As known,⁵⁰⁵ when it states that “the Torah came out of Wisdom-*Chochmah*,” this means that it is revealed in Wisdom-*Chochmah*, and it therefore specifies “came out of Wisdom-*Chochmah*.” However, in truth, the Torah is drawn from His Essential Self, from the innerness (*Pnimityut*) of the Crown-*Keter*. It thus is in this regard that Moshe responded, “Did you descend to Egypt etc.,” in that His Essential Self is specifically drawn furthest down (as will be further explained).

With the above in mind, we can also understand the superiority of the giving of the Torah, over and above the *mitzvot* that our forefathers fulfilled [before it was given]. For, the verse states,⁵⁰⁶ “Your oils are good for fragrance, Your Name is flowing oil,” about which Midrash states,⁵⁰⁷ “All the *mitzvot* that the forefathers did in Your Presence were like fragrances. However, our *mitzvot* are [like the conclusion of the verse], ‘Your Name is like flowing oil,’ like a person who pours from one vessel to another vessel.”

⁵⁰⁴ Job 28:21; See Tanya, Kuntres Acharon 161a

⁵⁰⁵ See Likkutei Torah, Bamidbar 7a and elsewhere.

⁵⁰⁶ Song of Songs 1:3

⁵⁰⁷ Midrash Shir HaShirim Rabba 1:3:1

In other words, the *mitzvot* that our forefathers fulfilled were only the aspect of a fragrance, which is not the essence of the thing. In contrast, at the giving of the Torah the essence was given, this being the matter of “Your Name is like flowing oil, like a person who pours from one vessel to another vessel,” whereupon the essence of the thing is drawn forth.

This is as stated in Zohar⁵⁰⁸ on the verse,⁵⁰⁹ “Let them take to Me (*Li*-לי) a portion,” that “to Me-*Li*-לי” means “Myself-*Otee*-אותי,” in that “It is Myself (*Otee*-אותי) that they are taking,”⁵¹⁰ meaning, that His Essential Self is drawn down. This is what was given at the giving of the Torah, at which time there was the nullification of the decree that the upper will not descend below and the lower will not ascend above.

The explanation is that for there to be the nullification of the decree that the upper will not descend below and the lower will not ascend above, it must be said that this is through the highest Supernal power, relative to which the lower and upper are literally equal.

This may be understood based on the explanation⁵¹¹ [of the verse],⁵¹² “*HaShem*-יהו"ה is a God of knowledges-*De'ot*-דעות,” [in the plural, meaning] “two knowledges-*De'ot*-דעות,”⁵¹³ these being the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*).

⁵⁰⁸ Zohar II 140b

⁵⁰⁹ Exodus 25:2

⁵¹⁰ See Midrash Shemot Rabba 33:1; 33:6; Vayikra Rabba 30:13

⁵¹¹ See Torah Ohr, Yitro 68a; Likkutei Torah, Re'eh 23d, and elsewhere.

⁵¹² Samuel I 2:3

⁵¹³ See Tikkunei Zohar, beginning of Tikkun 69

The upper knowledge (*Da'at Elyon*) is that Above is something (*Yesh*) and below is nothing (*Ayin*), and the lower knowledge (*Da'at Tachton*) is that below is something (*Yesh*) and above is nothing (*Ayin*). Their substance, as they are in our service of *HaShem*-יהו"ה, blessed is He, are the matters of the Upper Unity of *HaShem*-יהו"ה (*Yichuda Ila'ah*) and His lower Unity (*Yichuda Tata'ah*), and for them to bond, this comes about specifically through a level that utterly transcends both knowledges (*De'ot*).

The same is so of the matter of the upper descending to the lower and the lower ascending to the upper, that for there to be the bond of the upper and the lower, this only is in [the power of] a utterly Supernal power, in which the upper and lower are equal. This is the true matter of the surrounding transcendent light of *HaShem*-יהו"ה (*Sovev*), this being the **innerness** (*Pnimiyyut*) of the Crown-*Keter*, this being the matter of "I-*Anochi*-אנכי."

This likewise is the meaning of the verse, "I-*Anochi*-אנכי am *HaShem*-יהו"ה your God." That is, for the Name *HaShem*-יהו"ה to be drawn below to be "**your** God-*Elo*"*hecha*-אלהיך," meaning, "your strength and vitality," this is only through "I-*Anochi*-אנכי," who transcends them both.

This is the matter of "Your Name is like flowing oil," in that at the giving of the Torah there was the drawing down of His Essential Self, blessed is He, through which it is possible for the upper to descend to the lower and for the lower to ascend to the upper. This is why the Torah was specifically given below, since it specifically is His Essential Self that can be drawn down below in this physical world. This is also the

matter of [the verse] “May they proliferate abundantly like fish in the land.” That is, it specifically is below “in the land” that they can “proliferate abundantly (*LaRov*-לרב) like fish.”

6.

However, we still must understand why the drawing down of His Essential Self is specifically to below. For, though there is the general principle that whatever is higher descends further down,⁵¹⁴ nevertheless, we still must understand why this is.

