תורה צוה לנו משה

ד"ה תורה צוה לנו משה מורשה קהלת יעקב · יום שמחת תורה ה'תשכ"ג

Torah Commanded to Us by Moshe

OCCASION

Simchas Torah, 5723

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HEMSHECH

Fourth and final of four 5723 Tishrei maamarim released together in 5751 — follows יבחר לנו (Rosh Hashanah), וכל אדם (Shabbos Shuvah), and בסוכות תשבו (Sukkos)

EDITORIAL STATUS

מוגה — this specific scan is mafteiach.app's own labeled "מוגה" file for this maamar

> *"Prepare yourself to study a Torah that is not an inheritance" — and in the very same breath, "Torah is the heritage of the congregation of Yaakov." The maamar spends nine sections showing these are not in tension, and closes the entire Tishrei hemshech with the deepest of the three words for how Torah reaches a Jew: not chosen, not given — inherited, the way a son stands in his father's own place.*

A bilingual study edition: the argument set out clause by clause with the elucidation woven in, deep-dive commentary at points of real difficulty, and the complete footnote apparatus with per-citation status.

OPENCHASSIDUS

The argument at a glance

Seven moves closing the hemshech: three words for how Torah belongs to a Jew — inheritance, gift, and a deeper inheritance still — mapped onto three names for a Jew — Yaakov, Yisrael, Yeshurun — and closing on Simchas Torah with the deepest identity of all: Yisrael, Torah, and the Holy One are one.

THE PUZZLE	א	"Torah commanded to us by Moshe, the heritage of the congregation of Yaakov" — yet the Sages say "prepare yourself to study a Torah that is not an inheritance to you." Torah is called both a heritage and explicitly not one. And why does the very next verse suddenly rename Yisrael "Yeshurun"?
TWO TORAHS	ב	Torah as it refines the world (drawing a person to learn for his own sake, then for Torah's own sake) is "inheritance," reached through the sparks a Jew's own root in tikkun entitles him to. Torah as it is in itself, above all refining, is "not an inheritance" — it must be earned by learning entirely without ulterior motive.
RAIN AND DEW	ג	"My teaching shall drip like rain, flow like dew" — rain rises by evaporation from below; dew descends untouched. Torah's exoteric layer (rain) requires a person's own refinement to be revealed; Torah's esoteric layer (dew) is revealed regardless, which is why "whoever reads and reviews, the Holy One reads and reviews opposite him."
A THIRD REGISTER	ד	Beyond inheritance and dew there is "gift" — the Holy One's own three hours a day of Torah study, from a place no arousal from below reaches at all, not even the esoteric layer's own.
THREE NAMES	ה	Yaakov, Yisrael, and Yeshurun are not synonyms: Yaakov is the name of a soul working to fix concealment; Yisrael the name of a soul with nothing to fix; Yeshurun — "a song with no beginning or end" — is the essence of the soul itself, prior even to having been drawn down at all.
ABOVE GIFT	ו–ז	The deepest inheritance of all is not received by any recipient's own standing (as ordinary inheritance is) but by a son who simply *stands in his father's place* — a level above even gift, which still depends on the giver's choice. And that choice itself, per the sibling maamar's own reading of "He shall choose our heritage," is where the two extremes finally meet: Yisrael, Torah, and the Holy One, one.

SECTION 1

A heritage, and not an inheritance

BEFORE WE READ

The maamar opens on the verse said as the Torah scroll is raised, and immediately presses on an apparent contradiction with a well-known Talmudic statement — the same move that opened the very first maamar in this hemshech (יבחר לנו), and the last time this hemshech will make it.

סעיף א

"Torah, commanded to us by Moshe, is the heritage of the congregation of Yaakov"[1] **— that the Torah is an inheritance to each and every member**[2] **of the congregation of Yaakov. And the difficulties here are well known: the Sages said**[3]**, "Prepare yourself to study a Torah that is not an inheritance to you" — and here it says that the Torah *is* an inheritance. It also needs to be understood: the plain meaning of "inheritance" is that a thing does not belong to the recipient by his own standing at all, but only because he inherited it from the root of his ancestors — yet all of Israel (their souls) were themselves present at Mount Sinai and received the Torah in their own persons.** *The contradiction is doubled, not single: not only does one source call Torah an inheritance and another deny it, but "inheritance" itself seems like the wrong category for something every Jew personally stood and received.*

סעיף א · 1

תורה צוה לנו משה מורשה קהלת יעקב[1], שהתורה היא ירושה לכאו"א[2] שמקהלת יעקב. וידועים הדיוקים בזה, הרי אמרו רז"ל[3] התקן עצמך ללמוד תורה שאינה ירושה לך, וכאן נאמר שהתורה היא ירושה. גם צריך להבין, דפירוש ירושה בפשטות הוא (היינו שמצד עצמו אינו שייך להדבר אלא שירש זה משרש מאבותיו), והרי כל ישראל היו (נשמותיהם) במעמד הר סיני וקיבלו בעצמם את התורה.

It also needs to be understood: what is the connection of the verse immediately following[4] **— "and there was a king in Yeshurun, when the heads of the people gathered, the tribes of Israel together" — to "the heritage of the congregation of Yaakov"? And further: in this verse Israel is called "the congregation of Yaakov," while in the next verse they are called, at its start, "Yeshurun" ("and there was a king in Yeshurun"), and at its close, "the tribes of Israel."** *Three names for the same people, deployed across two adjacent verses in a pattern that seems too deliberate to be incidental: Yaakov, then Yeshurun, then Yisrael. Section ה will argue these are not interchangeable labels but three distinct levels.*

סעיף א · 2

גם צריך להבין, מהי השייכות דבפסוק שלאח"ז[4] נאמר ויהי בישורון מלך בהתאסף ראשי עם יחד שבטי ישראל, מהי השייכות דויהי בישורון מלך גו' למורשה קהלת יעקב גו'. גם, דבפסוק זה נקראים ישראל בשם ישורון (מורשה קהלת יעקב), ובהפסוק שלאח"ז נקראים בתחלתו בשם ישורון (ויהי בישורון מלך) ובסיום הפסוק נקראים בשם (יחד שבטי ישראל).

SUMMARY

Torah is called both an inheritance and explicitly not one, in a way ordinary "inheritance" (a thing belonging to the recipient only through his ancestors, not himself) cannot resolve — every Jew's soul stood at Sinai in person. And the verse names Yisrael three different ways across two lines: congregation of Yaakov, Yeshurun, tribes of Israel. Both puzzles turn out to be the same puzzle.

SECTION 2

Two Torahs, two kinds of belonging

BEFORE WE READ

The maamar's first move: Torah itself has two registers, and only one of them is reached through "inheritance" at all.

סעיף ב

And the crux of the explanation here (as is known from other discourses[5]) is that within Torah there are two matters. There is Torah as it is in itself — the wisdom and will of the Holy One — and there is Torah as it has descended below, blessing and refining the world, beginning with the refining and purifying of the person who learns it, whose animal-soul intellect is refined and purified and included in holiness[9]. And this is why the Sages said[11], "A person should always occupy himself with Torah and mitzvos even not for their own sake, for from not-for-its-own-sake one comes to for-its-own-sake" — for at the start of one's avodah, a person's engagement with Torah is in order to refine and purify his soul, as the Sages said[12], "At first, a person does [things] for his own sake" — that his engagement with Torah is to purify his own soul — "and through this he afterward comes" to engaging with Torah for its own sake, for the sake of Torah itself, which is above the matter of refinement altogether. *Two Torahs, not one Torah with two uses. The refining Torah is a process with a beginning (self-interest) and an end (Torah for its own sake) — a ladder. Torah "as it is in itself" is not the top rung of that ladder; it is off the ladder entirely, which is exactly the distinction the rest of the section turns on.*

סעיף ב · 1

ב) **ונקודת** הביאור בזה (כמובן מהדרושים[5]), דבתורה שני עניגים. דהתורה כמו שהיא מצד עצמה, שהיא חכמתו ורצונו של הקב"ה, וכמו שהתורה ירדה למטה, ומברכת ומזככת את העולם, מתחיל מהבירור והזיכוך שבאדם שהלומד, שהשכל דנפש הבהמית מתברר ומזדכך ונכלל בקדושה[9]. וזהו שאמרו רז"ל[11] לעולם יעסוק אדם בתורה ומצוות שלא לשמה שמתוך שלא לשמה בא לשמה, דבתחילת העבודה, עסק התורה דהאדם הוא בכדי לברר ולזכך את נפשו, כמאמר רז"ל[12] מעיקרא איניש כי עביד אדעתא דנפשי' קא עביד, שעסק התורה שלו הוא בכדי לזכך את נפשו, ועי"ז בא אח"כ לעסק התורה לשמה, לשם התורה עצמה (שלמעלה מענין הבירורים).

