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The Alter Rebbe, Rabbi Schneur Zalman of Liadi

◇

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok

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All 94 maamarim of this volume.

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LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 1

וידבר ה' אל משה במדבר סיני באוהל מועד וגו'

"Havayah spoke to Moshe in the Wilderness of Sinai"

◇

"Havayah spoke to Moshe in the Wilderness of Sinai, in the Tent of Meeting," etc. "Lift up the head," etc., "to their skulls (legulgelosam)," etc. To understand the matter of "lifting the head," and what this portion has to do with the Tent of Meeting. 1

For it is written, "Let us make man in our image": just as in the physicality of the body there is a head and a skull — the head, whose main part is the brain, and the bone of the skull, which encompasses it — so in the spirituality of the soul there are three mochin (intellectual faculties), namely Chochmah (wisdom), Binah (understanding) and Daas (knowledge), and the will that is drawn from them to sustain the emotive attributes (middos) and their life-force (chayus). For there is will and there is will:

there is a will below and there is a will above, which is called the Supernal Will, and which is at the level of a makif (that which encompasses) over the mind.

The explanation of this: it is written, "Her husband is known in the gates," and the Zohar explains (Parshas Vayera, p. 103): "to each one according to his own measure, as he measures in his heart" —

that is, through his deepening and contemplating, with his Chochmah, Binah and Daas, the greatness of the Infinite One (Ein Sof), blessed be He, according to the depth of his thought and as much as he is able to bear in his heart; through this he recognizes his Creator with a recognition in the heart, so as to cleave to Him, may He be blessed.

Although "no thought can grasp Him at all," that means "Him" specifically, that is, His essence and being, as it were.

But this is the whole of man: to contemplate how He brings into being upper and lower worlds without number, gives life to them all, brings them out from nothing into something, and in His goodness renews them every day and every moment.

And each one, according to what he measures in his heart, can broaden his mind and set his heart and soul aflame, to bind his soul to G-d and to cleave to Him, 2

in the measure of the depth of his intellect and understanding, and according to the abundance of perseverance and yearning that he arouses in his heart — each one according to what he is — to become aflame and ablaze to cleave to Him, may He be blessed.

Now, nodda ("is known") is a passive form, for the praise of the Holy One, blessed be He, who is the Husband of the Matronita (see the Zohar, Shelach, 163b, Parshas Tazria, 42b, and Parshas Emor, 96b; and see what is written above, in Parshas Ki Sisa, on the verse "This they shall give," etc.),

[is] that He is known in the gates: that He, may He be blessed, is the One who lowers Himself through the chain of descent (hishtalshelus) and the spreading forth of His greatness, may He be blessed,

so as to be known thereby and grasped within the inwardness of a man and a deep heart, "according to what he measures in his heart" specifically, each and every one according to his own measure, to draw [Him] down and bind [himself] to Him, may He be blessed, to cleave to Him.

(For nodda is an expression of connection, as is known.) [This is] that "in the place where you find His greatness, there you find His humility," as is explained elsewhere.

Now, the will that is drawn from this to sustain the emotive attributes of love and awe — for love is for a thing that accords with one's will, and likewise, conversely, hatred is for a thing that goes against one's will —

is in proportion to the comprehension and intellectual grasp of His greatness, may He be blessed, how He fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), for this will is taken from it. Therefore it is called the lower will, which is below Daas (knowledge).

But there is a will above, which is far, far higher than the will born of Daas and intellect, in which one grasps and comprehends with his intellect and understanding the spreading forth of the greatness of the Holy One, blessed be He, how He fills all worlds and encompasses all worlds;

rather, it is drawn from the level of the nullification (bittul) of his comprehension, and of the comprehension of all created beings, before His being and essence, may He be blessed, because of His exaltedness without end, for "no thought can grasp Him at all"; and it is above the level of comprehension and the bounds of intellect. Through this the soul will be aroused to go out of its sheath,

and this is the level of yearning and the very expiring of the soul (klos hanefesh), to pour itself out into the bosom of its Father, which is His being and essence, may He be blessed, before whom "all is considered as truly nothing," and of whom it does not apply to say "fills all worlds" and "encompasses all worlds,"

except of the radiance and illumination from the Infinite Light (Or Ein Sof), blessed be He, which shines into and gives life to all worlds. This is the level of the Malchus (sovereignty) of the Infinite One (Ein Sof), blessed be He, as it is written, "King, Unique One, Life of the worlds," and it is written, "Your kingship is a kingship over all worlds."

But He alone, He is not within the category of "filling all worlds," nor within the category of "encompassing all worlds," and "no thought can grasp Him at all." For "You are He before the world was created, and You are He…," etc., as mentioned above; and it is written, "I, Havayah, have not changed."

This wondrous yearning and this will were drawn down to the souls and shone in revelation upon their soul on the festival of Shavuos, through the Giving of the Torah in the Ten Commandments, as our Sages, of blessed memory, said that at each and every utterance their souls flew out.

That is, the utterance drew this yearning down to them, for the utterance is a drawing down from His being and essence, may He be blessed, to the souls of Israel (and see what is written above, in Parshas Yisro, in the discourse beginning "Their appearance and their workings," and what is written on the verse "And I was with Him as a nursling").

And this is [the meaning of] "I am Havayah your G-d": "your G-d" specifically, who shines and spreads within you. And Anochi ("I") [is] "I am who I am" (Anochi mi she'Anochi): that is, none recognizes and comprehends the level of Anochi

except I Myself. And He is the very One who is "Havayah your G-d," that is, the spark of G-dliness that dwells within you, for "Havayah's portion is His people," as it is written, "And you who cleave to Havayah your G-d are all alive today."

For the being and essence of the souls did not descend to be enclothed in this world, in the body and the animal soul; rather, only a mere radiance and illumination from it is what spreads forth and is grasped in the intellect and the emotive attributes, as mentioned above, which are the very powers of the soul.

But the main being and essence of the soul, as it is in the source from which it was hewn, "from the head of all levels," etc. — "I created him, I formed him, I also made him" — is far, far above the bounds of the comprehension that is grasped by human intellect;

rather, it cleaves in its root to the living G-d with an eternal cleaving, forever and ever, and it has only one will, for its Father in Heaven alone, forever, without change, in a state of nullification (bittul) toward Him, may He be blessed,

because it is truly "a part of G-d above" (as is explained [in the discourse] on "My dove, in the clefts," etc.); and the changes are below, due only to the changes in comprehension in the powers of the soul.

That is, because the soul itself is not enclothed in its powers, but stands over them from above, at the level of a makif (that which encompasses) only.

And on Shavuos, through the Giving of the Torah, the Supernal Will, which is above Daas, was revealed, and the root of the souls then shone within the powers of the soul with a great and mighty revelation (and see what is written elsewhere, on the verse "When you go out," in the explanation of "Seek My face; Your face, Havayah, I will seek," etc.).

Therefore, at each utterance their souls flew out: that is, [the soul] withdrew upward, beyond the level and bounds of intellect and comprehension, to be absorbed and nullified in its existence, utterly, into Him, may He be blessed, with a true expiring of the soul.

And this is [the meaning of] "who brought you out of the land of Egypt": for all the worlds and levels that are below this level are called by the name Mitzrayim (Egypt) relative to this level,

for all the other kinds of comprehension and cleaving to the living G-d are still within the category and bounds of the constraint (meitzar) and limit mentioned above, as is explained elsewhere

(below, on the verse "And you shall count for yourselves"; and see what is written in the explanation on the verse "These are the journeys," on the concept that up to the Jordan at Jericho is called the Exodus from Egypt).

And this is [the meaning of] "Nullify your will before His will." For "Do His will as your will" stems from the lower will, which is drawn from the comprehension and understanding of their hearts, each one, from the powers of the soul that is enclothed in the body;

and so he still has a separate will of his own, except that nevertheless, through deepening his mind and contemplating His greatness, may He be blessed, he will be moved and will do, in his soul and heart, the will of the Omnipresent, blessed be He.

Whereas "Nullify your will," etc., is the level of nullification and complete removal, so that he has no will of his own at all, but only one will, for G-d alone; that is, that the Supernal Will alone shine in him, so that his soul pours itself out into the very bosom of its Father.

And this is [the meaning of] "Lift up the head," etc., "to their skulls," etc.: that is, to bind the lower will, which is drawn from the level of the head and the mochin (intellect) that are enclothed in the body and soul, 3

and to join it and raise it far, far above, to the source from which it was hewn, its essential core and its own root, which is the being of the soul itself that stands above; it is at the level of a makif (that which encompasses) and does not shine within the body.

For "your iniquities separate between you and your G-d," and "that soul shall be cut off from before Me: I am Havayah," as is explained elsewhere. It is like the analogy of a person whose body is cut off from his head.

The counsel prescribed for this is, by way of analogy, as if a remedy were to be found to join his body to his head. So is the matter of "lifting the head": that the lower will, which is born of the intellect and the emotive attributes (middos), the powers of the soul, is to be raised up to the level of "their skulls" specifically, 4

that is, their own skull, which is the root of their soul above, for there the Supernal Will shines, as mentioned above (and see what is written in Parshas Ki Sisa, at the end of the discourse beginning "His left hand is under my head," and on the verse "And Moshe assembled").

And this is the matter of the Counting of the Omer: "Today is [such-and-such a] day," etc.

The explanation: days are the level of drawings-down, namely the drawing down of the Supernal Will (see what is written in the discourse beginning "And you shall count," mentioned above, in the explanation of the matter of "You shall count fifty days"; and see also what is written in Parshas Emor, in the explanation of "And you shall count for yourselves from the morrow of the Shabbos," etc.) from above to below.

And this is through the level of the Tent of Meeting (Ohel Moed), for moed is named for "And I will meet there with the Children of Israel."

Now, venoadti ("I will meet") and venodati ("I will be known") are one matter — the letters of the one are like the letters of the other — and both are expressions of the connection and cleaving of the Holy One, blessed be He, with the souls of Israel. But nodati is through Daas (knowledge) and comprehension of His greatness, may He be blessed, as it is written, "Her husband is known in the gates,"

whereas venoadti is the level of a supernal union and bond from the level of "I am who I am," binding their soul to pour itself out into the bosom of its Father

(and see what is written on the verse "to offer to Me in its appointed time"; and see the Zohar, Parshas Vayigash, p. 206b, and the Ramaz there; and the Zohar, Mishpatim, p. 97a).

However, it is impossible to draw down and shine the light of this level upon their soul in actual revelation except through the level of a Tent and a Mishkan.

This is what is written, "I held him and would not let him go, until I brought him into my mother's house and into the chamber of her who conceived me." "My mother's house" is the Written Torah, and "the chamber of her who conceived me" is the Oral Torah.

Just as the unborn child is set in its mother's womb, so the Supernal Will is enclothed in the laws of the Oral Torah — forbidden and permitted, guilty and innocent, etc.

And although the Torah descended and was enclothed in physical things, nevertheless the Supernal Will itself is enclothed in it; and through this, the person who occupies himself with it also draws down and shines upon his soul the light of the Supernal Will itself, which "no thought can grasp at all," as is explained elsewhere (and see Zohar, Part II, 96a).

But a person must set counsels in his soul so as not to remain below, and for this two levels are needed: the level of Kohanim and the level of Levites.

The level of Kohanim is from above to below, the level of water, which descends from a high place to a low place; and the level of Levites is the level of a flame of fire, which rises from below to above.

The explanation of this: it is written, "And when the Mishkan comes to rest, the Levites shall set it up." The meaning: "when the Mishkan comes to rest" — when the level of the Mishkan descends from its rank, the setting up will be through the Levites. That is, in the soul of man below, whose radiance descended and was enclothed in the body and the animal soul in this world: 5

here is the counsel: to arouse upon his soul the level of holy gevuros (powers of restraint). These divide into three levels: Gershon, Kehas and Merari. Gershon is the matter of what is written, "Drive out (garesh) this handmaid and her son," which is from the level of gevuros (which is why this portion is read on Rosh HaShanah),

for "the left pushes away" and drives the evil out from within him, and "Who is mighty? One who conquers his inclination." This is a higher level than what is written of the Exodus from Egypt, "for the people had fled," because the evil was still in its strength, as is explained elsewhere.

But the main thing is to drive the evil out from within him, so that the evil flees from him, as it is written, "Five of you shall pursue a hundred."

Therefore (of the Time to Come) it is written, "For you shall not go out in haste," etc., for the sitra achra (the other side) has been subdued. And this is [the meaning of] "And Sarah said" — she being the level and attribute of His Malchus (sovereignty), may He be blessed — "to Avraham" — he being the level of supernal Chesed (kindness) — "Drive out this handmaid and her son, for [he] shall not inherit," etc.

Yishmael is the level of evil desires and their root, as in the matter of "not like Avraham, from whom Yishmael issued," as is explained elsewhere.