This may be understood based on the explanation in various places, that it is specifically below where the loftiest sparks are.⁵¹⁵ This is also why the Holy One, blessed is He, desired a dwelling place for Himself specifically in the lower worlds,⁵¹⁶ for the refinement of those sparks.

The empowerment for this, is through drawing down His Essential Self, which is the matter of “I-*Anochi*-אנכי am *HaShem*-יהו"ה your God.” The word “I-*Anochi*-אנכי” is an acronym for “I have placed Myself into My writings-*Ana Nafshi Khatavit Yahavit* יהבית כתבית-אנא נפשי כחבית.”⁵¹⁷ That is,⁵¹⁸ the Holy One, blessed is He, gave us **Himself** in the Torah, which is the matter of drawing down His Essential Self, which took place at the giving of the Torah.

⁵¹⁴ Shaarei Orah (of the Mittler Rebbe), Shaar HaPurim 58a and on; 65a and on, and elsewhere.

⁵¹⁵ See Likkutei Torah, Re'eh 19c

⁵¹⁶ See Midrash Tanchuma Naso 16; Bechukotai 3; Bereishit Rabba end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36.

⁵¹⁷ Talmud Bavli, Shabbat 105a (Ein Yaakov version of the text).

⁵¹⁸ See Likkutei Torah, Shlach 48d and on.

This is also why [at the giving of the Torah] the verse states, “God-*Elohi*”מ-אלה spoke etc.,” and not “*HaShem*-יהו spoke,” as it states in other places.⁵¹⁹ That is, this is unlike other places where His title God-*Elohi*”מ-אלה is mentioned, indicating bestowal in a way of the powers of restraint-*Gevurot* and constriction-*Tzimtzum*. Rather, His title God-*Elohi*”מ-אלה mentioned at the giving of the Torah, is to indicate the power, strength, and might of the bestowal itself.⁵²⁰

This is also what he explains in the continuation of the discourse,⁵²¹ on the words, “God spoke... to say-*Leimor*-לאמר.” That is, at first glance, the word “to say-*Leimor*-לאמר” seems to be superfluous (as mentioned in chapter two). However, this grants empowerment to every Jew, that when he reads the Torah, the Holy One, blessed is He, reads and studies opposite him,⁵²² which is a drawing down of His Essential Self, literally like at the giving of the Torah.

The same is so of fulfilling the *mitzvot*, that when a Jew fulfills a *mitzvah*, this causes and draws forth that the Holy One, blessed is He, also does so. This is as our sages, of blessed memory, taught⁵²³ about the verse,⁵²⁴ “He relates **His** word to Yaakov, **His** statutes and **His** judgements to Israel,” that “What He does, He tells Israel to do,” meaning that what He, blessed

⁵¹⁹ See the discourse entitled “*Vayedaber Elokim et Kol HaDevarim HaEileh*” 5679 (Sefer HaMaamarim 5679 p. 448 and on).

⁵²⁰ See Siddur Im Da”Ch 247a-b; Discourse entitled “*Vayitein Lecha Elokim – May God give you,*” 5728, translated in The Teachings of The Rebbe 5728, Discourse 9 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 339 and on).

⁵²¹ Sefer HaMaamarim 5629 *ibid.* p. 223

⁵²² See Tanna d’Vei Eliyahu Rabba, beginning of Ch. 18

⁵²³ Midrash Shemot Rabba 30:9

⁵²⁴ Psalms 147:19

is He, does, is through Him telling Israel to do etc.⁵²⁵ All this is because at the giving of the Torah, His Essential Self was drawn down.

7.

This then, explains the general matter of the argument of the angels and Moshe's response [to them] before the Torah was given. The need for this response, was to explain the great elevation of the Torah to the angels, that giving the Torah below is the matter of drawing down the **Essential Self** of *HaShem*-יהו"ה, blessed is He, and that through the Jewish people affecting an ascent below, this would automatically bring about the ascent of the angels as well.

The analogy for this is well-known,⁵²⁶ that to lift a building, it must be lifted from its base, and through doing so, the entire building is lifted automatically. This [answer] caused the angels to be his admirers and they gave him gifts.

The same is so every single year, that those matters that took place at the giving of the Torah, return and reawaken. Thus, when the Jewish people decide on the eve of the day before the giving of the Torah, and on the night before the giving of the Torah, and at the time of the giving of the Torah, to fulfill Torah and *mitzvot*, with the self-nullification (*Bittul*) of giving precedence to "We will do" (*Na'aseh*-נעשה) over "We will listen" (*Nishma*-נשמע), this brings the matter about anew - the nullification of the decree that the upper will not descend to

⁵²⁵ See Sefer HaMaamarim 5628 p. 87 and on.

⁵²⁶ Torah Ohr, Bereishit 4a; Also see Sefer HaMaamarim 5654 p. 258.

the lower and the lower will not ascend to the upper, and in a way of “I will go first,” as the verse states,⁵²⁷ “*HaShem*” יהוה descended on Mount Sinai,” so that there is a drawing down of the revelations of the giving of the Torah, as a foretaste of the coming future, and [moreover] even the angels give gifts, thus placing the Jews in the ray of light, the ray of blessing, and the ray of Torah.⁵²⁸

⁵²⁷ Exodus 19:20

⁵²⁸ The ending of this discourse is missing.