And this is why the Torah is called an inheritance, and nevertheless the Sages said "prepare yourself to study a Torah that is not an inheritance": that the Torah's being called an inheritance is from the side of the refinements accomplished through Torah. For the sparks within physical matter — and likewise the sparks within the intellect of the animal soul — are rooted in *tohu*, chaos, whereas the root of the souls of Israel is in *tikkun*, rectification. This is why Esav is called "great" and Yaakov is called "small"[13]: for Esav's root is in tohu, whose lights are abundant ("great"), while Yaakov's root is in tikkun, whose lights are few and confined within vessels ("small"). And since Yaakov and Esav are brothers — as it is written,[14] "is not Esav a brother to Yaakov" — and brothers inherit from one another, therefore, through the souls of Israel refining the sparks, they inherit the [light of] tohu. *A striking piece of reasoning: inheritance-law logic (brothers inherit from each other) applied to the relationship between tohu and tikkun. Israel's entitlement to the abundant light of tohu isn't earned by refining it — it's inherited, by virtue of a fraternal relationship that predates any refining work at all.*

סעיף ב · 2

וזהו שהתורה נקראת ירושה ואעפ"כ אמרו התקן עצמך ללמוד תורה שאינה ירושה, דזה שהתורה נקראת ירושה הוא מצד הבירורים שע"י התורה. דהניצוצות שבדברים הגשמיים, וכן הניצוצות שבהשכל שבהנפש הבהמית, שרשם הוא בתוהו, והשורש דנשמות ישראל הוא בתיקון. דזהו שעשו נקרא גדול ויעקב נקרא קטן[13], כי שורש עשו הוא בתוהו, שהאורות דתוהו הם אורות מרובים (גדול), ושורש יעקב הוא בתיקון, שהאורות דתיקון הם אורות מועטים וכן מוגבלים בכלים (קטן). וכיון שיעקב ועשו הם אחים, כמ"ש[14] הלא אח עשו ליעקב, והאחים יורשים זה את זה, לכן, ע"י שנשמות ישראל מבררים את הניצוצות, הם יורשים דתוהו.

סעיף ב · 3

ומ"ש התקן עצמך ללמוד תורה שאינה ירושה לך הוא בנוגע להתורה כמו שהיא למעלה מענין הבירורים, דהמשכת בחינה זו דתורה היא ע"י לימוד התורה לשמה. וזהו התקן עצמך ללמוד תורה, שצריך שייגע עצמו שיהי' לימודו לשמה בלי כל פני' שום כלל (גם לא הפני' דלזכך את נפשו), וע"י לימוד התורה לשמה הוא ממשיך התורה כמו שהיא מצד עצמה. שדרגא זו דתורה היא למעלה גם מהאורות דתוהו (שישראל יורשים ע"י עבודת הבירורים), שאינה ירושה לך.

And what is said, "prepare yourself to study a Torah that is not an inheritance to you," refers to Torah as it is above the matter of refinement — for the drawing of this dimension of Torah is through learning Torah for its own sake. And this is "prepare yourself to study Torah": that a person must exert himself so that his learning be entirely for its own sake, with no ulterior motive whatsoever — not even the motive of purifying his own soul — and through learning Torah for its own sake, he draws the Torah as it is in itself. For this level of Torah is above even the lights of tohu (which Israel inherit through the work of refinement) — it is *not* an inheritance to you. *The two verses are not in tension after all — they describe two different Torahs. What is inherited is the refining Torah, entitlement to the light of tohu, granted by fraternal relationship. What must be earned by effort with no ulterior motive at all is Torah "as it is in itself" — and calling that "not an inheritance" is exactly correct.*

SUMMARY

"Heritage" and "not an inheritance" describe two different Torahs. Torah as it refines the world is inherited — Israel's fraternal entitlement (via Yaakov and Esav) to the abundant light of tohu, reached through learning for the sake of self-purification and, eventually, for Torah's own sake. Torah "as it is in itself," above all refinement, is reached only by learning with absolutely no ulterior motive — and it is precisely this Torah that is "not an inheritance."

SECTION 3

Rain and dew

BEFORE WE READ

The maamar now maps the same two-register structure onto a different verse and its own well-known image: Torah compared to rain, which requires evaporation from below to form, and dew, which descends without any such process.

סעיף ג · 1

ג) **וזהו** יערוף כמטר לקחי תזל כטל אמרתי[15], דמטר בא מהעננים שנעשים מהאדים שנעשים מלחות הארץ, ואד יעלה מן הארץ והשקה את פני האדמה[16]. וטל בא מלמעלה. דכמו"כ הוא ברוחניות, שמטר הוא ענין שבא ע"י בירור וזיכוך והעלאת המטה, כמאמר רז"ל[18] עה"פ יערוף כמטר לקחי גו', שברו את הבריות את ערפן מטר יורד, וטל הוא גילוי מלמעלה.

And this is "my teaching shall drip like rain, my speech shall flow like dew"[15]: rain comes from the clouds, which form from the vapors that rise from the moisture of the earth — "and a mist rose from the earth and watered the face of the ground"[16] — while dew comes from above. And so too in matters of the spirit: rain is a matter that comes about through refinement, purification, and a raising-up from below, as the Sages said[18] on the verse "my teaching shall drip like rain": "the moment the creatures bend their necks, the rain descends" — while dew is a revelation from above. *The physical image is doing real conceptual work: rain requires something to rise first (evaporation, or, spiritually, human effort) before it can descend; dew requires nothing to rise at all. Two different delivery mechanisms, not two different qualities of the same water.*

סעיף ג · 2

והטעם שהתורה נמשלה למטר ולטל הוא, כי בתורה שני עניגים. הענין דירידת התורה למטה בכדי לברר את העולם, דהמשכת ענין זה שבתורה הוא ע"י לימוד התורה אדעתא דנפשי' — יערוף כמטר לקחי. והתורה כמו שהיא מצד עצמה (כמו שהיא באצילות בי"ע), דהמשכת ענין זה שבתורה הוא ע"י עסק התורה לשמה — תזל כטל אמרתי. ואולי י"ל דעל זה אמרו[19] כל הקורא ושונה הקב"ה קורא ושונה כנגדו, שע"י עסק התורה לשמה המשכת התורה הוא המשכת וגילוי התורה כמו שהיא מצד למעלה, כמו הקב"ה קורא ושונה, טל דתורה[20].

And the reason Torah is compared to both rain and dew is that Torah has two matters within it. The matter of Torah's descent below in order to refine the world — the drawing of this matter is through learning Torah for one's own sake — "my teaching shall drip like rain." And Torah as it is in itself (as it is in Atzilus relative to Beriah-Yetzirah-Asiyah) — the drawing of this matter is through engaging in Torah for its own sake — "my speech shall flow like dew." And perhaps it may be said that this is the meaning of the statement[19] "whoever reads and reviews, the Holy One reads and reviews opposite him": that through engaging in Torah for its own sake, the drawing of Torah is the drawing and revelation of Torah as it is from Above — like "the Holy One reads and reviews" — the dew of Torah[20]. *A remarkable reading of a well-known Talmudic image: "the Holy One reads and reviews opposite him" is not poetic flattery of a diligent student. It names the specific mechanism — dew, unrelated to any rising-from-below — by which learning for Torah's own sake draws Torah's own, unrefined register.*

סעיף ג · 3

יש לומר, דשני עניגים אלה (מטר דתורה וטל דתורה) הם גלייא דתורה ופנימיות התורה[21]. שבנגלה דתורה שנתלבשה בדברים גשמיים, ובכדי שהאור יהי' בגילוי באדם הלומד את התורה הוא ע"י שיזכך את עצמו, וזהו שזכה נעשית לו סם חיים[22], דע"י שזוכה מלשון זיכוך אז דוקא נעשית לו סם חיים. ובפנימיות התורה האור האלוקי הוא בגילוי, ולהוסיף, שגם לאחרי שהאדם מזכך את עצמו, שאז גם בנגלה דתורה הוא בגילוי, אינו כהגילוי שבפנימיות התורה.