And Merari is the matter of bitterness (merirus): when one is among the "masters of reckoning" 6
over the days of his life, most of which, as good as all, "went in darkness," with the body cut off from the head — which is the level of "their skulls" of his soul, which does not shine in his soul except at rare times, because of his iniquities that separate. Or because the sitra achra (the other side) has not yet been subdued, etc. Or because he has clothed his soul in filthy garments of vanity and striving after wind: idle words, and the thoughts of man and his schemes in matters of this world, and his own idle longings. This level, too, is from the level of the Levites, the root of the gevuros (powers of restraint); for bitterness is from the element of fire, and through it the power of warmth is aroused, as is explained elsewhere. And through this he comes to the level and distinction of Kehas, from the expression "and to him shall be the gathering (yikhas) of the peoples" (except that the yud is added to indicate the action in the future), which is an expression of gathering and assembling, as the Targum renders it, "and to him shall the peoples gather." That is, his heart, his spirit and his soul gather and assemble to Him — "He will gather [them] to Himself" — into the source from which it was hewn, with flashes of fire, a flame rising upward. And the reason it does not say the expression of gathering (asifah) explicitly, as it is written, "When the heads of the people gathered," etc., is that there it says, "together, the tribes of Israel," whose assembling is called asifah; but for the assembling of the level of the other peoples, to gather to their source, it says yikhas, from the expression kiyuha, which is the matter of sharpness and sourness, as, by way of analogy, one who makes delicacies from sharp and sour things, etc. So it is in this matter: the bitter is turned into sweet. And therefore this level is called Kehas. It, too, is the service of the Levites, from the level of gevuros, whose bitterness is turned into sweetness and darkness into light (and see what is written on the verse "Lift up the head of the sons of Gershon," etc., on the matter of the three levels of the Levites). Now, all this is the service of the Levites: to raise one's soul to G-d from below to above, so that it cleave in its root to the living G-d. But the level of the Kohanim is from above to below. For it is written, "Aharon and his sons shall come," etc., "and they shall cover," etc.: they are the ones who cover and clothe the holy vessels in many garments, fine linen and purple, etc. The six colors are the six orders of the Mishnah, in which the Supernal Will, may He be blessed, is enclothed. Whereas of the sons of Kehas it is written, "But they shall not come in to see when the holy is covered."

The explanation is this: our Sages, of blessed memory, said, "Whoever says, 'I have nothing but Torah,' does not even have Torah." For his main yearning and desire must be for G-d alone, and to cleave to Him, may He be blessed, and not to the Torah alone; as it is written, "I held him and would not let him go." 7

"I held him" specifically, except that "I brought him into my mother's house," etc. And this is through the level of Aharon, the supernal Kohen, who brings the Supernal Will into "my mother's house," as mentioned above

(and see the Zohar, Parshas Korach, p. 177b, and the Ramaz there; and see the Zohar, Vayechi, p. 232b, which explains the verse "And they shall not come," etc., in another way),

and as is written in the Torah many times, "Havayah spoke to Moshe and to Aharon": the word of G-d is drawn down to Israel through the level of Moshe and the level of Aharon. And this is the matter of "Who wraps [Himself] in light as with a garment," as is explained elsewhere.

(And on the matter of "Lift up the head," see the Midrash Rabbah: Metzora, at the end of section 18; Bamidbar, section 1, that this is the matter of "And He raised up a horn"; there, at the beginning of section 4; section 7, p. 223b;

section 9, p. 230b; section 10, p. 236c; Pinchas, section 21, p. 281b; Shir HaShirim Rabbah, on the verse "Your navel is a round goblet"; Zohar, Part III, Pinchas, 253b.)

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 2

ביאור הדברים הנה
אית רצון ואית רצון כו'

Explanation of the matters: "There is will and there is will"

Explanation of the matters: Now, there is will and there is will, etc. A will born of Daas (knowledge) and intellectual understanding: according to the depth of his intellect as it grasps and comprehends, for example, the quality of the benefit he will have from the thing, so will the longing grow, etc. 1

Now, "no thought can grasp Him," except in the spreading forth of His greatness, [as He] brings into being from nothing to something and gives life to the higher [worlds], etc. And when this thing is grasped in his intellect, and through delving deeply into the matter, there is born from this the longing in the heart, in its outer dimension (chitzoniyus),

for the heart can be a vessel to receive this light that spreads forth in his intellect, since the mind rules over the heart.

(And this is [the meaning of] "Her husband is known in the gates": that the Husband of the Matronita, Havayah, is known in the gates, etc.) And this love comes from above, at the level of many [stages of] the chain of descent (hishtalshelus), in the spreading forth of His greatness; and there you find His humility, etc.

And this is [the meaning of] "Her husband is known in the gates": to each and every one according to what he measures in his heart; and the praise of the Holy One, blessed be He — He is the Husband of the Matronita — is that He is known, etc.

Now, in the longing of this love there is the aspect of smallness and of greatness, according to the greatness and smallness of the intellect; for a child loves, etc. 2

Therefore it is called "the lower will," for it is what spreads forth from the powers of the soul: intellect and emotive attributes (middos). But there is a will above, in the root of the soul, in the source from which it was hewn, in all the worlds of Atzilus, Beriah, Yetzirah and Asiyah.

And in its shining below, at the level of Yechidah within the individual soul, [it is] in the nullification (bittul) of the measure of his comprehension and understanding, because of the immensity of His exaltedness, may He be blessed, for "no thought can grasp Him"; and [in] the nullification of all created beings in relation to His essence and being, may He be blessed, for "all before Him are considered as truly nothing."

(Although "no thought can grasp" His being, may He be blessed, nevertheless that refers to His very being itself; but as to the greatness of His being in relation to created beings, that there is no comparison to Him, may He be blessed: "Every soul shall praise," and "His greatness is unsearchable.") And through this the soul will be aroused to go out of its sheath, this body.

Now, for this the outer dimension (chitzoniyus) of the heart is not a vessel, for the love and awe to be felt in it, since they are higher than it; rather, the soul will become nullified from its powers, and it will be as though it had not been.

And this is [the meaning of] "and with all your might." And it shines in complete equality to every soul of Israel; only, what prevents [it] is that it is not enclothed in the body, but stands at the level of the encompassing (makif).

3 And this is [the meaning of] "Lift up the head," which is the lower will, born of the spreading forth of the life-force in created beings, toward the Supernal Will, which is "to the skull": the level of the root of the soul and the level of Yechidah, born of contemplating the nullification of the worth of created beings in relation to His essence and being. Therefore, what is written on the matter of being cut off, etc.; for the wicked are full of regrets, from the level of Yechidah.

And what joins this level of the encompassing (makif) so that it spreads forth into the powers of the soul that are enclothed in the body is the Giving of the Torah on Shavuos, when at each utterance their souls flew out; for the utterance drew down from His essence, may He be blessed: "I" (Anochi), "I am who I am."

And so too the Torah as a whole: He and His wisdom are one, and the reasons of the Torah were not revealed; for "You are wise, but not with a known wisdom," etc.

4 Nevertheless, human intellect grasps it in its outer dimension (chitzoniyus), for it became enclothed in physical matters: [the orders of] Zeraim, Moed, etc. And when a person attaches his intellect and thought to it, then the light within it, which is His very essence and being, may He be blessed, enclothed in it, brings him back to the better (mutav).

That is: "good" (tov) is the radiance and the light stored away for the righteous, who take delight, etc.; and "better" (mutav) is the source of the good, high above in its root.

But now, “and when the Mishkan comes to rest,” etc., which is “the fallen sukkah of David,” etc., “her feet descend,” etc., “the Levites shall set it up”: three levels, Gershon, Kehas and Merari.

The level of Gershon: to subdue the sitra achra (the other side) and to eradicate the evil, etc.: “And You will cast into the depths of the sea,” etc. Merari: to feel bitterness over this descent; and through this, darkness is transformed into light.

The level of Kehas: “And to him shall be the gathering (yikhas) of the peoples”; “and the night shall shine as the day; the darkness is as the light”; deliberate sins become as merits. And this is the service of the Levites: to raise it up from its fall.

And the service of the Kohanim: “Aharon and his sons shall come,” etc. For one who says, “I have nothing but Torah,” etc.; rather, as it is written, “I held him and would not let him go until I had brought him,” etc. 5

“I held him,” precisely; only, “no thought can grasp Him,” and it is impossible for it to be revealed and to spread forth in the powers of the soul “until I had brought him,” etc. And this suffices for one who understands.

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 3

מבן עשרים

From Twenty Years Old

◇

"From twenty years old." Etz Chaim, Sha'ar (Gate) 24, explains the saying of our Sages, of blessed memory, in chapter 9 of [Tractate] Bava Basra, "and to sell of his father's estate, [not] until he is twenty years old": 1

for then the encompassing lights (makifim) of Abba enter into him (see on the subject of the makifim of Abba at the end of the discourse beginning "And you shall draw water," in the Siddur).

And see the discourse beginning "When you go out," [which explains] that in the point of the heart, which is above Binah (understanding) and Daas (knowledge), there are two levels: the first, the radiance of the point of the heart; the second, the essence of the point of the heart.

It may be explained along the lines of what is written in the discourse beginning "Blow the shofar on the New Moon": that the Supernal Will, which is above intellect, has two levels within it: the first, [the will] that is enclothed in Chochmah (wisdom); and the second, the Gulgalta (the skull) that covers over the brain.

This too is like the subject of mitzvos and chukim (statutes) in the discourse beginning "If in My statutes." And these are the three levels. The first: "Do His will as your will": from Binah is made a Keser (the Crown) for Z'eir Anpin (the emotive attributes), and this is the will that is below intellect. 2

The second: "so that He will do your will as His will": the Supernal Will that is enclothed in Chochmah, for within intellect there is [something] from above intellect; and this is the soul of the Keser of Z'eir Anpin, from the Tiferes (beauty) of Abba. And these two levels are "with all your heart and with all your soul." The third: "Nullify your will": the Gulgalta; "with all your might."

Now, the yud spelled out in full is twenty. And the matter of the vav and dalet, which are the filling of the yud, is the emotive attributes (middos), whose root is from Abba, [they being] the six days of Creation; and speech, whose root is from "Abba founded the daughter" (Abba yasad barta). 3

And see what is written on the verse "For from the top of the rocks I see him." Alternatively, the vav and dalet are voice and speech. And see on all this in the subject of the half-shekel.

It may also be said [that they are] the Written Torah and the Oral Torah. Therefore, at twenty, [when] there shines in him the yud with the filling, the intellect (mochin) of Abba, which is above the level of the hei, the fifty gates of Binah, which are gates drawn from Binah, intellect that is grasped by the emotive attributes, 4

then [comes] the elevation "to their Gulgalta" (legulgelosam), the Supernal Will, that which is not grasped at all in Chochmah, along the lines of "And Moshe approached the thick darkness." For [there are] two encompassing lights (makifim), Chayah and Yechidah. Chayah is the mochin of Abba: "and Chochmah gives life (techayeh)." Afterwards, Yechidah: "to their Gulgalta."

And see what is written on the verse "And Moshe approached," etc. And [it is] like the matter of "Open for Me," and then "I will open like the opening of the Ulam (the Hall)," which is above the level of twenty, etc. 5

And see on the subject of "the life of Sarah": "twenty years" is Abba and Imma (Chochmah and Binah); Keser is "a hundred," etc. Therefore it is specifically from twenty years old and upward that one can lift up the level of his intellect (mochin) to the level of Keser,

for the light of Chochmah is closer to Keser and rises first, and with it there also rise all that branch out from it, etc.; and as it is written, "And Chochmah is found from ayin (nothing)," etc.;

whereas one less than twenty, who does not yet have [anything] of the level of the mochin of Abba, only the level of the mochin of Imma, is still far from the level of the light of Keser, and they could not raise him "to their Gulgalta," etc.

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 4

וידבר ה' אל משה במדבר סיני באוהל מועד...

"And Havayah spoke to Moshe in the wilderness of Sinai"

"And Havayah spoke to Moshe in the wilderness of Sinai, in the Tent of Meeting," etc.; "Lift up the head of all the congregation of the children of Israel, by their families," etc.; "you shall number them by their hosts, you and Aharon." 1

Now, "by their families" means: to the level of the seventy families that came forth from the seventy souls "who came out of Yaakov's loins." And in order to raise and to lift up the head and the intellect (mochin) of the souls of Israel, which are rooted in the source from which they were hewn, the level of the Community of Israel (Knesses Yisrael), to raise them up to the level of the seventy souls mentioned above, "you shall number [them], you and Aharon."

For the levels of Moshe and Aharon are the ones who raise up and lift up the level of the Community of Israel, as it is written, "You led Your people like a flock by the hand of Moshe and Aharon." For Moshe is the groomsman of the King (shushvina demalka), and Aharon the groomsman of the Queen (shushvina dematronisa).

The explanation of the matter: It is known that the descent of the souls of Israel to be enclothed in a body and an animal soul in this world is a great descent for them from the rank and the level in which they were before this; 2

for while they were still bound to their source they delighted in the radiance of the Shechinah (Divine Presence) in the higher and the lower Gan Eden. But the descent is for the sake of an ascent.

Now, our Sages, of blessed memory, said, "Know from where (me'ayin) you came and to where (le'an) you are going." That is: the source of the soul is from ayin, the level of the higher Gan Eden (and see in Likkutei HaShas by the Arizal, of blessed memory, on this saying), and it goes to receive its reward at the level of an, which is the lower Gan Eden.

For an is related to the word anah ("whither"), which applies to something that has place and limit, as in "Whither (anah) is your face set" (in Yechezkel, chapter 21),

that is, the level of the lower Gan Eden, which is in a state of place and limit, as our Sages, of blessed memory, said in the ninth chapter of Pesachim, "The world is one-sixtieth of the Garden," etc. If so, what is the advantage and the superiority [of the descent]?

But the point is that the purpose of the souls' descent was not only for the sake of receiving their reward in the World to Come; rather, the descent is for the sake of an ascent even while they are still in this world, enclothed in the physical body. This is the meaning of the saying of our Sages, of blessed memory, "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come."

For all the life of the World to Come is that they delight in the radiance of the Shechinah, and this is only a radiance, etc.; whereas teshuvah and good deeds are called in the Zohar "to be absorbed into the body of the King" (le'ishtaava begufa demalka).