It may be said that these two matters — the rain of Torah and the dew of Torah — are the revealed (exoteric) dimension of Torah and the internal (esoteric) dimension of Torah[21]. For in the revealed dimension of Torah, which is clothed in physical matters, in order for the light to be revealed in the person learning the Torah, he must purify himself — and this is "if he merits, it becomes for him a potion of life"[22]: for it is specifically through meriting — in the sense of purifying — that it becomes for him a potion of life. Whereas in the internal dimension of Torah, the divine light is [already] revealed. And it should be added that even after a person purifies himself, so that the revealed dimension of Torah, too, is [now] revealed to him, it is still not like the revelation within the internal dimension of Torah. *Purification changes what the exoteric layer can show a person, but it never makes the exoteric layer's revelation equal to the esoteric layer's own — because the exoteric light is clothed in physical matter to begin with, and removing a concealment is never quite the same as light that was never concealed there in the first place.*

DEEP DIVE · THE MECHANISM, NOT THE METAPHOR

Why rain and dew is not just a figure of speech

It would be easy to read "Torah is like rain, Torah is like dew" as decorative parallelism — two pleasant images for the same underlying gift. The maamar insists otherwise: rain and dew name two structurally different *delivery mechanisms*, and the difference matters because it tracks a real difference in what a person's own effort can and cannot do.

Rain requires evaporation first — something has to rise before it can fall. Applied to Torah, this is exactly the refining Torah of section ב: a person's own effort (learning "for his own sake," then for Torah's sake) is the rising vapor, and what descends afterward — insight, revelation, the refined light of tohu he is entitled to inherit — is the rain. No effort, no rain.

Dew requires no such rising. It simply descends. Applied to Torah, this is Torah "as it is in itself" — and the maamar's boldest move is reading "the Holy One reads and reviews opposite him" as literally describing this: a mode of revelation that isn't produced by the learner's effort at all, only occasioned by it (the learning must happen; it just isn't what produces the result, the way rain-producing evaporation is what produces rain).

Section ד will go one level deeper still and ask about a light that isn't even occasioned by effort in this way — the Holy One's own three hours a day, which the next section reads as a third register beyond both rain and dew.

SUMMARY

Rain (formed by evaporation from below) and dew (descending untouched) name Torah's two registers precisely: the exoteric layer, revealed through a person's own refining effort, and the esoteric layer, revealed regardless — which is why "whoever reads and reviews, the Holy One reads and reviews opposite him" describes dew, not rain.

SECTION 4

A third register: gift

BEFORE WE READ

Beyond inheritance (rain) and dew, the maamar names a third word for how Torah is given: *mattanah*, gift — reached through a סעיף ד Talmudic image even further removed from any human effort than dew itself.

סעיף ד · 1

ד) **והנה** נוסף לשני עניגים הנ"ל שבתורה (ירושה דתורה, והתקן עצמך ללמוד תורה), נקראת התורה בשם מתנה[24]. כהנוסח דברכת התורה נתן לנו את תורתו וחותמין נותן התורה, וחג השבועות נקרא[25] זמן מתן תורתנו. וענין המתנה שבתורה הוא למעלה גם מהענין דהתקן עצמך ללמוד תורה. והענין הוא[26], דהחילוק בין טל ומטר הוא, דירידת מטר תלוי' בעבודת האדם (כמ"ש[27] והי' אם שמוע גו' ונתתי מטר ארצכם גו'), וטל אינו תלוי בעבודת האדם (כמארז"ל[29] טל לא מיעצר), דכמו"כ הוא ברוחניות, דמטר היא ההמשכה שע"י אתעדל"ת, וטל היא ההמשכה מלמעלה מצד עצמה.

Now, in addition to the two matters mentioned above in Torah (the inheritance of Torah, and "prepare yourself to study Torah"), Torah is also called by the name "gift"[24] — as in the wording of the blessing on the Torah, "who has given us His Torah," and the seal, "who gives the Torah"; and the festival of Shavuos is called[25] "the time of the giving of our Torah." And the matter of gift within Torah is above even the matter of "prepare yourself to study Torah." And the matter is this[26]: the difference between dew and rain is that the descent of rain depends on human effort (as it is written,[27] "and it shall be, if you surely hearken… that I will give the rain of your land"), while dew does not depend on human effort (as the Sages said,[29] "dew is never withheld") — and so too in matters of the spirit: rain is the drawing that comes through an arousal from below, and dew is the drawing from Above of its own accord. *A third term enters, and it is already clear it can't simply be a third rung on the same ladder as rain and dew, since dew — Torah "for its own sake" — is already independent of effort. "Gift" will turn out to name something even less occasioned by human action than dew.*

סעיף ד · 2

ומזה מובן, דזה שנת"ל דבחינת טל תורה היא המשכת התורה כמו שהיא למעלה (ע"י עסק התורה לשמה) הוא בכללות, אבל בפרטיות, גם המשכת התורה כמו שהיא למעלה, כמו שהיא ע"י שהאדם קורא ושונה, כיון שההמשכה היא ע"י שהאדם קורא ושונה, נכללת בבחינת מטר דתורה, ובחינת טל תורה, היא דרגא יותר נעלית בתורה, שאינה נמשכת ע"י עסק התורה דהאדם (גם לא ע"י עסק התורה לשמה), והמשכתה היא מצד עצמה.

From which it is understood that what was said above — that the dew-level of Torah is the drawing of Torah as it is from Above, through engaging in Torah for its own sake — is true only in general terms. In particular, however, even this drawing of Torah as it is from Above, insofar as it comes about *through the person's own reading and reviewing*, is itself included within the rain-level of Torah — since the drawing occurs through the person's own act. The true dew-level of Torah is a yet loftier register within Torah, one not drawn through a person's engagement with Torah at all (not even engagement for its own sake), and its drawing is of its own accord entirely. *A genuine refinement, not a contradiction of section ג: even "the Holy One reads and reviews opposite him," precisely because it is opposite him — responsive to his own reading — still counts, on closer analysis, as occasioned by the person's act, and so belongs with rain after all. True dew is one level further removed even than that.*

סעיף ד · 3

וזהו שאמרו רז"ל[26] ג' שעות ראשונות הקב"ה יושב ועוסק בתורה, וידוע הדיוק בזה, הרי כל הקורא ושונה הקב"ה קורא ושונה כנגדו, ואעפ"כ אמרו שבג' שעות ראשונות הקב"ה יושב ועוסק בתורה במשך כל היום (זה לומד בשעה זו וזה לומד בשעה זו), הרי גם הקב"ה עוסק בתורה במשך כל היום, ואעפ"כ אמרו שבג' שעות ראשונות הקב"ה יושב ועוסק בתורה.

And this is what the Sages said: "the first three hours [of the day] the Holy One sits and occupies Himself with Torah" — and the difficulty here is well known: since "whoever reads and reviews, the Holy One reads and reviews opposite him" throughout the day (this one learns at this hour, that one learns at that hour), the Holy One is [in that sense] occupied with Torah the entire day — so why do the Sages single out specifically the first three hours as when "the Holy One sits and occupies Himself with Torah"?

סעיף ד · 4

ונקודת הביאור בזה, דזה שכל הקורא ושונה הקב"ה קורא ושונה כנגדו, זה שהמשכה היא למעלה מהאתעדל"ת (עסק התורה דהאדם), ולכן, ההמשכה היא לפי ערך האתעדל"ת. וזה שבג' שעות ראשונות הקב"ה יושב ועוסק בתורה כמו שהמשכה הוא מלמעלה מצד עצמה, ממקום שאין אתעדל"ת מגעת לשם. וענין זה הוא בחינת טל דתורה, כי שורש הטל הוא בג' שעות ראשונות דעתיק. וזהו השייכות דהקב"ה יושב ועוסק בתורה (טל תורה) לג' שעות ראשונות, כי ג' [שעות] ראשונות הם ג' ראשונות דעתיק.

And the crux of the explanation is this: "whoever reads and reviews, the Holy One reads and reviews opposite him" — this drawing, though it is above the arousal from below (a person's engagement with Torah), is nevertheless measured according to that arousal from below. Whereas "in the first three hours the Holy One sits and occupies Himself with Torah" describes a drawing that is from Above of its own accord entirely, from a place that no arousal from below reaches at all. And this matter is the true dew-level of Torah, for the root of dew is in the first three hours of Atik. And this is the connection of "the Holy One sits and occupies Himself with Torah" (the dew of Torah) to the first three hours — for the first three hours [of the day] are [rooted in] the first three [hours, so to speak] of Atik. *"Measured according to the arousal from below" is the precise technical point: even a drawing above human effort can still be proportioned to it, which keeps it tethered to that effort in a way true dew is not. The first three hours name a source above proportion altogether.*

סעיף ד · 5

יש לבאר זה ע"פ הידוע[31] שגם בפנימיות התורה יש פנימיות וחיצוניות. דזה שפנימיות התורה מדברת בהעניגים דהשתלשלות הגליא שבה [והוא ע"ד נגלה דתורה שמדברת בעניני העולם, אלא שנגלה דתורה מדברת בעניגים גשמיים, ופנימיות התורה מדברת בעניגים רוחניים]. ודרגא זו שבפנימיות התורה היא בבחינת השגה[32]. ועיקר הענין דפנימיות התורה הוא זה שהתורה היא התענוג דלמעלה, תענוג שלמעלה מהשגה.

This may be explained on the basis of the known [teaching][31] that even within the internal (esoteric) dimension of Torah there is an internal and an external layer. That the internal dimension of Torah speaks of the matters of the chain of worlds' own revealed dimension [in the same way that the revealed dimension of Torah speaks of the matters of the world — except that the revealed dimension of Torah speaks of physical matters, while the internal dimension of Torah speaks of spiritual matters] — this level within the internal dimension of Torah is [still] at the level of comprehension[32]. But the essential matter of the internal dimension of Torah is that Torah is the delight of Above, a delight that is above comprehension. *Even "esoteric Torah" has an outer shell and an inner core — Kabbalah's own conceptual content (which can be grasped) versus the sheer delight the deepest layer of Torah is, which by definition cannot be grasped at all, only received.*

סעיף ד · 6

ויש לומר, שההמשכה דפנימיות התורה ע"י התורה עצמה, שעל זה אמרו כל הקורא ושונה הקב"ה קורא ושונה כנגדו, הוא הענין דהתקן עצמך ללמוד תורה [הוא הגילוי שבפנימיות התורה, שמדברת בהענינים דהשתלשלות וכיו"ב]. וההמשכה דפנימיות התורה מצד עצמה, שעל זה אמרו ג' שעות ראשונות הקב"ה יושב ועוסק בתורה [ענין המתנה דתורה[33]] הוא בחי' תענוג שלמעלה מהשגה.

And it may be said that the drawing of the internal dimension of Torah *through Torah itself* — of which it is said "whoever reads and reviews, the Holy One reads and reviews opposite him" — is the matter of "prepare yourself to study Torah" [the revelation within the internal dimension of Torah that speaks of the matters of the chain of worlds' own revealed side]. And the drawing of the internal dimension of Torah of its own accord — of which it is said "the first three hours the Holy One sits and occupies Himself with Torah" [the matter of the gift of Torah[33]] — is the level of delight that is above comprehension. *The three registers now align exactly: rain / inheritance corresponds to the refining Torah of section ב; dew / "not an inheritance" corresponds to esoteric Torah's own comprehensible layer; and gift corresponds to the delight beneath even that — a delight no learning, however selfless, can occasion, only receive.*

SUMMARY

Beyond rain (Torah drawn by human effort) and dew (Torah drawn independent of effort, but still proportioned to it — "opposite him"), there is a third register: gift, the Holy One's own three hours, drawn from a place no arousal from below reaches at all. This is Torah as sheer delight, above comprehension — deeper than even the esoteric layer's own conceptual content.

SECTION 5

Three names, three souls

BEFORE WE READ

The maamar now turns to the second half of its opening puzzle: the three names — Yaakov, Yisrael, Yeshurun — and argues they are not stylistic variation but three distinct levels of the soul, mapped exactly onto the three registers of Torah just established.

סעיף ה

סעיף ה · 1

ה) **וזהו** תורה צוה לנו משה מורשה קהלת יעקב ויהי בישורון מלך בהתאסף ראשי עם יחד שבטי ישראל, דזה שהתורה היא ירושה לכל אחד מישראל הוא מצד בחינת יעקב שבהם (מורשה קהלת יעקב), והענין דהתקן עצמך ללמוד תורה שאינה ירושה לך הוא מצד בחינת ישראל, והמתנה דתורה היא מצד בחינת ישרון.

And this is "Torah, commanded to us by Moshe, is the heritage of the congregation of Yaakov" — "and there was a king in Yeshurun, when the heads of the people gathered, the tribes of Israel together": that Torah being an inheritance to each and every Jew is from the side of the dimension of Yaakov within him ("the heritage of the congregation of Yaakov"); the matter of "prepare yourself to study a Torah that is not an inheritance to you" is from the side of the dimension of Yisrael; and the gift of Torah is from the side of the dimension of Yeshurun. *The mapping is now explicit: Yaakov corresponds to inherited Torah (rain), Yisrael to earned, not-inherited Torah (dew), Yeshurun to gifted Torah — the deepest register of all.*

סעיף ה · 2

והענין הוא, דיעקב הוא בחינת עקב כמ"ש[34] שמע יעקב עבדי ישראל בחרתי בו[35]. והעבודה דיעקב היא[37] שהוא עובד אלקים, לתקן ההסתר הנמשך משם אלקים. וישראל הוא על שם כי שרית עם אלקים[38], שמושל ושולט על שם אלקים. וזהו שאיתא בזהר[39] שישראל ויעקב הם נגד ב' השמות הוי' ואלקים, דלגבי בחינת יעקב י' עקב, ישנו ההסתר דשם אלקים ועבודתו היא לתקן ההסתר. וגם לאחרי שמתקן ההסתר דשם אלקים, שעי"ז נמשך הגילוי דהוי', הוא הגילוי דהוי' כמו שהוא ע"י בחינת ישראל, שלגבי' אין מלכתחילה ההעלם וההסתר דשם אלקים, ונמשך הגילוי דהוי' עצמו.

And the matter is this: Yaakov is the dimension of *eikev*, "heel," as it is written,[34] "Hear, Yaakov My servant, Yisrael whom I have chosen"[35]. And the avodah of Yaakov is[37] that he serves Elokim, working to rectify the concealment drawn through the name Elokim. Whereas Yisrael is so called from "for you have striven [*sarisa*] with G-d"[38] — one who rules and governs the name Elokim. And this is what the Zohar states[39]: that Yisrael and Yaakov correspond to the two names Havayah and Elokim — that with respect to the dimension of Yaakov, [the letter] *yud* [of] *eikev*, there is the concealment of the name Elokim, and his avodah is to rectify that concealment. And even after he has rectified the concealment of the name Elokim, through which the revelation of Havayah is drawn, it is [still] the revelation of Havayah *as accomplished through rectification*. Whereas the revelation of Havayah as it is through the dimension of Yisrael has, from the outset, no concealment of the name Elokim to begin with — the revelation of Havayah itself is drawn. *Not two names for one avodah, but two different starting conditions: Yaakov begins inside a concealment and works to fix it; Yisrael was never inside that concealment at all. The soul-level difference tracks exactly the Torah-level difference between rain (produced by effort against an obstacle) and dew (revealed with no obstacle to begin with).*

And it is explained in Likkutei Torah[41] that the avodah on Shabbos (in general) is [actually] at the level of Yisrael, not the avodah of refinement to rectify the concealment of the name Elokim — "and Elokim ceased"[42], that the attribute of constriction and concealment of the name Elokim ceased, and the revelation of Havayah is drawn — so that the avodah of refinement is not needed then; the avodah of Shabbos is rather to delight in Havayah, which is above the avodah of refinement.

סעיף ה · 3

ומבואר בלקו"ת[41] שהעבודה בשבת (בדרך כלל) היא בבחינת ישראל, עבודת הבירורים, לתקן ההסתר דשם אלקים, ויכל אלקים[42], שכלתה מדת הצמצום וההסתר דשם אלקים ונמשך הגילוי דהוי', ולכן אין צריך אז עבודת הבירורים, והעבודה דשבת היא להתענג על הוי', שלמעלה מעבודת הבירורים.

DEEP DIVE

Yaakov's week and Yisrael's Shabbos

The maamar's identification of Shabbos avodah with the level of Yisrael, not Yaakov, sharpens what would otherwise sound like a purely etymological point into a lived weekly rhythm. The six days of the week are, in this reading, Yaakov's own domain: a soul working against real concealment, refining sparks, rectifying what obstructs. That is not a lesser mode — it is the entire avodah of refinement this maamar's section ב grounded Torah's status as "inheritance" in.

Shabbos does not intensify that work; it steps outside its whole framework. "And Elokim ceased" is read not as G-d resting from labor but as the very attribute that produced the concealment — constriction itself — ceasing to operate. There is, for that day, no concealment left to rectify, which is exactly the condition the maamar defined as Yisrael's own: not victory over an obstacle, but the absence of one.

This has a direct practical shape. Six days of real, effortful refinement are not a lesser preparation for a "higher" seventh day — they are Yaakov's own avodah, complete in itself. Shabbos is not more of that avodah; it is a different register entirely, delight rather than labor, exactly mirroring dew's independence from rain.