(And see in Parshas Yisro, on the verse "Remember the Shabbos day," and in Shir HaShirim, on the verse "I am asleep," on the meaning of "to be absorbed into the body of the King."

Now, although the main revelation of this level will be in the Time to Come, and of this they said, "The righteous are destined to have 'Holy' said before them," nevertheless a glimmer of this level shines in Gan Eden too, as is written in Sefer Shel Beinonim, chapter 39, in the name of the Zohar, "And they delight in the radiance of the Shechinah," etc., and this is the radiance of their very own Torah and service, etc.

Accordingly, it can be said that the radiance of their Torah and service that shines in the lower Gan Eden is exceedingly higher and loftier than the level that the soul attained even in the higher Gan Eden before its descent into this world.

This is understood along the lines of what is written in Sefer HaGilgulim, chapter twenty, quoted in Torah Ohr, Parshas Chayei Sarah, in the discourse beginning "See what is written in Etz Chaim," and so it is in the Ramaz at the beginning of Parshas Mishpatim: that the level of Atzilus (Emanation) itself is enclothed in Beriah, Yetzirah and Asiyah, in their inner dimension (pnimiyus); and the Atzilus of the inner dimension of Asiyah is infinitely greater than the greatest level of Beriah as it is of itself.

Now, the higher Gan Eden is of Beriah, and through Torah and mitzvos one draws down the mayin duchrin (masculine waters) of Atzilus, as is explained in the discourse beginning "See what is written in Etz Chaim" mentioned above, and in Parshas Bereishis, in the explanation on the verse "For as the new heavens," etc., that the drawing down of Atzilus into Beriah, Yetzirah and Asiyah comes about specifically through Torah and mitzvos; see there.

It follows that the soul, before it descended into this world to fulfill the Torah and mitzvos, when it was in the higher Gan Eden, which is in Beriah, did not attain at all the level of the Atzilus that is within Beriah; for the level of Atzilus is drawn down only through Torah and mitzvos, as mentioned above. And even the loftiest souls in the higher Gan Eden attained only the level of the Beriah within Beriah.

This is [the meaning of] "Israel arose in thought": thought is the level of Beriah, and "arose in thought" means the highest level within thought, namely the level of thought within thought, which is the Beriah within Beriah; whereas the level of Atzilus they did not attain at all.

And although, in the meaning of "arose in thought," there are in truth interpretations far higher than the level of the Gan Eden that is in Beriah, as is explained on the verse "My dove, in the clefts of the rock," and in other places, nevertheless, once the soul has descended into Gan Eden, before its descent into the body, it is at the level of Beriah. But through their descent into this world, in fulfilling the Torah and mitzvos, there is drawn down to them the radiance of their Torah and service, which is a glimmer of the mayin duchrin of Atzilus itself.

Therefore, even when this revelation is drawn down to it only in the lower Gan Eden, which is in Asiyah, this is like the Atzilus that is drawn down and enclothed in the inner dimension of Asiyah, which is infinitely higher than the greatest level in the higher Gan Eden as it is of itself, which is like the level of the Beriah within Beriah, as mentioned above.

And see what is explained on the verse "Who has counted," on the subject of "I have even made him" (af asisiv): af ("even") includes a fourth level, and it is the revelation of the light of Atzilus, which is drawn down and revealed only through the descent of the soul into this world specifically; see there.

The idea of Atzilus itself being enclothed in Asiyah can be pictured from the prophecy of Moshe our teacher, peace be upon him: there shone in him even the level of the supernal Atzilus itself, even though he was enclothed in a body of physical Asiyah. And see what is explained about this in the explanation on the verse "I will greatly rejoice," etc.,

and as is written in Sha'arei Kedushah by Rabbi Chaim Vital, part 3, Sha'ar (Gate) 6, that the prophecy of Moshe our teacher, peace be upon him, was from Atzilus itself, by way of passing through Beriah. And see what is further explained on the revelation of the radiance of the Shechinah in the lower Gan Eden through the performance of the mitzvos, in Parshas Shelach, on the verse "And now, I pray, let [the power] be great," etc.; see there.)

But how, and by what, is the virtue of teshuvah and good deeds made so great? It is through two levels: "in the wilderness of Sinai" and "in the Tent of Meeting." The level of midbar ("wilderness") is [the sense of] **what is written, "and your speech (midbarech) is lovely," from the word dibbur ("speech").**

For "the word of Havayah": this is the revelation of the Shechinah, etc.; and when it is enclothed in Beriah, Yetzirah and Asiyah it is called midbar, with the addition of the letter mem, an open mem, because then there is an opening and an entrance for the external forces, namely the kelipos (husks) and the sitra achra (the other side), to nurse and receive life-force from it in its enclothement in the seventy ministers (sarim), etc.

(And see the Zohar, Part I, page 6b: "whereas the closed mem is the world of freedom," freedom from the Angel of Death, etc. And see in the Zohar at the beginning of Parshas Shelach on the subject of "lemarbeh hamisrah" [written with a closed mem], and in the Mikdash Melech there.)

For at the time when the Holy Temple stood, it was called midbar in the sense of "He subdues, or leads (yadber), peoples," etc., for they were all subdued under holiness,

and the souls of Israel were "His dominion." (Along these lines our Sages, of blessed memory, said in the third chapter of Rosh HaShanah, page 23, on the verse "I will set in the wilderness the cedar," etc., "and midbar means only Jerusalem.")

But at the time of exile, our Sages, of blessed memory, said, "They were exiled, etc., [and] the Shechinah was with them"; and it is called midbar, like "a land of wilderness and drought," as it were. And just as it is in the world as a whole, so it is in particular in the soul of man:

at the time of exile the G-dly spark in a person's soul, too, is in the exile and prison of the physical body, in "the thoughts of man and his schemes, and the impulses of the deeds of man," in the vanities of the world. And the descent of the G-dly spark into this exile is for the sake of an ascent,

namely, in order to refine and separate the evil in the animal soul, the garments of Nogah, etc. (for the soul itself needs no rectification, etc.), as is explained elsewhere.

And this ascent too must be at the level of midbar, that is, through the speech of prayer, with flashes of fire and thirst, etc., and the outcry of the heart, as it is written, "Their heart cried out," etc.

For as long as one does not arouse the love in prayer like flashes of fire, until [the soul] desires to strip off its garments of Nogah, a person by his nature is a mixture of good and evil;

and though he does no evil in actual deed, this is because the evil is asleep in him.

Nevertheless, in his nature it remains in its full strength, as at its birth, until he separates it with the flashes of fire (as is explained elsewhere on the verse "The refining pot is for silver and the furnace for gold, and a man according to his praise") of love; that is, that it be at the level of thirst, like "a land of wilderness and drought," etc.,

which is a salt land, unsown, in which no grass grows, because it has no life-force of the power of growth.

And so a person should take to heart that even all the higher worlds, "from the head of all levels," etc., are at the level of a wilderness and desolation, and the level of actual inanimate matter that has no life-force at all, in relation to the Holy One, blessed be He.

For "You have made the heavens and the heaven of heavens," etc., "and You give life to them all": that He, may He be blessed, is Himself the life-force of all the worlds, and there is nothing else besides Him, and there is naught apart from Him, and they are as if they were not.

Therefore the soul of every living being will yearn for Him, to cleave to Him, may He be blessed, the Life of all life, blessed be He; as it is written, "To love Havayah your G-d ... for He is your life," meaning that your life is nothing but He. 3

And as it is written, "See now that I, I am He, and there is no god with Me." But this verse was said about the Time to Come, when they will say, "See now that," etc.,

in the manner of actual sensory sight, as it is written, "And the glory of Havayah shall be revealed, and all flesh shall see," etc., and it is written, "For eye to eye they shall see," etc.

Whereas now, in the time of exile, it is the level of thirst to come to this level and rank, that there be sensory sight, as it is written, "My soul thirsts for G-d, for the living G-d; when shall I come and see," etc.

Now, it is written, "Hungry and thirsty too, their soul fainted within them; and they cried out to Havayah in their distress," etc. From the level of thirst, until his soul faints within him, there is born the level of the outcry in the heart over the opposite [state],

for the exile and the prison of the physical body are very distressing to him. That is: when he takes to heart that there is no true life-force (chayus) for all the created beings, even for the higher worlds, but only You are the One Who gives life, etc.,

then because of this he will lay guilt upon his soul for how he is utterly far from G-d, and his life is no life, only a life of vanity.

This is [the meaning of] "in the wilderness of Sinai," [Sinai,] on which hatred came down upon the evil: for the level of wilderness and thirst brings about the arousal of hatred for the evil, so that there is the outcry of the heart, and so on, as mentioned above. 4

With this one will understand why they instituted prayer specifically at the time of the destruction of the Holy Temple: for at the time when the Holy Temple stood, the evil of the kelipos (husks) and the sitra achra (the other side) did not have so much rule and dominion to cling to a person.

"All the workers of iniquity shall be scattered," etc. But at the time of the destruction of the Holy Temple, "a time when man rules," etc., the overpowering strength of the evil inclination and of the animal soul must be separated specifically through prayer, with flashes of fire and thirst and the outcry of the heart, etc., as mentioned above. 5

And they instituted prayer every day, for every day a person's inclination overpowers him, and one must add strength, etc. And of this level of prayer it is said, "and your speech (midbarech) is lovely": that is, when it rises at the level of wilderness and thirst, etc.

(This is what is found in the Zohar, Part III, Parshas Acharei, page 72a, on the verse "Bring her out, and let her be burned": "with the flames of the noonday heat, in exile." That is, because "they brought her out" into exile, which is the level of a wilderness, "a parched and weary land without water," the level of thirst and love grows great, "with greater strength," that of the level of teshuvah (return).

And this is "and let her be burned": the flashes of fire of love, like the level of the seraphim that is explained on the verse "And I shall be sanctified in the midst," and see what is explained on the verse "And I shall see."

And this is "and your speech is lovely," like "I am black, [but lovely]": through this specifically, "and lovely," as is explained elsewhere. Also, "and your speech is lovely" means the speech of prayer and of Torah; see the Zohar, Part I, Vayechi, page 246b, and page 10, end of side a: "through that midbar, the whispering of the lips, she ascends," etc.)

Now, along these lines all of Pesukei deZimra (the Verses of Praise) were instituted: to arouse and to increase the level of thirst "within man, and the heart is deep," as he takes to heart how even the heavens and the heaven of heavens and the waters that are above the heavens "shall praise the Name," etc., only the level of His Name;

and even the level of His Name is "exalted," at the level of "alone," for no thought can grasp Him at all, but only the splendor and radiance of His Name are "upon earth and heaven," etc., as is explained elsewhere.

And likewise, along the same lines, is the blessing "Who forms light," etc.: how the angels say "Holy," etc., that He is holy and separate, etc.,

and there is no comparison to Him, may He be blessed, even more than there is no comparison of the level of the inanimate to the level of man, who has intellect and is living and speaking, etc., as is explained elsewhere.

(And see what is explained in Parshas Vayechi, on the verse "Binding his foal to the vine"; in Parshas Beshalach, on the verse "I will sing," in the explanation of "Master of wonders" and "Doing wonders"; and in Parshas Mishpatim, at the end of the discourse beginning "See in Sefer Shel Beinonim, chapter 46."

From this it will be understood that even the level of the supernal midbar) (below), the level of "where no man dwelt," of which it is said, "in the great and awesome wilderness," is nevertheless, in relation to the Infinite One (Ein Sof), blessed be He, considered actually like a wilderness and a desolation;

as is also explained on the verse "I am black," on the subject of Keser Elyon (the supreme Crown): "even though it is a clear light, a dazzling light, it is black in relation to the Cause of causes," etc.; see there. All this is the increasing of the thirst from below upward, and it is the level of "the wilderness of Sinai," etc., up to the blessing "With an everlasting love You have loved us."

For the blessing of Ahavas Olam is a drawing down from above to below, to quench the thirst, etc. (and see what is explained on the verse "And I will betroth you to Me forever," etc.), and it is called the level of "the Tent of Meeting."

2. The explanation of the matter: The word mo'ed ("meeting") is from the expression "And I will meet (venoadti) with you there." 6

Now, venoadti has the same letters as venodati, "and I will be known" (and see what is explained above in the discourse beginning "Lift up the head ... by their skulls," and see what is explained at the beginning of Parshas Va'eira, at the end of the discourse beginning "Va'eira," on the subject of nodati), which is an expression of bonding and joining, as in "And the man knew," etc.

That is, the drawing down of the unity of the Infinite One (Ein Sof), blessed be He, below, so that His true unity, may He be blessed, rests and is revealed in a person's soul: how He fills all worlds (memalei kol almin) equally, and even "the whole earth," this one, "is full of His glory," may He be blessed, etc.,

for He is the Life of all life, blessed be He, and there is nothing else besides Him, etc. Therefore the soul's joy in G-d will be great, to delight in G-d with the level of "love in delights," because of the nearness of G-d and its cleaving to the living G-d, in place of its having thirsted, "When shall I come and see," etc.

And He has quenched its thirst with the revelation of this unity, and "has satisfied the longing soul," etc. As it is written, "Serve Havayah with joy"; and it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, more than the abundance of all."

"More than the abundance of all" means: more than all the delights, even spiritual ones, the level of the higher Gan Eden, etc. And see what is explained on the verse "To offer to Me in its appointed time (bemo'ado)." 7

But what is the way for the unity of the Infinite One (Ein Sof), blessed be He, [to come] below into a person's soul, since "no thought can grasp Him," etc.?