And the dimension of Yeshurun is a level of Yisrael that is above the dimension of Yisrael itself. For Yeshurun is from the word *shir*, "song" — something round like a ring, that has no beginning or end[43]. And it is explained in Likkutei Torah[44] that Yisrael is called by the name Yeshurun from the side of the root of the souls as they arose in [divine] Thought. It may be said that the difference between Yeshurun and Yisrael is this: although the matter of Yisrael too — "for you have striven with G-d" — is from the side of the revelation of the soul's root above its clothing in a body [as is explained elsewhere[45], that Yaakov is the soul as clothed in a body and Yisrael is the soul's root above being clothed in a body] — still, Yisrael is [only] the dimension of a *son* (as above), and the term "son" applies specifically *after* the son has [already] been drawn forth from the father's mind. Whereas Yeshurun is the essence of the soul as it is rooted in His very Essence — comparable to the son as he is [still] within the father's own mind (before having been drawn forth at all). *A genuinely fine distinction: Yisrael is already a "son" — a distinct, drawn-forth entity, even at its highest, root level. Yeshurun names something prior to that distinction altogether — not yet drawn forth as anything separate, which is exactly why it has "no beginning or end": those categories only apply to something that has already emerged.*

סעיף ה · 4

ובבחינת ישורון ישראל היא למעלה גם מבחינת ישראל. דישורון הוא מלשון שיר, דבר עגול כטבעת שאין לו ראש וסוף[43]. ומבואר בלקו"ת[44] דזהו שישראל נק' בשם ישורון הוא מצד שרש הנשמות כמו שעלו במחשבה. יש לומר, דהחילוק שבין ישורון לישראל, אף שגם הענין דישראל על שם כי שרית עם אלקים הוא מצד הגילוי דשורש הנשמה שלמעלה מהתלבשות בגוף [וכמבואר בכ"מ[45] דיעקב הוא הנשמה שמלובשת בגוף וישראל הוא שורש הנשמה שלמעלה מהתלבשות בגוף], דישראל הוא בחינת בן (כנ"ל), דלשון ועגין בן שייך דוקא לאחרי שהבן נמשך ממוח האב, וישורון הוא עצם הנשמה כמו שהיא מושרשת בעצמותו ית', בדוגמת הבן כמו שהוא במוח האב עצמו (טרם שנמשך).

סעיף ה · 5

וזהו שישורון הוא מלשון שיר שאין בו ראש וסוף, כי בהדרגא דהנשמות כמו שנמשכו כבר ממוח האב (גם כמו שהם למעלה) ישנם חילוקי דרגות, והענין דשיר שאין בו ראש וסוף הוא שהם כעצם הנשמות כמו שהם מושרשים באוא"ס. וזהו מ"ש ויהי בישורון מלך ואיתא בלקו"ת[44] שזה קאי על ר"ה, שתתחלקוני עליכם, כי הענין דתמליכוני עליכם הוא ע"י גילוי עצם הנשמה כמו שהיא מושרשת בעצמות אוא"ס.

And this is why Yeshurun is from the word "song" that has no beginning or end: for at the level of souls as they have already been drawn forth from the father's mind (even as they are Above), there exist distinctions of level. And the matter of "a song with no beginning or end" is that they are as the essence of the souls, as they are rooted in the Infinite Light. And this is what is meant by "and there was a king in Yeshurun" — and it is stated in Likkutei Torah[44] that this refers to Rosh Hashanah, "that you make Me King over you" — for the matter of "that you make Me King over you" comes about through the revelation of the essence of the soul as it is rooted in the Essence of the Infinite Light. *A direct thread back to the very first maamar of this hemshech: the coronation of Rosh Hashanah and the "song with no beginning or end" of Yeshurun name the same underlying reality — the essence of the soul, prior to any distinction of level, which is exactly what "that you make Me King over you" reaches.*

SUMMARY

Yaakov, Yisrael, and Yeshurun are three distinct levels, not synonyms. Yaakov works against real concealment; Yisrael's root was never inside that concealment; Yeshurun is prior even to the distinction that makes a soul a "son" at all — the essence of the soul as it is rooted in the Essence itself, "a song with no beginning or end," the same level Rosh Hashanah's coronation reaches.

SECTION 6

Where the three registers land

BEFORE WE READ

Having mapped Torah's three registers onto the soul's three names, the maamar assigns each register its proper home. סעיף ו

And this is the connection of these three matters in Israel (Yaakov, Yisrael, and Yeshurun) to the three matters in Torah: the matter of Torah's inheritance, which is from the side of refinement [for through the refinements of Torah one inherits the lights of tohu, as above in section ב], is from the side of the dimension of Yaakov — for the avodah of refinement is at the level of Yaakov. And the matter of "prepare yourself to study Torah," through which, by engaging in Torah for its own sake, the revelation of Torah as it is Above (the internal dimension of Torah) is drawn, is from the side of the dimension of Yisrael — for the engagement with Torah at the level of Yisrael is not in order to refine, but in order to draw a revelation of G-dliness. And the matter of the gift of Torah, which is the drawing of the delight of Torah (above comprehension) — a delight above all distinction of level — is from the side of the dimension of Yeshurun. *The full correspondence, stated plainly: refinement/inheritance/Yaakov; for-its-own-sake/dew/Yisrael; delight-above-comprehension/gift/Yeshurun. Three parallel three-tier structures, locking together.*

סעיף ו · 1

וזהי השייכות דגי' הענינים אלה שבישראל (יעקב, ישראל וישורון) לג' עניגים שבתורה, דענין הירושה שבתורה שהוא מצד הבירורים [שע"י הבירורים דתורה יורשים את האורות דתהו, כנ"ל סעיף ב], הוא מצד בחינת יעקב, דעבודת הבירורים היא בבחינת יעקב. והענין דהתקן עצמך ללמוד תורה, שע"י עסק התורה לשמה נמשך הגילוי דתורה כמו שהיא למעלה (פנימיות התורה), הוא מצד בחינת ישראל, דעסק התורה דבחינת ישראל הוא (לא בכדי לברר, אלא) בכדי להמשיך גילוי אלקות. וענין המתנה דתורה שהוא המשכת התענוג דתורה (שלמעלה מהשגה) הוא למעלה מהתחלקות הוא מצד בחינת ישרון.

IN AVODAH

The practical shape of this mapping is worth sitting with. A person does not graduate out of Yaakov's avodah of refinement into something higher and leave it behind — the maamar's own sibling on Sukkos made the same point about mitzvah, teshuvah, and essence-bittul all operating in a single act at once. Here too: the same hour of learning Torah can be, simultaneously, refining one's own understanding (Yaakov), reaching past all self-interest (Yisrael), and touching a delight that has nothing to do with what is understood at all (Yeshurun) — not three different achievements at three different times, but three depths of one act.

SUMMARY

Torah's three registers land precisely on the soul's three names: inherited/refining Torah is Yaakov's; earned, not-inherited Torah is Yisrael's; gifted Torah, delight above comprehension, is Yeshurun's.

SECTION 7

The deepest inheritance of all

BEFORE WE READ

The maamar's final and hardest move: a fourth reading of "inheritance," deeper than gift itself, that resolves the puzzle of why Yeshurun — clearly the loftiest name — is not the one paired with the word "inheritance" in the opening verse.

סעיף ז

And it needs to be understood: according to the explanation above, the reason Torah is called by the name "inheritance" is because Torah *brings about* an inheritance (that through the refinements accomplished by Torah, one inherits the lights of tohu) — yet the plain meaning of "Torah… is a heritage" (for a verse never departs from its plain sense[47]) is that Torah *itself* is the inheritance[48]. *A real gap: the explanation so far makes Torah the cause of an inheritance (of the lights of tohu), but the verse's plain sense says Torah is the inheritance. Something has been left unexplained.*

סעיף ז · 1

ו) **וצריך** להבין, דלפי ביאור הנ"ל, הטעם שהתורה נקראת בשם ירושה הוא לפי שהתורה מביאה לירושה (שע"י הבירורים שע"י התורה יורשים אורות דתהו), והפירוש דתורה גו' מורשה (בפשטות, דאין מקרא יוצא מידי פשוטו[47]) הוא, שהתורה עצמה היא ירושה[48].

And it may be said that the matter of Torah's inheritance — on the reading that Torah itself is the inheritance — is loftier still than the matter of the gift of Torah. For what is cited above from the other discourses, that Torah's inheritance is lower than gift, is[49] because [ordinary] inheritance depends on the existence of the heir (who is a relative of the testator) and is not dependent on the testator's will, whereas a gift is from the side of the giver's own will. This [account] applies to an inheritance that is only from the side of kinship. *The maamar is about to distinguish two entirely different senses of "inheritance." The first — inheritance by kinship, which merely requires being a relative — really is lower than gift, since it depends on nothing but a biological fact, not on any relationship to the giver's will at all.*

סעיף ז · 2

ויש לומר, דענין הירושה דתורה (להפירוש שהתורה עצמה היא ירושה) הוא למעלה יותר גם מענין המתנה דתורה. דזה שמובא לעיל מהדרושים דירושה דתורה היא למטה ממתנה, הוא[49] לפי שירושה היא לפי שיריך מציאותו של היורש (שהוא קרובו של המוריש) ואינה תלוי' ברצון המוריש, ומתנה היא מצד רצונו של הנותן. דענין זה הוא בירושה שהיא (רק) מצד קורבה.