But in truth it is through the level of a tent, and this is "the Tent of Meeting." The matter is as it is written, "And in the shadow of My hand I have covered you," etc. (and see what is explained on this subject on the verse "On the eighth day, an assembly," the second discourse): the level of a shadow, and not of revealed light.

That is, through the level of the 248 commandments (pikudin), which are "the 248 limbs of the King."

And they are called limbs by way of analogy, like the limbs of the body, which are flesh, sinews and bones, and without salting they rot, and nevertheless the life-force (chayus) of the soul rests and is enclothed in them.

So too, by way of analogy, are the 248 mitzvos: although they are enclothed in physical matters, the Order of Zeraim (Seeds) and Moed (Festivals), etc., nevertheless the Infinite Light (Or Ein Sof) itself, blessed be He, rests and is enclothed in them, since they are His very wisdom and will, may He be blessed; and He, may He be blessed, and His will and His wisdom are all one, etc.

Now, by way of example: one who loves his friend, and because of his love embraces him, [taking hold of] his body or his hand;

certainly he does not embrace him because of love for the body itself or for the hand itself, but because he loves his inner dimension (pnimiyus) and his life-force, he embraces him, [taking hold of] his body or his hand, since it is impossible for him to take hold of his inner dimension and life-force alone.

So too, by way of analogy, it is written, "And His right hand embraces me," which is the Torah, called the right hand of the Holy One, blessed be He. So when a person cleaves to the Torah, this is actual nearness to G-d and the actual unity of the Infinite Light, blessed be He, in his soul.

And this unity is a wondrous and mighty unity, the like of which does not exist in physical things; therefore it is called being truly "absorbed into the body of the King." And see what is explained in the discourse beginning "How goodly are your tents, Yaakov."

3. Now, these two levels, the wilderness of Sinai and the Tent of Meeting, are brought about and drawn down through the levels of Moshe and Aharon. For Moshe is the groomsman of the King. 8

That is: just as, by way of analogy, the groomsman of the groom leads the groom to the place of the bride, so Moshe our teacher, peace be upon him, is the one who draws down the level of the unity of the Infinite Light (Or Ein Sof), blessed be He, so that it rests and is revealed in a person's soul, that it be at the level of the Tent of Meeting, etc.

And "the extension of Moshe in every generation," for he is one of the seven shepherds, etc., is the level of Moshe, the knowledge of G-d: that is, to know G-d, that He is the Life of all life and there is nothing else besides Him, etc.,

as it is written, "Know the G-d of your father, and serve Him." And the level of Daas (knowledge) is not knowing alone; rather, daas is an expression of feeling, namely the feeling in the heart, that he recognize and feel as though he sees with eyes of flesh, in actual sensory sight, as it is written, "See now that I, I am He, and there is no god with Me."

And although this verse was said about the Time to Come, when they will say, "See now that I," etc., as mentioned above

(and see in the Gemara, the sixth chapter of Pesachim, page 68, end of side a; Sanhedrin, page 91b; the Zohar, Part I, Parshas Lech Lecha, page 87b; Part II, Mishpatim, page 108b),

nevertheless this power exists in every nefesh and neshamah of Israel, through its drawing nurture from the soul of Moshe our teacher, peace be upon him: to bind one's thought to G-d with a firm and strong bond, as it is bound to a physical thing that one sees with eyes of flesh, etc.;

only that it requires great toil, etc., as is written in Sefer Shel Beinonim, chapter 42 (and see what is explained on the verse "And He called to Moshe, and Havayah spoke to him from the Tent of Meeting, saying").

And Aharon is the groomsman of the Queen (Matronisa). That is: the Matronisa is the level of the Community of Israel (Knesses Yisrael), the source of the souls of Israel; and raising the souls of Israel, binding them to G-d and cleaving to Him, may He be blessed, the Life of all life, blessed be He, is through Aharon, who is also one of the seven shepherds, etc.,

who draws down to the souls of Israel as a whole (klalus) that there be an arousal of the soul, the level of wilderness and thirst and flashes of fire, etc.

For the service of Aharon is "When you raise up the lamps." That is: the lamps are the souls, for "The lamp of Havayah is the soul of man"; and through Aharon was their kindling and their bursting into flame, like flashes of a flame, etc., as is explained elsewhere.

But there is one thing more: it is impossible to come to these levels and ranks, which are the levels of the wilderness of Sinai and the Tent of Meeting, etc., which is the matter of the soul's going out of its sheath, the garments of Nogah, etc., and the soul's rejoicing in G-d, its Maker, etc.,

until he first separates from his soul the filth of the impurity of complete evil, which comes from the three utterly impure kelipos, that is, to "turn away from" complete "evil" in actual deed; and this is the matter of the going out from Egypt.

And this is [the meaning of] "on the first of the second month, in the second year after their going out of the land of Egypt," etc.: for the level of the month and the level of the year are all one, and it must be at the level of "second" from the going out of Egypt, 9

that is, after there has been an utter turning away from complete evil; and then one can come to the level and rank of the wilderness of Sinai and the Tent of Meeting, etc., through the levels of Moshe and Aharon, etc., as mentioned above.

(And in the Midrash Bamidbar Rabbah) (section 3, page 214, column d) it is stated that Israel went out of Egypt only in the merit of the Tent of Meeting.

That is, "were it not for His help, he could not overcome it," as is explained about this on the verse "I am Havayah your G-d, Who brought you out of the land of Egypt," in Parshas Shelach; and this help is in the merit of the level of the Tent of Meeting mentioned above.

And see the Zohar, Part III, Parshas Bamidbar, page 117b: "'On the first of the second month, in the second year': it is all one; and this is called 'the month of Ziv (radiance),' an allusion to that month and year that shines upon the moon."

That is: the first level, of the going out of Egypt in the first month, is the level of turning away from evil, and it is the level and rank of subduing the sitra achra (iskafya),

and this is the foundation of foundations. And afterwards the second month is called "the month of Ziv," which shines upon the first level: that is, to come to the level of transforming darkness into light (is'hapcha chashocha linehora), which is the matter of the wilderness of Sinai, etc., flashes of fire and thirst, etc.

And these are also the two levels of the outer court and the inner court; see what is explained on the verse "And the king extended to Esther." And see further on this subject in the Zohar, Part III, Beha'aloscha, page 152b.

And what is written there, "And if you say," etc., "it is not so," etc., "and whoever takes the foundation first," etc., will be understood by the discerning from what is explained on the verse "Take from among you an offering," in Parshas Vayakhel, on the subject of the level of iskafya, that it contains a level that is above the level of is'hapcha.

And see what is explained in Shir HaShirim on the verse "The voice of my beloved," etc., on the subject of "skipping over the hills."

4. With all the above, one will understand what is written, "Lift up the head," etc. 10

For our Sages, of blessed memory, said, "We do not call [anyone] 'fathers' except three," who are Avraham, Yitzchak and Yaakov. The attribute of Avraham is love; that of Yitzchak is awe, "the Fear of Yitzchak"; and the attribute of Yaakov is compassion, which is composed of both, etc.

Now, the attribute of compassion is drawn from the level of Daas (knowledge), as we plainly see 11
that it is the nature of a small child to be cruel, because he has no daas;

and so too is the meaning of what is written, "As a father has compassion on his children," and not "as a mother has compassion," etc., because women's daas is light, whereas a man, because his daas is broader, has more compassion.

And just as it is with regard to the one who has compassion, so it is with regard to the one who needs compassion, as our Sages, of blessed memory, said, "Whoever has no daas, it is forbidden to have compassion on him," for compassion applies only to one who has daas.

Now, Yaakov's attribute of compassion is to arouse great compassion even on the higher worlds, 12
because of the knowledge of G-d, etc.,

for He is the Life of all life and there is nothing else besides Him, etc. Thus the compassion is the same for the higher worlds, "from the head of all levels," as for the very lowest,

since they are all at the level of a wilderness and desolation, etc., and "all before Him is considered as nothing," for He gives life to them all equally, and above and below are equal before Him, etc.

But in the chain of descending levels (hishtalshelus) and the drawing down of the levels, there is drawn down from the level of Yaakov the level of the twelve tribes (shevatim): shevet is an expression of extending, as in kochva deshavit (a comet, a trailing star).

And it is like, for example, the branches of a tree, which extend from the tree: so from the attribute of compassion of the level of Yaakov there extends another attribute of compassion, of the level of the twelve tribes.

The matter is that the level and rank of the tribes is what is written, "It stood upon twelve oxen ... 13
and the sea was upon them, above": the twelve oxen are a chariot (merkavah) for the level of the sea. And "there the tribes went up,"

as it is written, "And in the Name of our G-d we will set up our banners": that is, the banners are a chariot for the level of the Name of G-d, which is the level of the sea; and it is the level of the source and beginning of revelation, the level of the revealed world (alma de'isgalya), to give life to and bring into being the revealed worlds (almin de'isgalyan).

Now, the level of the revealed worlds, which receive their life-force (chayus) from the level of the 14
revealed world, are what are called "the lower waters," and they are called "weeping waters,"

as is found in the Zohar, that the lower waters weep: "We want to be before the King." That is because of knowledge and apprehension: for there are waters higher than they, at the level of the hidden worlds (almin sesimin), which are not revealed, but they are called the lower waters.

[As in] "And G-d separated between waters and waters": for the hidden worlds receive their life-force from hidden powers and flows, etc., as is explained in Sefer Shel Beinonim, Part II, chapter 11.

Therefore they weep over their descent far, far below, and all their desire and their salvation is to be "before the King" specifically.

And so is the level and attribute of compassion of the twelve tribes in every person: to arouse great compassion on the spark of G-dliness that came down from its place of glory, from a high place to a low place, "from a lofty roof," etc. (and see what is explained in Parshas Vayeitzei on the verse "And Lavan rose early," and on the verse "As an eagle stirs up," and on the verse "And He fed you the manna," etc.).

Now, in the chain of descending levels, level after level, there came forth from the twelve tribes the seventy souls "who came out of Yaakov's loins," who are also a level and rank of compassion, the attribute of Yaakov.

And this too is in every person: to arouse great compassion on his soul, not only because of the descent alone, that it came down from its place of glory, but even this, that it has been enclothed in the garment of the material body.

Now, every level and rank of the drawing down and arousal of compassion on one's soul, and of 15
raising it and binding it to G-d, are supernal flows that come from above, as it is written, "And He will give you compassion, and have compassion on you," etc.

And so we say in the blessing Ahavas Olam: "Our Father, compassionate Father, Who has compassion, have compassion on us, and put understanding into our hearts," etc.

And this is not from the side of the soul itself, according to its own apprehension; for it comes from the nullity of apprehension, and of the apprehension of created beings, etc.;

and it is from the level of the knowledge of G-d, from the level of Moshe our teacher, peace be upon him, etc. (as is explained in Parshas Pinchas on the verse "The one lamb you shall offer," etc.).

Now, the three levels and ranks of the three kinds of compassion mentioned above are in their order from above to below; but in order to raise up the soul of man, which is far, far below them, one must raise [it] in their order from below to above:

that is, first "by their families," the level of the seventy souls; and afterwards "by their fathers' house," the level of the sons of Yaakov; and afterwards to the rank of Yaakov, etc.

(And it can be said that corresponding to this, we mention and awaken an arousal of compassion in three places in the prayers: the first in Pesukei deZimra, as we say, "And He, being compassionate," etc., "Remember Your compassion," etc.; and likewise in Baruch She'amar, "Blessed is He Who has compassion," etc.; and likewise in Ashrei, "Gracious and compassionate is Havayah."

The second, in the blessing Yotzer Or: "In Your great compassion, have compassion on us." The third, in Ahavas Olam: "Our Father, compassionate Father," etc. All this is the arousal of the three levels of compassion mentioned above, in their order from below to above, before the Shema, so that one can come to say the Shema, the level of "One" and "And you shall love," etc.)

Now, this is the matter of the counting of the Omer: to draw down, in seven weeks, the level of compassion, from the level of the seventy souls, etc., until the day of the festival of Shavuos, which is the time of the Giving of the Torah, when "at every utterance their souls flew out," etc.,

which is the revelation of the level of great love (ahavah rabbah), which is far, far above the level of Daas (knowledge), etc.; and this is the level of "a service of gift," etc., and the level of the fire from above, etc.

And this is "by their skulls" (legulgelosam): it is the matter of the skull (gulgoles), which hovers over the head and the intellect (mochin), which cannot be enclothed in them.

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 5

להבין ביאור הדברים הנ"ל בענין במדבר סיני באהל מועד כו'

To understand the explanation of the matters above concerning "in the Wilderness of Sinai"

To understand the explanation of the matters mentioned above concerning "in the Wilderness of Sinai, in the Tent of Meeting," etc.: Now, the Wilderness of Sinai and the Tent of Meeting are both the level of Malchus (sovereignty) of the World of Atzilus (Emanation). 1

Except that the Wilderness of Sinai is the matter of the raising of the mayin nukvin (feminine waters) of Malchus, which rises from below to above at the level of mayin nukvin; and the Tent of Meeting is the matter of the drawing down of the mayin duchrin (masculine waters), which is drawn from Z'eir Anpin (the emotive attributes) to sweeten the mayin nukvin of the Gevuros of Nukva (the feminine), etc.

And this is the matter of prayer: up to [the blessing] Ahavas Olam ("With an everlasting love") it is called the Wilderness of Sinai, and from Ahavas Olam onward it is the drawing down, and it is called the Tent of Meeting, as will be explained, G-d willing. 2

The matter is this: it is known that at night Malchus descends into Beriah, Yetzirah and Asiyah "to give food (teref) to her household," etc., that is, to refine the refinements of nogah of Beriah, Yetzirah and Asiyah, into which [some] of the 288 sparks fell.

And all nine of her Sefiros descend into Beriah, Yetzirah and Asiyah to refine refinements; only her Keser (Crown) remains above, in Atzilus, as it is written, "Forever, Havayah, Your word stands firm in the heavens."

(So it is written in Pri Etz Chaim, Shaar 17, chapter 2, in the passage beginning "Now, I found written in my keeping," etc., and in Shaarei Tziyon and in Mishnas Chassidim. And the Ramaz, on Parshas Yisro, folio 67, took as plain what is written there first in Pri Etz Chaim, and in Shaar 1, chapter 7: that her Keser descends to the chamber (heichal) of the Holy of Holies, the uppermost [chamber] of Beriah, and the nine Sefiros are included in Leah, etc.

However, from what is written in the Mikdash Melech, Parshas Emor, folio 90a, in the wording of Rabbi Chaim Vital, explaining what is written there in the Zohar, "At the hour when the Congregation of Israel is aroused": that then the nine points that are in Beriah are elevated, the implication is as I have written. And so he wrote further, in Parshas Emor, folio 113b, in the name of Rabbi Chaim Vital;

and also in Likkutei HaShas of the Arizal, folio 16d, in the passage beginning "Know what our Sages, of blessed memory, said: 'Go and diminish yourself,'" he wrote, "But the Keser does not move from its place," etc.; see there. And it is marked there "from the Rav, of blessed memory," so that it appears to be from the Arizal himself.

As for what needs to be understood, how the words of the Pri Etz Chaim mentioned above are to be reconciled with what is written in Etz Chaim, Shaar Miut HaYareach (the Gate of the Diminution of the Moon), chapter 2, and Shaar 48, chapter 3, concerning the enclothing of her nine Sefiros, etc., this is not the place for it.

And see the Ramaz at the beginning of Parshas Tzav, and what is written concerning "Go and diminish," etc. Now, according to what is written in Zohar HaRakia on Parshas Pekudei, folio 234, her Keser is likewise not among the nine Sefiros mentioned above, for it is her root point.)

And the matter of the refinements is to refine the sparks of holiness, that is, to extract the food from the waste. For the sparks of holiness fell into Beriah, Yetzirah and Asiyah, into kelipas nogah, and became mixed in waste that is greater than the food; this is the level of the mixture of the good with the evil to the utmost, like the mixture of silver with dross.

Therefore the refinement is to separate the good from the evil, so that they are not mixed; and then the evil separates and falls below.

And the sparks of holiness, which are the good that has been refined, rise above at the level of mayin nukvin, to be included in Atzilus. And we can understand, by way of analogy, the matter of the mixture of good and evil, and the matter of the separation and the refinement, in the service of G-d in a person's soul. For from the side of the animal soul, he is mixed, good and evil together. 3

And even though he does mitzvos and does not commit transgressions, nevertheless the evil is in him in concealment, for after all he is able to crave a craving; 4

and moreover, he can find in his soul how the Torah and mitzvos that he fulfills are not utterly pure and dedicated to fulfilling the will of the Creator, blessed be He, alone, without any other motive; for some other motive and intention is mixed into it, in his inner self.

It follows that there is a mixture of good and evil even in the fulfillment of Torah and mitzvos, which are the level of the garments of the Torah and mitzvos that he fulfills.

And needless to say [this is so] in the inner dimension of the emotive attributes (middos) of the animal soul, which have not yet been transformed from their nature and their innate character; for by their nature they are a mixture of good and evil, since it [the animal soul] was taken from kelipas nogah, which is a mixture of good and evil, as is known. 5

And when he prays with intent (kavanah), then through the flame of love of the G-dly soul, which comes from contemplating the greatness of G-d, the good is refined from the evil.

That is, he will then find and see how far he is from G-d, for his deeds are not pure and dedicated to G-d, blessed be He, as they ought to be.

For because he will understand well, and it will be verified for him with sensory sight, through contemplating and delving deeply into the greatness of G-d, how there is truly nothing besides Him, he will then be ashamed and abashed by his deeds,

for outwardly he is still at the level of a something (yesh) and a thing, and "for themselves they act," etc.; and he will set counsels in his soul to push away the evil, etc.

It follows that through prayer the evil is revealed, which at first was mixed with the good and was not known at all to be evil, for it seemed to him that his way was pure and upright; now, through the refinement, the evil is revealed.

And through this it will be separated from the good, and the good will remain alone, without admixture of evil. 6

And just as the refinement in human souls is that the G-dly soul refines the animal soul at the time of prayer, so in the same way will be understood, above, the matter of the descent of Malchus of Atzilus to refine the kelipas nogah of Beriah, Yetzirah and Asiyah. For the 288 sparks of holiness that fell in the breaking of the vessels are mixed in nogah, like the analogy of the mixture of good and evil in the animal soul that is in man.

Therefore, through the descent of Malchus into Beriah, Yetzirah and Asiyah to refine, she refines and separates the good from the evil; and then the evil is separated and falls below, and the 288 sparks rise above to be included in Atzilus. 7

And therefore this refinement is specifically through her descent into Beriah, Yetzirah and Asiyah, for in Atzilus "evil shall not dwell with You" at all; and even the kelipos of Atzilus also stand in Beriah. As it is written in [Midrash] Rabbah, [Parshas] Bo, section 15, folio 132d: "Nothing evil touches the throne of the Holy One, blessed be He, as it is said, 'Evil shall not dwell with You.'"

(And see the Zohar, Part I, Bereishis, folio 27a, at the top, and the Mikdash Melech there; 52a; 56b, at the bottom; Parshas Noach, folio 62a, at the top; Vayeshev 188a; Vayechi, folio 219b. Part II: Mishpatim 103a; 117b, at the bottom; Ki Sisa 193b, at the bottom.

Part III: Emor 105b. And in the Gemara: chapter 23 of Shabbos, 149b; chapter 2 of Chagigah, folio 12b, at the bottom; the end of chapter 7 of Sotah, 42a; Sanhedrin, folio 103a, at the bottom; chapter 2 of Niddah, 13b: all on the matter of "Evil shall not dwell with You," in Tehillim, Psalm 5.)

And in Beriah, Yetzirah and Asiyah too, the evil is found only in the garments of Beriah, Yetzirah and Asiyah, for there is evil there: in Beriah the lesser part is evil, in Yetzirah half is evil, and in Asiyah the greater part is evil; all of this is in the garments of Beriah, Yetzirah and Asiyah. And therefore she descends there to refine.

(And according to this will be understood what we see: at the time of prayer, when a person wants to cleave with his mind to the greatness of the Creator, blessed be He, alien thoughts (machshavos zaros) then fall into his mind that harass and confuse him, [thoughts] that did not occur to him at all the whole day long.

The explanation is that it is precisely because the time of prayer is the time of refinement, to separate the evil from the good and to push it away, that it too therefore exerts itself to cleave utterly to the good and does not want to be separated from the good; for all its life-force (chayus) is from the good, and of itself it has no life-force or existence, as is known.

Whereas the whole rest of the day, which is not the time of refinement, when it is mixed with the good, it is quiet and rests in its place. And so it will be understood above: when Malchus descends to refine the 288 [sparks], kelipas nogah as a whole also wants to rise, etc.,

as is mentioned in Pri Etz Chaim) (Shaar 18, chapter 3), in the kavanah of washing in hot water on Erev Shabbos, which is the level of a "flame of fire" (shalhova de'esha) drawn down from above to push away kelipas nogah, so that it should not rise, etc.

And this is [the meaning of] what is written, "Fire goes before Him and sets ablaze His adversaries round about": that is, that only the sparks of holiness that have been refined should rise, by themselves, and not the evil, etc.

Therefore a person ought not to lose heart within himself because alien thoughts fall into his mind during prayer, saying that his prayer is worth nothing;

for such is the pattern also in the matter of the refinements above. Only, he must push them away and turn his mind from them; and this is like the matter of the "flame of fire" mentioned above.

2. Now, concerning the ascent of Malchus from Beriah, Yetzirah and Asiyah to Atzilus, of this it is said, "Who is this that rises from the wilderness (midbar) like pillars of smoke?" 8

That is: when she descends into Beriah, Yetzirah and Asiyah to refine, she is called midbar, with the addition of an open mem. And this is because, on account of her enclothing in Beriah, Yetzirah and Asiyah to refine, the external forces (chitzonim) are able to draw nourishment from her,

since she is enclothed there in actual enclothement. Whereas at the time when the Holy Temple stood, she was then at the level of "He subdues, or leads (yadber), peoples," etc., which is the level of dominion.

The explanation is that then she did not descend into Beriah, Yetzirah and Asiyah at all, but was always in Atzilus. And this is the meaning of [the saying] that in the days of Shlomo "the moon stood in its fullness," at the level of a face-to-face union with Z'eir Anpin in Atzilus. 9

But according to this, it would seemingly need to be asked: if so, how were the 288 sparks refined, which had fallen long before, in the breaking [of the vessels], into Beriah, Yetzirah and Asiyah, and which are refined through Malchus, as is written in the explanation of "And she gives food."

And if so, since Malchus did not then descend into Beriah, Yetzirah and Asiyah at all, how then were they refined? But the explanation is that even though she did not then descend into Beriah, Yetzirah and Asiyah at all, nevertheless the sparks were refined because of the union of Z'eir Anpin and Nukva, which was face to face in Atzilus. 10

And then, because of the abundance of the revelation of light in Atzilus, the sparks were refined of themselves and included in Malchus, like a candle before a torch, from the intensity of the revelation, etc.

And it is specifically now, in the time of descent (when the revelation is not as it was then), that she needs to descend into Beriah, Yetzirah and Asiyah to refine them. And this is the root of the difference between yadber and midbar: when she is united with her Emanator in Atzilus, the refinement of the sparks is of itself;

that is, being nullified by the intensity of the revelation, they are nullified of themselves. Whereas when she is compelled to descend into Beriah, Yetzirah and Asiyah to refine them, she is called midbar, with the addition of an open mem.

And the explanation of the matter is set out elsewhere, on the statement of the Zohar, Part I, Parshas Vayetzei (folio 148a), on [the verse] "Arise, Havayah, to Your resting place": that this is the difference between the Mishkan, which was in the wilderness, and the Eternal House (Beis Olamim), which is called "resting place" (menuchah).

For the refinement of the sparks takes place in two modes. The first is as it is written, "And she gives teref," etc., which is a term of war.

As, by way of analogy, a king goes out to meet his enemy where he is, and fights with him until he subdues him. And such is the descent of Malchus into Beriah, Yetzirah and Asiyah to refine: it is the level of going out to the enemy's place, where he is, to subdue him.

And therefore the Mishkan was in the wilderness, which is the place where the external forces draw nourishment, and it was specifically there that the revelation was drawn down to subdue them; and this level is the way of war.

(Now, in the way of war, one sometimes intends to give his enemy room to prevail in some small battle, in order to defeat him in a greater battle; for sometimes it does not suffice without this.

And so, by way of analogy, with the descent of Malchus: this is why she is then called midbar, with an open mem, for she gives room for the external forces to draw nourishment, in order to defeat them in the great battle, to bring out what they swallowed from their mouths, as it is written, "He swallowed wealth, and he shall vomit it up," etc., and like the matter of "a time when man ruled over man to his harm."

But all this is in the mode of the refinement that is by way of war. The second mode of the refinements, however, is not by way of war.

That is, as by way of analogy below, in the earthly kingdom: a great and awesome king, whose hand is already known to be strong and whose wisdom is great, so that he does not need to go out against his enemy to fight him and subdue him; rather, through the spreading of his greatness in his own place, they are subdued and bowed of themselves; as we find this with King Shlomo, peace be upon him) (as is explained in I Kings 5).

And so it will be understood, by way of analogy, above: there is also a refinement of sparks in this manner, not by way of war, but through the drawing down of the Infinite Light (Or Ein Sof) below as it is above, in the World of Atzilus.

Of itself there comes about the nullification of the sitra achra (the other side), like the nullification of a candle before a torch.

The torch stays in its place, and all the small candles are nullified of themselves, as all the lights of the candles gather to the torch, because they are drawn after it, and they are extinguished from their place; and there is no need to descend to the place of the kelipos to subdue them, etc.

Now, in this manner was the refinement in the time of the Temple, etc.: even though Malchus did not descend into Beriah, Yetzirah and Asiyah to refine in the mode of war, nevertheless the refinement took place in a more elevated manner. 11

That is, because Z'eir Anpin and Nukva were then face to face, there was therefore a very great revelation from the Infinite One (Ein Sof), blessed be He, through this union of Z'eir Anpin and Nukva in Atzilus;

then the kelipos were nullified of themselves by the intensity of this revelation in Atzilus, and the sparks in them were included, like a candle in a torch.

Therefore this level is called "rest" (menuchah), for there is no need for the mode of war. (And see Etz Chaim, Shaar Miut HaYareach, at the end of chapter 2: "And afterwards, when the First Temple was built by Shlomo," etc., "both on Shabbos and on weekdays," etc.

But this needs examination in light of what the Ramaz wrote at the beginning of Parshas Tzav: "And Rachel descends into Beriah," etc., "and in the time of the Holy Temple, to give food to her household"; and so it is implied in the Zohar, Parshas Vayechi, folio 229b, at the bottom, and folio 250a, and in Parshas Yisro, folio 67b.

And it can be said that her descent then was only to the chamber of the Holy of Holies of Beriah, as the Ramaz wrote on Parshas Yisro there, and this is from Pri Etz Chaim, Shaar 1, chapter 7. And by this power the refinements were refined, etc. And see Sefer Shel Beinonim, Part I, chapter 53.)