סעיף ז · 3

אבל בירושה שענינה הוא[50] שהיורש עומד במקום המוריש (ובמילא יורש את נכסיו), אין שייך לומר שהיא באה מצד מציאותו של היורש, כיון שהיורש אינו מציאות אחר מהמוריש אלא עומד במקום המוריש. ואדרבה, ירושה זו היא למעלה ממתנה. דמתנה היא מצד רצון הנותן, ובירושה (באופן זה) היורש עומד במקום המוריש (שלמעלה מהרצון שלו). ועפ"ז צריך לומר, דהטעם שבענין הירושה דתורה (שהיא למעלה גם ממתנה דתורה) נאמר מורשה קהלת יעקב, הוא, כי ישראל וישורון הם שם למעלה, ולכן שייכים לענין הגילויים, וענין הירושה שהיורש עומד במקום המוריש עצמו מתגלה בהשם יעקב, כאשר הוא שם העצמות, שבו כל ישראל שוים.

But in the kind of inheritance whose significance is[50] that the heir *stands in the testator's own place* (and thereby inherits his possessions), it cannot be said that it comes from the side of the heir's own standing at all — since the heir is not a separate entity from the testator, but stands in the testator's own place. On the contrary: this kind of inheritance is *above* gift. For a gift is from the side of the giver's will, whereas in this kind of inheritance the heir stands in the testator's own place — which is above even the testator's own will. And on this basis it must be said: the reason that in the matter of Torah's inheritance (which is loftier even than the gift of Torah) the verse says "the heritage of the congregation of *Yaakov*," is that Yisrael and Yeshurun are names that pertain to revelation — [levels] that pertain to the matter of [distinguishable] revelations — whereas the matter of an inheritance in which the heir stands in the testator's own place is revealed specifically in the name Yaakov, since it is the name of the [very] essence — the level at which all of Israel are equal. *The maamar's real payoff, and its resolution of the opening puzzle from section א: it is not despite being the "lowest" name that Yaakov is paired with the deepest inheritance — it is because Yaakov, unlike Yisrael and Yeshurun, names a level with no distinguishing content of its own to reveal, and is therefore the exact name for a level where the heir has no standing distinct from the One he inherits from at all.*

DEEP DIVE · A SON WHO IS NOT A RECIPIENT

Why the deepest inheritance outranks the deepest gift

This section's distinction is easy to state and easy to underrate: two things are both called "inheritance," and only one of them is what the earlier comparison (inheritance is lower than gift, since gift depends on the giver's will and inheritance merely on kinship) was actually about.

Ordinary inheritance — by kinship — is a fact about the *heir*: he exists, he is a relative, therefore he inherits. It requires nothing at all from the one bequeathing, which is exactly why it ranks below a gift, which at least requires the giver's own considered will.

The deeper inheritance the maamar names is not a fact about the heir at all. "The heir stands in the testator's own place" means there is, in the relevant sense, no second party — no heir distinct enough from the testator to be the subject of a transaction, willed or otherwise. A gift needs two parties: a giver and a receiver, connected by an act of will. This kind of inheritance needs only one — because the heir simply *is*, in this respect, the testator, continuing.

This is why Yaakov, and not the loftier-sounding Yisrael or Yeshurun, is the name paired with this inheritance. Yisrael and Yeshurun name real, if progressively deeper, levels of the soul — but a level is exactly a distinguishing content, a "something" the soul is, which is precisely what a genuine heir-in-the-testator's-place cannot have. Yaakov's very smallness (section ב's "Yaakov is called small") turns out to be the qualification, not the disqualification.

SUMMARY

There are two kinds of inheritance. Ordinary inheritance, by kinship alone, ranks below gift — it depends on nothing from the giver. But an inheritance in which the heir stands in the testator's own place ranks above gift, because it has no second party for a gift's will to be directed toward at all. This deepest inheritance is revealed specifically through the name Yaakov — the name of the essence, where all Israel are equal — not the more distinguished-sounding Yisrael or Yeshurun.

SECTION 8

One, undivided

BEFORE WE READ

The maamar closes by explaining why this deepest inheritance — belonging to Yaakov, the "smallest" name — is nonetheless what produces the most complete unity: Yisrael, Torah, and the Holy One as one.

continued ,סעיף ז

And it needs to be understood: the matter of the essence of the soul, by which all of Israel are one single entity — "the congregation of Yaakov" — is not because any loftiness from Above is *felt* in them [in the way the unity of Yeshurun, from the word "song," is felt, through the revelation of an encompassing light above all distinction] — for Yaakov is, after all, from the word *eikev*, "heel," and in a heel no loftiness is felt at all, only essential unity. And likewise regarding the unity of Israel in the matter of dancing on their heels. *A pointed contrast with Yeshurun's own unity: the "song with no beginning or end" is a felt, revealed oneness — you can sense the encompassing light that produces it. Yaakov's unity is not felt at all, precisely because it is not a revelation of anything; it is bare essential sameness, which is why it shows up, fittingly, at the heel — the least distinguished, most equal part of the body.*

סעיף ז · 4

ז) **וצריך** להבין, דהענין דעצם הנשמה שמצד זה כל ישראל הם מציאות אחת, קהלת יעקב, הוא לא מפני שנרגש בהם עילוי שלמעלה [ע"ד ההתאחדות דישורון מלשון שיר, שהוא ע"י גילוי המקיף שלמעלה מהתחלקות] שהרי יעקב הוא מלשון עקב, ובעקב אין נרגש עילוי, אלא אחדות עצמית. ועד"ז הוא בנוגע להתאחדות דישראל בענין הריקוד בעקביים.

And through the matter of "the congregation of Yaakov," the matter of "heritage" — the inheritance of Torah — is revealed: that Israel, the Torah, and the Holy One are entirely one. For in the gift of Torah there are three matters — the giver, the recipient, and the gift (Torah) — whereas in the matter of the inheritance of Torah, Israel, the Torah, and the Holy One are entirely one. *The clearest statement yet of why inheritance-in-the-testator's-place outranks gift: a gift structurally requires three distinct things (giver, gift, recipient); this inheritance requires none of that structure, because there is, at this level, no real separation between the parties to begin with.*

סעיף ז · 5

וע"י הענין דקהלת יעקב, מתגלה הענין דמורשה, ירושה דתורה, שישראל אורייתא וקוב"ה כולא חד. דבמתנת דתורה, יש ג' עניגים. הנותן המקבל והמתנה (תורה), משא"כ בענין הירושה דתורה, ישראל ואורייתא וקוב"ה כולא חד.

And it needs to be understood: the matter of the essence of the soul, by which all of Israel are equal, is (seemingly) more pronounced in the name Yeshurun — and yet the name Yeshurun pertains to something given by [an act of] will, while regarding an inheritance that pertains to the testator Himself, the verse says "the heritage of the congregation of *Yaakov*." This is understood by prefacing what is written,[52] "He shall choose our heritage for us" — where there are two matters: "He shall choose," the matter of choice, and the matter of heritage. *This closes the loop back to the very first maamar of the hemshech, whose entire discourse was built on this same verse — "He shall choose our heritage for us" — and its own choice/heritage pairing.*

סעיף ז · 6

וצריך להבין, דהענין דעצם הנשמה שמצד זה כל ישראל הם בשוה, מודגש יותר (לכאורה) בהשם ישורון, ואעפ"כ השם ישורון שייך לענין (התורה) הנתון לרצון, וגבי ירושה ששייכת להמוריש עצמו נאמר מורשה קהלת יעקב. ויובן זה בהקדים מ"ש[52] יבחר לנו את נחלתינו גו' וענין שני עניגים. יבחר לנו, ענין הבחירה, וענין הירושה.

סעיף ז · 7

יש לומר, דענין הבחירה שהקב"ה שבחר בישראל הוא, שהיא מצד רצון הנותן (שבחר לרצות בהם). ועוד ענין בזה, שגם הבחירה עצמה היא הסיבה שהיא הפלאת העצמות (שאינו מוכרח בשום דבר ויכול לרצות ולא לרצות), ולא העצמות עצמו.