Whereas after the destruction, when Malchus descended astonishingly and her light was diminished on the weekdays, as is written in Etz Chaim there, the refinement of the sparks therefore cannot take place in the manner described above; therefore the refinement must be through her enclothing in kelipas nogah to refine.

(And see what is written along these lines in Parshas Bereishis, at the end of the discourse beginning "Behold, man has become," etc.) And this is why she is now called midbar, with an open mem: because she is enclothed in kelipas nogah to refine, etc.

But the closed mem is the level of Binah, "the world of freedom," because there is no drawing of nourishment there, etc.; and it is also called "the wine preserved from the six days of Creation."

And this is [the meaning of] "Who is this that rises from the wilderness like pillars of smoke," etc.: it is the 288 that are refined, which rise in the raising of mayin nukvin, like smoke, as is explained elsewhere.

3. And there is yet another reason why she is called midbar. For the reason the wilderness does not grow plants is the intensity of the sun's heat in it; and this analogy of the intensity of heat alludes to the level of the ascent of Malchus from Beriah, Yetzirah and Asiyah to Atzilus, 12

which is at the level of Gevuros and thirst, as it is written, "So that glory may sing praise to You," etc.: "she calls constantly and does not rest." And of this it is said, "Do not be silent and do not be still, O G-d."

And this is the meaning of the intensity of heat: the intensification of love, as is mentioned in Parshas Balak, folio 191, on [the verse] "I am black, yet comely": "Out of distress and love she made herself small," 13

that is, from her whole configuration (partzuf), which was in Beriah, Yetzirah and Asiyah, she becomes only a single point in Atzilus. And this is the level of utter self-nullification (bittul), as is explained at length in the explanation of the statement mentioned above.

And this point is the level of the Keser of Malchus, which always remains in Atzilus; and the nine Sefiros that descended into Beriah, Yetzirah and Asiyah also rise with Gevurah and thirst into Atzilus, 14

and this comes to them from the level of the Keser that is always in Atzilus. And then she becomes a point beneath Yesod, which is the level of the point of Keser mentioned above. And this is the meaning of "in the wilderness" (bamidbar).

For this level of Keser is the will that is above Chochmah, to be included in her Emanator; and it is like the analogy of the wilderness, in which there is no growth at all, only the level of the truly inanimate, the level of dust, because of the intensity of the heat.

So is the intensity of this self-nullification (bittul) and this will, until she is at the level of the inanimate in relation to her Emanator, a single point, etc.: "she made herself small." And this is [the meaning of] "and your speech (midbarech) is comely."

That is: this ascent of Malchus, who rises from Beriah, Yetzirah and Asiyah with Gevuros, when she is called midbar, a term of speech (dibbur), "so that glory may sing praise to You," etc., is "comely."

For such was the intention of the Emanator, blessed be He, at the outset: that she descend into Beriah, Yetzirah and Asiyah in order to be elevated afterwards; and the descent is for the sake of ascent, as mentioned above.

And of this King David, peace be upon him, who was a chariot for the attribute of Malchus, said, speaking of his own attribute, "My soul thirsts for You," which is Malchus, "when shall I come and appear," that she be elevated into Atzilus, etc.

Now, just as this level exists above, in the attribute of Malchus, which descends into Beriah, Yetzirah and Asiyah, and the descent is for the sake of ascent, to refine and to elevate, etc., 15

so it is in the soul of man, which is a particular spark drawn from the attribute of Malchus, enclothed in the body and the animal soul, after the pattern of the descent of the Shechinah (Divine Presence), in order to refine the animal soul.

(As is written in Parshas Bereishis there, that this is the meaning of "He sent him out of the Garden of Eden to work the ground," etc.; see there.) And the main refinement is at the time of prayer, when it rises at the level of midbar and thirst,

and this is the level of crying out that was explained above, which is the level of midbar, as it is written, "They wandered in the wilderness," etc., "thirsty," etc., "and they cried out," etc., to be included in His light, blessed be He.

And this is the Wilderness of Sinai, which is the matter of the refinements, in which the evil is separated from the good: both above, through Malchus, who refines, as mentioned above, and in the soul of man, through prayer.

(And through this will be understood the matter of Tikkun Chatzos (the midnight rectification): for then the ascent of Malchus begins, at the level of midbar and thirst, "so that glory may sing praise to You," etc. Therefore one must weep over this descent of the Shechinah, which had to descend and be enclothed in kelipas nogah; and through this he adds strength above for the ascent of Malchus to take place,

and he also draws down to her supernal delight (taanug) through the study of Torah after midnight, as is explained in Pri Etz Chaim, until in the morning prayer afterwards she rises into Atzilus itself. And so too in the soul of man, for then is the propitious time to contemplate the greatness of G-d, to draw down into his soul a revelation of the unity of the Infinite One (Ein Sof), blessed be He.)

4. And with all this we can interpret the Midrash Rabbah, Parshas Bamidbar, chapter 1, on "Havayah spoke to Moshe in the Wilderness of Sinai." These are its words: On [the verse] "Let the wilderness and its cities raise [their voice], the villages," etc. (in Isaiah, chapter 42, [verse] 11): 16

[It may be compared] to a prince who entered a province, and the people of the province saw him and fled. He entered a second, and they fled from before him.

He entered a desolate city, and they came out to meet him and were praising him. The prince said: This city is better than all the provinces; here I will build a fine throne, here I will dwell.

So too, when the Holy One, blessed be He, came to the sea, it fled from before Him, as it is said, "The sea saw and fled"; and so too, "the mountains skipped like rams." He came to the desolate wilderness; it came out to meet Him and praised Him, as it is said, "Let the wilderness and its cities raise [their voice], the villages that Kedar inhabits; let the dwellers of the rock sing."

He said: This city is better for Me than all the provinces; in it I will build a house of assembly (knesiah) and dwell within it.

They began to rejoice that the Holy One, blessed be He, dwells within it, as it is said, "The wilderness and the parched land shall rejoice over them." End of quote.

The explanation is that the essence of Torah study is to be at the level of complete self-nullification (bittul) to the Infinite Light (Or Ein Sof), blessed be He; as it is written, "You shall not profane (techalelu)," meaning not to be at the level of a void (chalal), as in the saying, "he presses the feet of the Shechinah," as it were, etc. 17

And therefore, "Whoever says, 'I have only Torah'": that is, whoever is at the level of "I," a something (yesh) and a thing, "even Torah he does not have." As is written about this in the discourse beginning "And you shall make a tzitz," and in the discourse beginning "In the third month after the children of Israel went out of the land of Egypt."

Now, the level of "sea" is the lower waters, as it is written, "Let there be a firmament, and let it divide," etc.: that is, the source for the coming into being of a something and a separate thing. Whereas the upper waters are the hidden worlds (almin s'timin) that are not revealed, etc., which are at the level of self-nullification. 18

And in Me'orei Or, the letter yud, section 16: "Yetzirah is called 'sea,' and the Malchus within it is called Yam Suf (the Sea of Reeds), the end (sofa) of the levels." End of quote. And this is from what is written in the Zohar, Part III, Shelach, 163b.

That is, Beriah is called the hidden worlds, and Yetzirah is the revealed world (alma de'isgalya), like the analogy of thought and speech, as is written in the discourse beginning "Who has counted the dust of Yaakov." 19

And therefore Yetzirah is called the lower waters in relation to Beriah. And this is like the difference between the Seraphim and the Chayos and Ofanim, who "raise themselves with a great noise," etc.;

for the Seraphim are in Beriah, where the Infinite Light shines in revelation, and they comprehend; therefore they say "Holy," etc. But the Chayos and Ofanim, who are in Yetzirah and do not comprehend the light, therefore raise themselves with a noise, etc.

Therefore the Tree of Knowledge of good and evil essentially begins in Yetzirah, as is written in 20
Me'orei Or, the letter ayin, section 17. These are his words: "But the true Tree of Knowledge of good and evil is kelipas nogah mixed with Metatron, for in Yetzirah the good and the evil are equal; they are mixed." End of quote.

Whereas in Beriah most is good and the lesser part evil, and they are also not mixed; and so wrote the Ramaz at the beginning of Parshas Vayeshev. And therefore the waters of the sea are salty and unfit to drink.

This being so, this is the meaning of "The sea saw and fled," that it fled from before the Holy One, 21
blessed be He: that is, when it saw the revelation of the Infinite Light, blessed be He, before whom all is truly considered as nothing, it could not withstand and receive this nullification, for then it would be as if it had never been.

For its essential level is to be a something and a separate thing, to the point that the level of the Tree of Knowledge of good and evil is there, as mentioned above.

And as is written along these lines at the end of the discourse beginning "And all the people saw 22
the sounds," on the explanation of "And the people saw, and they trembled and stood from afar": that it refers to the mixed multitude (erev rav), who did not see the sounds,

which are the drawings down from the Infinite Light (Or Ein Sof), blessed be He: namely, that the Infinite Light rests upon what is nullified to it.

For they did not want to receive this drawing down and nullification, but rather "they stood from afar," to receive from the outer dimension (chitzoniyus) of the life-force that the Holy One, blessed be He, radiates, so that through this they could remain in their state of yesh. Although even so they are moved by the greatness of the Holy One, blessed be He, it is only from afar, etc.; that is, nevertheless it remains at the level of yesh, etc.

And see along these lines in the Zohar, Part I, Vayetzei, folio 162b, on the explanation of "And the feeble ones (ha'atufim) were Lavan's," etc.: "they are abashed, and wrap themselves away from that radiance, and cannot come near to it," etc.; see there, and it is explained elsewhere.

And see what is written concerning "sea," that it is in Yetzirah, on [the verse] "Heal me, Havayah, and I shall be healed." And the Midrash further says, in explaining "the mountains skipped like rams," that this too means that they fled from before Him.

For these mountains are what is written, "Why do you leap, you many-peaked mountains?", and as Rashi explained (Pesachim 118b), they are the level of "the mountains of Bater," the mountains of separation.

That is: just as a mountain is a protrusion and a height, so is the matter of arrogance (gasus haruach), which is the level of a something and a thing, etc.

Whereas Mount Sinai, as Yonasan translated (in Judges, chapter 5), is the weakest and smallest of all the mountains: that is, the level of self-nullification (bittul). And the level of the little height that it has is like [the saying] that a Torah scholar must have in him an eighth of an eighth, etc., as the explanation is written in the discourse beginning "Let them bring royal apparel."

Whereas the mountains mentioned above are at the level of yesh and coarseness, and of them it is said, "And every mountain and hill shall be made low," etc.; and therefore they skipped and fled, for they could not receive this drawing down and nullification.

"He came to the desolate wilderness; it came out to meet Him and praised Him, as it is said, 'Let the wilderness and its cities raise [their voice], the villages,'" etc. The meaning of the expression "desolate wilderness" is along the lines of what our Sages, of blessed memory, said of the seventh millennium: "and one [thousand] desolate."

This is because of the intensity of the revelation of the Infinite Light, "the day that is entirely Shabbos," "the day that is entirely long": the physicality of the world will not be able to receive life-force (chayus) from there so as to be as it is now, at the level of a something and a separate thing, etc.

And there will be "water in water": the level of the lower waters will be at the rank of the upper waters, the hidden worlds, etc., which are above the firmament and the dividing curtain (parsa), etc.

And this is called "and one desolate": at the level of self-nullification, like the point beneath Yesod, etc.

And through this there will afterwards be a new building, with greater excellence, at the level of "the new heavens and the new earth that I am making," which will not conceal and hide at all.

As is written in Torah Ohr, Parshas Vayetzei, regarding "I will surely give a tenth to You": "And this 23
arousal from below (isarusa dilesata) that remains from the first elevation," etc.; see there.

And see further on the matter of "and one desolate" there, in the discourse beginning "And when she came before the king."

One may further say: now, the meaning of "in the wilderness," etc., "where no man dwelt" can be interpreted in two ways. The first is in a negative sense, as is written in the discourse beginning "I am my beloved's": namely, "a land not sown" is the deeds, words and thoughts that are not for G-d, etc.

And this is "where no man (adam) dwelt." The meaning of "man" is as it is written, "And upon the likeness of the throne was a likeness like the appearance of a man"; there, etc.; see there.

And this is as it is written, "like the beauty (tiferes) of a man, to dwell in a house" (Isaiah 44:13), which was explained as referring to the Torah, which is called "man."

And "house" is the Oral Torah, along the lines of "Do not read 'your children' (banayich) but 'your builders' (bonayich)," etc. (And see the Zohar, Part II, 117b; Part III, 141b, at the bottom.)

Whereas the level of thought, speech and action of the vanities of the world is called a wilderness "where no man," the man mentioned above, "dwelt."

And this is a desolate land in the negative sense, along the lines of what our Sages, of blessed memory, said on [the verse] "I shall be filled from her that is laid waste": Tyre was filled only from the destruction of Jerusalem; [Jerusalem] is yirah shalem (complete awe).

And the second is in a positive sense, the opposite of this, as is written at the end of the discourse beginning "The matter of the days of the inauguration (miluim)": that when [one] is filled with complete awe, the cravings of the animal soul are of themselves laid waste, etc., for "and one nation shall prevail over the other nation," etc.

And along these lines our Sages, of blessed memory, said: "And Chanina My son is satisfied with a kav of carobs (charuvin)," etc.; and likewise Rabbi Shimon bar Yochai and Rabbi Elazar his son in the cave: "a carob tree (charuva) was created for them," etc. (chapter 2 of Shabbos, 33b).

And the meaning of "no man dwelt there" is along the lines of what is written elsewhere on [the verse] "And the man was wondering at her, keeping silent," etc., and along the lines of "This is no mortal man (bar nash)," etc.

And therefore, to rectify the level of midbar mentioned above, what has fallen into thought, speech and action that are not for G-d, at the level of "no man dwelt there": this too is through "and your speech (midbarech) is comely,"

at the level of teshuvah (return), which is also at the level of "no man dwelt there": for in the place where penitents (baalei teshuvah) stand, the perfectly righteous, who are called "man," cannot stand, etc.

But the main intent here in the meaning of "in the Wilderness of Sinai" is that her configuration (partzuf), which was in Beriah, Yetzirah and Asiyah at the level of "like the beauty of a man," etc., the lower man (adam tata'ah), is dismantled, and she rises into Atzilus to be a point beneath Yesod, along the lines of "and one desolate," etc., as mentioned above.

And from this it will afterwards be drawn to be at the level of the Tent of Meeting, to be built anew with greater excellence. And see what is written on [the verse] "And G-d led the people around by way of the wilderness," etc.

5. Now, after she has refined the sparks in Beriah, Yetzirah and Asiyah, and she rises at the level of 24
mayin nukvin through Gevuros and thirst, which is what is meant by midbar, as mentioned above, then afterwards comes the drawing down of mayin duchrin to sweeten the Gevuros of the mayin nukvin.

And this is the matter of the union of Z'eir Anpin and Nukva, as it is written, "Everyone who thirsts, go to the water," which is the level of mayin duchrin that sweetens the Gevuros and thirst of Malchus.

And this is the level of the Tent of Meeting, which is the level of the union of Z'eir Anpin and Nukva, which is in the Chamber of Love (Heichal Ahavah).

And this is the root of what was mentioned above, that the blessing of Ahavas Olam is the level of the Tent of Meeting: for the blessing of Ahavas Olam is the Chamber of Love, and this is the meaning of "and His right hand embraces me," mentioned [above].

And below, in man, this is the fulfillment of Torah and mitzvos, as the reason is explained there why it is the level of an embrace (and see what is written on [the verse] "I will betroth you to Me forever");

and this is the meaning of what is written, "And Yaakov kissed Rachel": that the level of Yaakov lowers itself and is drawn into the Chamber of the Holy of Holies to bestow the mayin duchrin, etc.

And this is the meaning of the Tent of Meeting (mo'ed), from the word venoadti ("I will meet"), which is a permutation of venodati ("I will be known"), which is the level of Daas (knowledge), as it is written, "And the man knew," from which the bestowal is drawn down through the level of Yesod

(as is known from the kavanah of the lulav. And it appears that in "Tent of Meeting," ["tent"] is the level of a tent, [and] afterwards the level of an inner drawing down is drawn; and this is "meeting" (mo'ed), venodati, "and the man knew," etc.; and this is the matter of [the blessing] Sim Shalom),

for within the Yesod of Z'eir Anpin is enclothed the Yesod of Abba, in which are the intellect (mochin) of Abba and of Arich Anpin and Atik Yomin, which is the level of the enclothement and revelation of the supernal delight (taanug). And below, in the soul, this is the joy of a mitzvah, for joy is the level of a revelation in the soul from the level of delight and the joy of G-d.

And this is the matter of "being absorbed into the body of the King," which is above Gan Eden, for Gan Eden is only a radiance, etc.

But through the descent of the soul, the ascent is that when Malchus rises from Beriah, Yetzirah and Asiyah at the level of mayin nukvin, she also raises the souls of the righteous themselves, and they are included in her at the level of mayin nukvin; and afterwards the mayin duchrin from the Yesod of Z'eir Anpin is also drawn into them themselves. And this is the level of "being absorbed into the body," etc.

And this is specifically through Torah and mitzvos, for the drop of mayin duchrin is drawn from the five Chasadim, from which all the 248 positive commandments are drawn, as is known; 25

and also the drop of Abba is drawn through all the 248 limbs, from which the 248 positive commandments are drawn, as is written about this elsewhere on [the verse] "And it shall be for you as tzitzis," etc.; see there.

And this too is the root of what was mentioned, that this level of the Tent of Meeting is through Moshe, and the elevation of the level of the Wilderness of Sinai is through Aharon. 26

For Moshe is "the King's groomsman" (shushvina demalka); that is, Moshe is the Yesod of Abba. Therefore he is the groomsman who brings down the groom, who is Z'eir Anpin, the six extremities (vav ketzavos) of Atzilus, that he descend and be enclothed in the 248 physical positive commandments, which is a great descent.

As, by way of analogy, the descent and enclothing of the power of intellect, which is spiritual, in the physical brain in man, is a great descent, because the physical brain is not of the order and nature of intellect, which is spiritual. 27

So too, truly, above: the 248 positive commandments are physical matters, enclothed in physical Asiyah, while the six extremities, which are the emotive attributes (middos) of Atzilus, the 248 limbs of the King, are spiritual, the level of Atzilus,

for there is no comparison at all between them. And therefore it is a great descent for the six extremities of Atzilus to be enclothed in the 248 physical positive commandments; like the section "Sanctify" (Kadesh) in the tefillin, which is the level of the higher Chochmah (Chochmah Ila'ah), enclothed in the letters of physical writing upon physical parchment.

And so with all the positive commandments. And this level of descent is called "a groom: go down a step"; "on the day of his wedding: this is the giving of the Torah." 28

Therefore this descent comes about through Moshe, who is the level of the Yesod of Abba; and he is the level of the King's groomsman.

And this will be understood according to what is written in the discourse beginning "This matzah," in the explanation of the matter of the intellect (mochin) of Abba, which is the level above the order of the chain of descending worlds (hishtalshelus), before which "darkness is as light"; and from there specifically is drawn the power to be enclothed in practical mitzvos, in physicality; see there, regarding "Because of this Havayah did for me," etc.

And see what is further written about Moshe in the discourse beginning "And these are the ordi- 29
nances," etc. And this is [the meaning of] "And Moshe erected the Mishkan": that Moshe, who is the Yesod of Abba, the King's groomsman, is the one who erected the Mishkan,

which is Malchus of Atzilus, for he drew into it the revelation of the level of Z'eir Anpin, which is called "the King"; and through this an excellent erecting (kimah me'alyasa) came about for the level of the Mishkan.

And see about this in [Midrash] Rabbah, Pekudei, chapter 52: "How many sages were there," etc., "and they could not erect it," etc., until "and you surpass them all"; see there.

And in Parshas Naso, chapter 12 (folio 249b), on [the verse] "to erect the Mishkan": "Who has ascended to heaven," etc., "who has established," etc. And in the Zohar, Part II, Pekudei, 238b, 240b, 241b.

And Aharon is "the Queen's groomsman" (shushvina dematronisa), who draws down the five Gevuros from Binah to Malchus, so that she be aroused in the raising of mayin nukvin, to be the level of the Wilderness of Sinai, etc.; for Aharon is the level of "and abundant in kindness."

Now, just as in the south there is not so much settlement, but rather the level of wilderness, because of the intensity of the heat, so, by way of analogy, from the intensity of the great love (ahavah rabbah) of Aharon, who is the level of the right hand of the Holy One, blessed be He, there comes about the level of "in the Wilderness of Sinai," etc., as mentioned above.

And this is [the meaning of] "Lift up the head (se'u es rosh) of the children of Israel, by their fami- 30
lies," etc.: that is, specifically through Moshe and Aharon. And the elevation at first, by which they raise us who are below in Asiyah, is to the level of "by their families": the seventy souls, which are in Beriah.

Afterwards, the twelve tribes, which are what join Beriah and Atzilus. Afterwards, a further elevation, "by their fathers' house": the Patriarchs are the supernal chariot (merkavta ila'ah), Chesed, Gevurah and Tiferes of Atzilus,

and they are three levels of compassion (rachamim). (Now, compassion is drawn from Tiferes, for through contemplating "the glory of the splendor (tiferes)" of the greatness of the Infinite One (Ein Sof), blessed be He, compassion is drawn down over the descent, etc.;

and the matter of the three thirds in the vessel of the attribute of Tiferes is explained elsewhere; therefore it may be said that this is the root of the three levels of compassion mentioned above. See what is written in Parshas Kedoshim, in the discourse beginning "And you shall plant every fruit tree," etc.)

And afterwards, "by their skulls" (legulgelosam): this is the level of Keser and the Skull (Gulgalta) of Z'eir Anpin. And in the service of G-d it is the level of great love (ahavah rabbah), which is above daas (reason) and is not grasped by the intellect at all, just as the skull encompasses the brain (mochin).

And this is the level of Shavuos, when the Keser of Z'eir Anpin is drawn down. For throughout all the days of the Counting [of the Omer] one draws down everything from the level of the emotive attributes (middos) of Atzilus: the first week is Chesed, and each one is composed of seven; and this is like the matter of the elevation "by their families, by their fathers' house." And on Shavuos the revelation of Keser is drawn down: the level of "by their skulls."

(Now, it is explained elsewhere that this level of Keser that is drawn down to Z'eir Anpin on the festival of Shavuos is from Arich Anpin itself. And according to this will be further understood what is said: "And He spoke," etc., "in the wilderness," etc., "Lift up," etc., "by their skulls."

For it is explained elsewhere, in the explanation (Biur) on [the verse] "Go forth and see," the meaning of what is written, "in the wilderness," etc., "in a land through which no man passed and where no man dwelt": that the level of the Forehead (Mitzcha) of Z'eir Anpin is called "where no man dwelt," for it is above the level of man, as it is written, "for He is not a man," and as is explained in the Idra) (folio 136b).

And therefore it is also called midbar: for just as the wilderness has no growth of the earth, so the Forehead has no growth of hair,

for it is above the level of growth, which is the level of changes from smallness to greatness, which belongs to the level of man; whereas of the level of "for He is not a man" it is written, "I have not changed," etc.

And along these lines is the matter of "and one desolate," which is the level of "rest for eternal life," the level of an ascent above which there is no further ascent in this sabbatical cycle (shemitah), etc.; therefore, that is, it has no sowing and growing, etc.

And along these lines one can explain what is written in the Zohar, Parshas Bamidbar, 117b: "If in the Tent of Meeting, why in the Wilderness of Sinai? Rather, one for the Torah and one for the Mishkan."

And the Mikdash Melech explained that the wilderness is the Torah, which alludes to Z'eir Anpin, etc. And this is the opposite of what has been written [here], that the Wilderness of Sinai is an elevation from below to above, namely the ascent of Malchus from Beriah, Yetzirah and Asiyah, as it is written, "Who is this that rises from the wilderness."

But according to what has been written [here], it is well resolved: for there is also the level of a supernal wilderness, the level of "where no man dwelt," as mentioned above, and it is the source of the Torah, as it is said, "And from the wilderness, Mattanah (a gift)."

And this is [the meaning of] what is written, "in the Wilderness of Sinai," etc., "Lift up," etc., "by their skulls": "the Wilderness of Sinai" is the level of the wilderness that is from below to above, "and your speech is comely," etc.: that is, her becoming a single point beneath Yesod, which is the level of the Keser within her, "with all your might" (me'odecha), etc., and "their end is wedged [in their beginning]," etc.

And this is "Lift up," etc., "by their skulls": this is the level of the supernal wilderness, for the Forehead is the revelation of the level of the Skull, as is written in the Idra (129a) and in the Idra Zuta (folio 289b), that is, the supernal Keser.

Now, even the level of the supernal wilderness, which is the level of the Forehead and the supernal will, it can be said that this is the outer dimension (chitzoniyus) of the Torah; but its inner dimension (pnimiyus) is the level of "and I was [His] delight," which is above the level of the wilderness mentioned above.

And see what is written on [the verse] "And I was with Him as a nursling (amon)," concerning "David, you called them songs," etc.: that the Torah has a front and a back, etc.

And see what is written in Parshas Shelach on [the verse] "I am Havayah," etc., concerning [the saying] "When Israel say 'Amen, yehei shmei rabba mevorach,' the Holy One, blessed be He, nods His head," etc.; 31

and it may be said that this is the matter of "And from the wilderness, Mattanah," etc., "a service of gift," etc.: the meaning of "gift" is an arousal from above (isarusa dileila), from a level that an arousal from below (isarusa dilesata) does not reach, but rather it comes of itself, as a gift, after he is at the level of midbar, etc.

And see what is written at the end of the discourse beginning "I am asleep," concerning "Open to me," etc., "and I will open for you"; and see what is written in the discourse beginning "And I pleaded," etc.

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 6

והיה מספר בני״י כחול הים אשר לא ימד...

"And the number of the children of Israel shall be as the sand of the sea..."

◇

"And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted; and it shall be that in the place where it is said to them, 'You are not My people,' it shall be said to them, 'Children of the living G-d.'" 1

Now, man is a small world, as it is written in Avos deRabbi Nosson, chapter 31. And just as in the world there are four elements, fire, air (ruach), water and earth, so in the soul of man there are four elements.

(And see Etz Chaim, Sha'ar (Gate) 41, chapter 3, that the four elements are the four letters of [the Name] Havayah; and so it is written in Me'orei Or, letter Dalet, section 24, and that they are also the four worlds, Atzilus, Beriah, Yetzirah and Asiyah.)

And as it is written, "He has also set the world in their heart, so that man will not find the work that G-d has done from beginning to end" (in Koheles, chapter 3, [verse] 11). That is, He has set the world in the heart of human beings,

that is, its four elements. And the whole world depends on man: when he rectifies his four elements, by this he rectifies the entire world, all of it.