It may be said that the matter of the choice by which the Holy One chose Israel is from the side of the giver's own will (that He chose to desire them). And there is a further point here: that the choice itself is [only] the cause that is the wondrousness of the Essence (that He is not compelled by anything, and can either will or not will) — and not the Essence Itself. *Even divine choice, for all its exaltedness, is still a form of willing — an act, a relation between a chooser and something chosen. It is the hafla'ah, the wondrousness of the Essence's freedom, not the bare Essence beneath even that freedom.*

סעיף ז · 8

ועפ"ז יש לבאר שבענין מתנה נאמר השם ישורון ובענין ירושה השם יעקב, דמתנה היא שהיא מצד רצון הנותן (כנ"ל), באה מצד הבחירה (שבחר לרצות). כמ"ש בברכת התורה אשר בחר בנו מכל העמים (ולכן) ונתן לנו את תורתו. וכיון שענין הבחירה הוא הפלאת העצמות שאינו מוכרח בשום דבר, לכן, הכלי לזה הענין הוא דישורון מלשון שיר, עיגול שאין בו ראש וסוף, העילוי וההפלאה דעצם הנשמה שהיא למעלה מהתחלקות דראש וסוף. וענין הירושה, שישראל מושרשים בהעצמות עצמו, מתגלה בהשם יעקב, שם העצם דישראל.

And on this basis it may be explained why, regarding gift, the name Yeshurun is used, and regarding inheritance, the name Yaakov: gift, being from the side of the giver's own will, comes from the side of choice (that He chose to desire [them]) — as it is written in the blessing on the Torah, "who has chosen us from among all the nations" and (therefore) "and has given us His Torah." And since the matter of choice is the wondrousness of the Essence that is not compelled by anything, therefore the vessel fitting for this matter is Yeshurun, from the word "song" — a circle with no beginning or end — the loftiness and wondrousness of the essence of the soul, which is above the distinction of beginning and end. Whereas the matter of inheritance — that Israel are rooted in the Essence Itself — is revealed through the name Yaakov, the name of Israel's own essence. *Gift and choice share a structure (a willing giver, a chosen recipient) that even wondrousness cannot escape — which is why gift's proper name is Yeshurun, the exalted, felt unity of a "song." Inheritance-in-the-testator's-place has no such structure to escape, which is why its name is the unglamorous, unfelt Yaakov.*

סעיף ז · 9

ויש לומר, דזה שבפסוק יבחר לנו נאמר את נחלתינו, הוא מצד הענין דנחלתינו, שהעצם הנשמה שמושרשת בהעצמות עצמו, יומשך בגילוי[55]. וכמו שבר"ה עיקר ההדגשה דנחלתינו הוא גאון יעקב, אלא שמבקשים שענין זה יומשך בגילוי, עד"ז הוא בשמח"ת, שעיקר ההדגשה היא מורשה קהלת יעקב. ואומר קהלת יעקב, שמצד הענין דיעקב, כל ישראל הם מציאות אחת (קהל), ע"ד שבר"ה אתם נצבים גו' נצבים כאחדים לאחדים כאחד[56]. וזהו שמצות היום (דשמח"ת) הוא בריקודים, דריקוד הוא ברגליים, וברגליים עצמם — בהעקב שבהם (יעקב מלשון עקב), שכל ישראל שוים בזה.

And it may be said that the fact that the verse "He shall choose for us" adds "our heritage" is from the side of the matter of "our heritage" itself: that the essence of the soul, rooted in the Essence Itself, should be drawn into revelation[55]. And just as on Rosh Hashanah the principal emphasis of "our heritage" is the pride of Yaakov — except that what is requested is that this matter be drawn into revelation — so too on Simchas Torah, the principal emphasis is "the heritage of the congregation of Yaakov." And it says "congregation of Yaakov" — that from the side of the dimension of Yaakov, all of Israel are a single entity (a congregation) — in the manner of "you stand [today], all of you," on Rosh Hashanah, "standing as one, united as one"[56]. And this is why the mitzvah of this day (Simchas Torah) is dancing: for dancing is [done] with the feet, and with the feet themselves — at the heel within them (Yaakov, from the word *eikev*) — where all of Israel are equal in this. *The dancing on Simchas Torah is not incidental festivity — it is this entire discourse made physical. The heel is chosen by the body's own geometry to be the least distinguished, most equal point, exactly matching Yaakov's own theological role.*

סעיף ז · 10

ולהוסיף, דזה שכל ישראל מתאחדים להיות מציאות אחת, קהלת יעקב, הוא לא מפני שנרגש בהם עילוי שלמעלה [ע"ד ההתאחדות דישורון מלשון שיר, שהוא ע"י גילוי המקיף שלמעלה מהתחלקות] שהרי יעקב הוא מלשון עקב, ובעקב אין נרגש עילוי, אלא אחדות עצמית. ועד"ז הוא בנוגע להתאחדות דישראל בעניני הריקוד בעקביים. וע"י הענין דקהלת יעקב, מתגלה הענין דמורשה, ירושה דתורה, שישראל אורייתא וקוב"ה כולא חד. דבמתנת התורה, יש ג' עניגים. הנותן המקבל והמתנה (תורה), משא"כ בענין הירושה דתורה, ישראל ואורייתא וקוב"ה כולא חד.

And it may be added: that all of Israel unite to be a single entity, "the congregation of Yaakov," is not because any loftiness from Above is felt in them [in the way the unity of Yeshurun, from "song," is felt, through the revelation of the encompassing light above all distinction] — for Yaakov is from the word "heel," and in the heel no loftiness is felt, only essential unity. And likewise regarding the unity of Israel in the matter of dancing on the heels. And through the matter of "the congregation of Yaakov," the matter of "heritage" — the inheritance of Torah — is revealed: that Israel, the Torah, and the Holy One are entirely one. For in the gift of Torah there are three matters — the giver, the recipient, and the gift (Torah) — whereas in the matter of the inheritance of Torah, Israel, the Torah, and the Holy One are entirely one. *The maamar closes by restating, almost verbatim, its own central formula — a deliberate repetition, not an accident, underscoring that everything else in the discourse was building toward this single equation.*

סעיף ז · 11

והמשכת ענין זה (מורשה, ירושה דתורה) בשמח"ת, היא בשמחה גדולה. ומשמח"ת נמשך זה על כל השנה כולה, שתהי' שנה שמיחה בלימוד התורה בלי שום מניעות ועיכובים, שמפני זה נתאוו כל ישראל וכו' לימות המשיח כי אז לא יהי' שום מונע ומעכב מלעסוק בתורה ובמצוות כדרוש[57], ועד שיהי' דעה את הוי' כמים לים מכסים[58], בביאת משיח צדקנו בקרוב ממש.

And the drawing of this matter (heritage, the inheritance of Torah) on Simchas Torah is with great joy. And from Simchas Torah this is drawn over the entire year, that it should be a year of joy in the study of Torah with no hindrances or obstacles at all — which is why all of Israel yearn for the days of Mashiach, for then there will be no hindrance or obstacle at all to engaging in Torah and mitzvos as they should be[57], until there is knowledge of Havayah "as the waters cover the sea"[58], with the coming of our righteous Mashiach, truly soon.

IN AVODAH

The hemshech that opened on Rosh Hashanah with a coronation no angel could witness, moved through Yom Kippur's atonement that repairs nothing because nothing there was ever broken, through a sukkah built from light that by definition cannot settle — closes here, on Simchas Torah, with dancing. Not a deep meditation, not an elevated comprehension: feet, and the heel specifically, the least exalted part of a person, moving in unison with every other Jew's. The maamar's own claim is that this is not a comedown from everything that preceded it. It is where all of it was always heading — because the deepest thing a person has was never the part that could be singled out as impressive to begin with.

SUMMARY

There are two kinds of inheritance: by kinship (below gift) and by the heir standing in the testator's own place (above gift, since it needs no giver-recipient structure at all). This deepest inheritance is revealed through Yaakov — not Yisrael or Yeshurun — because Yaakov names the level with no distinguishing content to reveal, "the heel," where all Israel are simply equal. Through this level, Israel, Torah, and the Holy One are one — the formula the maamar restates as its own closing word, danced rather than said, on Simchas Torah.

Method

This edition follows the format of its three siblings in the Hemshech Tishrei 5723 set — the last of the four to ship. Hebrew right, English left, bold marks the maamar's own words translated in full, lighter italic carries the elucidation. Every printed footnote is carried into the back-matter apparatus with a citation status.

SOURCE TEXT — A SCANNED KUNTRES, TRANSCRIBED WITH THE PREVIOUS SIBLING'S LESSON APPLIED FROM THE START.

Like בסוכות תשבו, this maamar's source is a page-image scan of Sefer HaMaamarim Melukat vol. 5 — the printed מוגה volume — linked from mafteiach.app's own "מוגה" entry for this maamar, as against a separately-listed draft edition not used. Given the transcription-quality incident on that prior sibling, this maamar was transcribed from the start using the slower, page-by-page method. Even so, a first pass still produced six real errors — duplicated words and short phrases, and one footnote whose content was conflated with the wrong citation — caught by a dedicated second pass (an automated scan for repeated consecutive Hebrew words, followed by re-cropping and re-reading each flagged spot against the scan) before translation began. The full correction history is documented inline in `hebrew-source.md`. This confirms the lesson generalizes: even a careful first read of dense scanned Chassidus text benefits from a second, targeted verification pass.

PAGE-LETTER APPARATUS:

real printed page letters (לז–מד) from the scan itself, used in every block's loc marker alongside the section letter and paragraph number.

APPARATUS DEPTH:

two commissioned deep dives (the mechanism of rain and dew in section ג, and the heir who stands in the testator's place in section ז) plus avodah and summary boxes at the sections carrying the most direct practical weight — consistent with the pacing decision made across this four-edition set. Every Hebrew clause is translated in full in the bilingual body regardless.

Verification

EDITORIAL STATUS: מוגה, ON THE SAME FOOTING AS THE PREVIOUS SIBLING.

This is the specific file mafteiach.app itself labels "מוגה" for this maamar, distinct from a separately-listed draft edition not used. As with בסוכות תשבו, this is an external cataloguer's labeling; no explicit in-scan "הוגה ע"י כ"ק אדמו"ר שליט"א" note was independently found on the scanned foreword page itself (which describes only the occasion of publication), unlike the Rosh Hashanah sibling.

HEMSHECH POSITION CONFIRMED BY RETRIEVAL:

cross-checked against the Mafteiach year-index for Tishrei 5723 (used for all four editions in this set now), and against this maamar's own internal cross-references to the other three siblings — section ה's citation of the Rosh Hashanah maamar's own treatment of "that you make Me King over you," and section ז's citation of "He shall choose our heritage for us," which is that same maamar's own opening verse.

THE HEMSHECH IS NOW COMPLETE.

This is the fourth and final maamar in the Hemshech Tishrei 5723 set (תורה צוה → בסוכות תשבו → וכל אדם → יבחר לנו). Per the build pack governing this series, Phase 3 (a combined hemshech volume with shared front matter and a hemshech map) may now begin, not before.

Source notes

All 58 footnotes carried. VERIFIED *marks a citation independently confirmed — chiefly internal cross-references within this maamar or to the already-built sibling editions' own numbered sections.* AS CITED *marks every citation reproduced as the scan gives it, without independent retrieval of the target text. As with the previous sibling, treat every locator here as unconfirmed for exact page/volume numbers without a second read against the scan.*

1 VERIFIED Devarim (Berachah) 33:4 — the maamar's own opening verse, translated in full in section א.

2 AS CITED Sanhedrin 59a; see also there 91b.

3 AS CITED The scan's own qualifying note: and not only to the general community (in the manner of the theft of a tribe's own portion).

4 VERIFIED Devarim 33:5 — the verse immediately following, translated in section א.

5 AS CITED Ohr HaTorah, Berachah (s.p. 1848; there p. 1846); the maamar of 5654 (Sefer HaMaamarim 5654, p. 39).

6 AS CITED Pirkei Avos 2:10.

7 AS CITED Pirkei d'Rabbi Eliezer ch. 41; Shemos Rabbah 28:6; Tanchuma Yisro 11; Zohar I 91a; and elsewhere.

8 AS CITED Devarim (Berachah) 33:5.

9 AS CITED Cross-referenced above to note 4.

10 AS CITED See Likkutei Torah, Ha'azinu 75d ff.

11 AS CITED Pesachim 50b; and elsewhere.

12 AS CITED Pesachim 68b.

13 AS CITED Toldos 27:1, 15, 42.

14 VERIFIED Malachi 1:2.

15 VERIFIED Ha'azinu 32:2 — the maamar's own proof-text, translated in full in section ג.

16 VERIFIED Bereishis 2:6.

17 AS CITED The scan's own note: in most places it states that the descent of rain is through refining the level below by raising it up; see Hemshech 5677 for this understanding of rain; see also ד"ה Shir HaMa'alos LeDavid Hinei Mah Tov (5723, p. 3ff., and the notes there).

18 AS CITED Bereishis Rabbah 13:4.

19 AS CITED Tanna d'Vei Eliyahu ch. 18; Yalkut Shimoni, Eichah, remez 1004.

20 AS CITED As in Likkutei Torah there (76a); but in most of the discourses cited in note 8, "the Holy One reads and reviews opposite him" refers instead to the rain of Torah. See below, section ד.

21 AS CITED See also Hemshech 5706, p. 307: that the matter of Torah's inheritance (which is from the side of Torah's refinements) is in the revealed dimension of Torah, and the dew of Torah is the internal dimension of Torah — though there it says that the dew of Torah (the internal dimension) is itself the matter of the gift of Torah.

22 AS CITED Yoma 72b.

23 AS CITED Following what is cited below in section ה: that the revelation within concealment, through the rectification of the concealment of Havayah, is not like the revelation of Havayah Itself.

24 AS CITED See also Berachos 5a: "three gifts… Torah…"

25 AS CITED In the wording of the prayer and kiddush of the festival.

26 AS CITED On what follows, see at length the discourses cited in note 8; and see also ד"ה Shloshah Devarim Ha'olam Omeid Al… 5714, section ה (Sefer HaMaamarim Melukat vol. 4, p. 386).

27 VERIFIED Eikev 11:13–14.

28 VERIFIED Continuing in the verse (there, 15–16): "and you turn aside and serve [other gods]… [and then] there will be no rain."

29 AS CITED Taanis 3a.

30 AS CITED Avodah Zarah 3b.

31 AS CITED Hemshech Tereb (5672) vol. 1, ch. 181 (p. 380).

32 AS CITED The scan's own note: like the comprehension of souls in Gan Eden in their own engagement with Torah, which is comprehension in the fullest sense; and so too Torah as it is in Atzilus, which speaks of matters of G-dliness, is comprehension in the fullest sense (Hemshech Tereb there).

33 AS CITED Cross-referenced also to Hemshech 5667, cited in note 21.

34 AS CITED As in Likkutei Torah cited in note 36, and elsewhere; and see Yeshayahu 44:1, "and now, hear, Yaakov My servant" — cited above as "hear, Yaakov My servant."

35 VERIFIED Shemos 4:22.

36 AS CITED Likkutei Torah, Balak 70c; Hemshech 5669, p. 225.

37 AS CITED On what follows, see Hemshech 5669 there, and there s.p. 226ff.

38 VERIFIED Vayishlach 32:29.

39 AS CITED Zohar I 174a.

40 AS CITED Eitz Chaim, Sha'ar 3 (Sha'ar Seder Atzilus LeMaharachu) ch. 2; Pardes, Sha'ar 23 (Sha'ar Erchei HaKinuyim), s.v. entry.

41 AS CITED Balak 72a–b.

42 VERIFIED Bereishis 2:2.

43 AS CITED Likkutei Torah, Shir HaShirim 1:3; see also Ohr HaTorah, [various citations] p. 1461ff.

44 AS CITED Nitzavim, ibid.; and see Likkutei Torah, Shir HaShirim 1:3.

45 AS CITED Likkutei Torah, Shir HaShirim 1:3; and elsewhere; see also Hemshech 5669, p. 226ff.

46 AS CITED Shabbos 119a.

47 AS CITED Shabbos 63a.

48 AS CITED The scan's own note: and this is also proven from the teaching that a gentile who studies Torah is liable for death (Sanhedrin 59a), and that one who withholds a legal ruling from a student is as though he robbed him of his ancestral inheritance (there, 91b).

49 AS CITED See Likkutei Sichos vol. 13, p. 115.

50 AS CITED See in various places in the works of the Rogatchover (Responsa Tzafnas Panei'ach, Dvinsk vol. 1 §18; Warsaw vol. 2 §18; Tzafnas Panei'ach Miluim 13a).

51 AS CITED The scan's own note: and on the face of it, the source for Yaakov being called by the name of the Essence requires further study.

52 VERIFIED Tehillim 47:5 — the opening verse of the Rosh Hashanah sibling maamar in this hemshech.

53 AS CITED Hemshech Rosh Hashanah 5703, p. 24.

54 VERIFIED Cross-reference to the sibling maamarim, ד"ה יבחר לנו section ה (above, p. 7) and ד"ה וכל אדם לא יהי' section 17 (above, p. 20–21) — confirmed against those editions' own text in this series.

55 VERIFIED Cross-reference to "that you make Me King over you" from the Rosh Hashanah sibling, section ט — confirmed against that edition's own text in this series.

56 AS CITED Likkutei Torah, start of Nitzavim.

57 AS CITED Rambam, Hilchos Teshuvah 9:2.

58 VERIFIED Yeshayahu 11:9 — the maamar's own closing proof-text, translated in the body.