(And see the Zohar, Parshas Mikeitz, folio 195b.) To understand this, and also to understand the meaning of the verse "so that man will not find," etc.:

Now, the source of the souls is the Congregation of Israel (Knesses Yisrael), [which] is called by the name "earth," as it is written, "and the earth is My footstool." This is the level of His Malchus (sovereignty), may He be blessed, which is the source and life-force of all the worlds.

As it is written, "Your kingship is a kingship of all worlds." For of the Infinite One (Ein Sof), blessed be He, in His own self and glory, as it were, it is said, "You are wise, but not with a known wisdom," and "No thought can grasp Him at all"; and the worlds could not have come into being as something from nothing from this level; 2

rather, He is alone, as before the world was created. Only, [the fact] that the worlds live and endure, having come into being from nothing into something,

is through the level of His Malchus, may He be blessed, for there is no king without a people: for there to be a people, at the level of something separate, comes from the level of "king." This is not so with His other attributes, may He be blessed, such as "wise, but not," etc., for [there] He is alone, the same before the world was created as after it was created.

Now, the level of His Malchus, may He be blessed, is the lowest level and degree, [serving] to give life and to bring into being from nothing into something. It is the level of the revealed world (alma de'isgalya), and is called the world of speech, 3

for "the word of a king is dominion": the king's rule is through his speech, which is what is seen and revealed to another. Thought, by contrast, is hidden.

And dibbur (speech) is from the same root as "yadber amim" (He shall subdue, or lead, peoples), for through speech he leads. Therefore the level of His Malchus, may He be blessed, is called by the name "earth," for it is the lowest level, [needed] for there to be a people.

(See what is written in Parshas Mikeitz, in the discourse beginning "The matter of Chanukah," [on] "like this lowly earth," etc.; and see what is written in the discourse beginning "After Havayah your G-d shall you walk," on the meaning and concept that creation is from nothing into something, that is, from a level that is as nothing and naught; see there.)

And from it the souls are drawn, as our Sages, of blessed memory, said in the Mishnah, at the end of chapter 14 of [Tractate] Shabbos: "Rabbi Shimon says: All Israel," etc. And it is written, "And you shall be to Me a kingdom (mamleches) of priests." (And mamleches is a transitive verb form; that is to say, they draw down the level of His Malchus, may He be blessed, in revelation below, by accepting upon themselves the yoke of the kingship of Heaven.)

And in Me'orei Or, letter Mem, section 62, [it] explains [that] "a kingdom of priests" is the Malchus of Abba and Imma. (And see the Zohar, Part III, Parshas Tzav, folio 34b, [and] Kedoshim, [folio] 81a; and in [Midrash] Rabbah, Pekudei, chapter 51, [folio] 163b, Mishpatim, chapter 30, [folio] 146c, [and] Ki Sisa, at the beginning of chapter 45, [folio] 159b.)

For they are from the level of His Malchus, may He be blessed, and the level of speech, as it is written, "And man became a living soul," and Targum Onkelos [renders it] "a speaking spirit." And although Israel arose in thought,

that is in their root and source, for "the end of the deed is first in thought": "Havayah founded the earth with wisdom," for the foundation and root of the earth is in the level of Chochmah (wisdom), while the end of the deed is the level of His Malchus, may He be blessed.

(And this is what is written in the Zohar, Part II, Pekudei, folio 225b: "Come and see: the souls, that is 'Holy' (Kodesh)," etc., until "and outside it has another 'Holy'"; and see the commentary of the Ramaz there.)

Now, our Sages, of blessed memory, said: Why is it called by the name eretz (earth)? Because it ran (ratzsah) to do the will of its Maker (in [Midrash] Rabbah, Parshas Bereishis, end of chapter 5). For eretz is related to ratzo (running),

as it is written, "For with You I run (arutz) against a troop"; and it is also related to ratzon (will), that is to say, that it wants to do the will of its Maker, and to have a will and yearning from below upward. And it is all one: for the souls of Israel as a whole (klalus), in their source and root, have the level of ratzo (running), with will and yearning to cleave to Him, to the Infinite One (Ein Sof), blessed be He.

(And see what is written about this in Parshas Bereishis, in the discourse beginning "For as the new heavens and the new earth," etc.) As it is written, "And your yearning shall be to your husband" (see what is written in the discourse beginning "And it shall be to you for tzitzis," and in the discourse on the passage of the libations),

and this is because of its perception, being at the level of "earth," which is the level of the lowest degree, [where there is] to be a people and a separate thing; therefore it pines for Him, may He be blessed, with thirst.

As it is written, "My soul thirsts for You; my flesh longs for You": to cleave to Him, may He be blessed, to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, the Life of life, blessed be He, exactly as it was before its descent from the light of His countenance, may He be blessed.

Of this it is said, "There are three that are never sated," etc., "the earth, which is not sated with water" (in Proverbs, chapter 30, [verse] 16). That is, "water" is the name for the level of influence from above to below, "Who renews in His goodness," etc.

(And this is like the matter of what is written, "And He will come to us like the rain"; and see what is written about this in the discourse beginning "Give ear, O heavens," on the meaning of "My teaching shall drop like the rain"; and what is written on the matter of rain in the discourse beginning "The Torah [Moshe] commanded."

And this is what our Sages, of blessed memory, said in [Midrash] Rabbah, Parshas Eikev, folio 292c: "The Rabbis say: All the miracles that the Holy One, blessed be He, performed for Israel, He performed only through water," etc.; see there.

In the same way one can explain the matter of "Let the waters be gathered to one place." The meaning of "one" is His being One in the seven firmaments and on the earth and in the four directions of the world, that is, the drawing down of His G-dliness, may He be blessed, into the supernal emotive attributes (middos).

But with regard to the Holy One, blessed be He, from the standpoint of His essence and being, may He be blessed, the attribute of "one" does not apply to Him at all, for He is singular and unique, etc., as is explained elsewhere. And this drawing down to "one place" is called "Let the waters be gathered," [for] water descends from a high place, etc.; and see what is written in the discourse beginning "And all the people saw the sounds.")

(And see the Zohar, Part I, Bereishis, folio 18a and folio 33a.) And see what is written about this in the discourse beginning "Six days you shall eat matzos," and what is written in Biurei HaZohar, Parshas Beshalach, in the discourse beginning "The aforementioned teaching can also be explained in another way":

that the level of "sea" and the level of "earth" are the hidden world (alma de'iskasya) and the revealed world (alma de'isgalya). In the revealed world the created being is a something and a separate thing, from nothing into something, as mentioned above; whereas in the hidden world they are included there in a state of self-nullification (bittul), etc.

See there at length. And it is also mentioned in Torah Ohr, Parshas Beshalach, in the discourse beginning "Then Moshe sang,"

that this is the meaning of what is written of Moshe, "for I drew him out of the water," etc.; see there. Therefore the earth thirsts for water and is not sated with water, etc.

And this level is always in thirst upward, for its source and root, for "His Name alone is exalted"; only "His splendor" and the radiance of His Name are "upon the earth," a mere glimmer. 4

And it is not sated; rather, it is always in this state of thirst (as is explained on [the verse] "You are standing," on the meaning of "so as to add the watered to the thirsty"); and as it is written of the Time to Come, "They shall go from strength to strength."

For with the Infinite One (Ein Sof), blessed be He, Who is as His Name, having no end and no limit, satiety does not apply; and it always pines for Him, may He be blessed, to cleave to Him in very truth, for He is the Life of life, blessed be He, and the source of all (mekora dechola).

(And see what is written on [the verse] "I am asleep," on the meaning of "My dove," in the manner of "Your eyes are doves": that this is the matter of what is written, "The eyes of man are never sated," etc.; "every day they shall be in your eyes as new," [things] of which the eye has not had its fill. And see what is written on [the verse] "When I break for you," etc., on the meaning of "and you shall not be sated.")

And so it is also with the soul of man below, which comprehends and contemplates the One G-d: how He, may He be blessed, is the One "Who renews in His goodness," etc.,

and brings all the worlds into being, truly from nothing into something. Therefore it, too, is the level of "earth," in the state of ratzo (running) and ratzon (will), the level of thirst that comes from the element of fire, like a flame that rises of itself, to cleave to Him, may He be blessed, and "to love Havayah, for He is your life."

Therefore it is not sated by the level of "water" mentioned above. And this is [the meaning of] "And also the soul is not filled" (in Koheles, chapter 6).

As is written in [Midrash] Rabbah there, on this verse, and these are its words: "For the soul knows that whatever it toils, it toils for itself; therefore it is not sated, neither with Torah nor with good deeds," etc.

And so it is in [Midrash] Rabbah (Parshas Vayikra, chapter 4; see there), and in Koheles Rabbah on the verse "All the rivers go to the sea, yet the sea is not full."

Summary. The concept that man is a small world: "He has also set the world in their heart." The four elements: "earth" is the last level, and therefore it is in the state of ratzo (running) and ratzon (will). "The earth, which is not sated with water." "And He will come to us like the rain." 5

2. However, when the soul is enclothed in the garment of the physical body and is drawn after the physical matters of this world, the body and the world conceal and hide the holiness of his soul, 6

for olam (world) is related to he'elem (concealment), so that he is not stirred and does not become aflame in his soul to be at the level of a will, thirst and yearning that is felt, in "a yearning soul."

(And this is also the meaning of "He has also set ha'olam in their heart": [the Sages] explained in [Midrash] Rabbah on Koheles, on this verse, that it is an expression of he'elem (concealment), as it is written, "This is My Name forever (le'olam)," etc.; see there.)

Now, of this it is said, "You visited (pakadta) the earth and made it yearn (vateshokekeha)" (in Tehillim, chapter 65, [verse] 10): that it become "a yearning soul," as it is written, "I am my Beloved's, and His yearning is for me."

And our Sages, of blessed memory, said in Shir HaShirim Rabbah on this verse: "And the yearning of Israel is only for their Father in Heaven." And this is through "You visited (pakadta) the earth," that is, the mitzvos, which are "the precepts (pikudei) of Havayah,"

for the mitzvos are drawn from the supernal Will, the "Will of all wills," and the root of the mitzvos is the level of Chesed (kindness) and G-d's love for us, as it is written, "I have loved you, says Havayah" (and see what is written at the end of the discourse beginning "But He would not," in Parshas Teitzei, regarding "for Havayah your G-d loved you"),

which is why He commanded us these mitzvos, so that there be "and His right hand embraces me." And this is "As water [reflects] face to face": for through fulfilling the mitzvos, which are of the level of the upper waters and higher than the level of "sea":

for the sea is of the level of the lower waters, which are beneath the firmament: although it is the hidden world (alma de'iskasya), it is known from the matter of "Who forms light and creates darkness" that the level of Beriah (Creation) is called concealment and the hidden world,

like the level of thought, while Yetzirah (Formation) is called the revealed world (alma de'isgalya), the level of speech, as is explained in the discourse beginning "Who has counted the dust of Yaakov"; and all this is beneath the firmament and the partition (parsa) between Atzilus and Beriah.

But the mitzvos, which are of the level of Atzilus, are the upper waters above the firmament; and this is "My teaching shall drop like the rain." And through this there is aroused in the soul of man, too, the supernal will that is in the soul, for the love of G-d.

(As this matter is explained elsewhere, on [the verse] "And Moshe spoke to the heads of the tribes," and in the discourse beginning "After Havayah your G-d shall you walk," regarding "and My commandments you shall keep," and on [the verse] "When you go out.")

Pakadta is also an expression of the remembering (pekidah) of a barren woman, as it is written, "And Havayah remembered (pakad) Sarah," as our Sages, of blessed memory, said (the first chapter of Taanis, folio 8b).

For at a time when the Holy Temple does not stand, Knesses Yisrael is called "barren, who did not give birth": that is, it has no level of birth and revelation of love for G-d; rather, the love is hidden, in a state of gestation (ibbur) and concealment.

And this is the level of "barren." (And see what is written in Parshas Mishpatim on [the verse] "There shall be none who miscarries or is barren," and in Parshas Tazria, the discourse beginning "Rejoice, rejoice and exult, O barren one.")

But through the mitzvos, "You visited (pakadta)," so that there be a revelation of the love (and see what is written on [the verse] "I am asleep," on the meaning of "The voice of my Beloved knocks: Open for me," and on [the verse] "These are the accounts (pekudei) of the Mishkan").

And in the same way the matter of prayer was instituted; and before prayer one draws upon oneself the mitzvos of G-d, with tallis and tefillin. For every prayer is the level of the birth of the intellect (mochin), and the birth pangs are the confessions, "Forgive us."

And "May He answer you": the seventy cries of a woman giving birth, etc. (see what is written in Parshas Vaera, in the discourse beginning "Therefore say"). And the mochin are love and awe; that is, that love and awe be revealed in the soul of man through toil in prayer, in each person according to his level and rung.

And this is "and made it yearn (vateshokekeha)": through this there comes to be a yearning soul, from below upward, in prayer. For "You visited (pakadta)" is from above to below, and "made it yearn" is from below upward. And through this, "You greatly enrich it; the stream (peleg) of Elokim is full of water."

(See on the matter of peleg the first chapter of Taanis, there; and [Midrash] Rabbah, Bereishis, section 4; and the Aruch, entry Kubah; and Me'orei Or, letter Peh, end of section 11; and the Likkutei Torah of the Arizal, on Tehillim, on this verse.)

The explanation is: Elokim is the level of tzimtzum (contraction) and the hiding of the face, that is, at a time when the mochin, which are love and awe, are in the hidden world (alma de'iskasya).

But through "You visited the earth and made it yearn," there comes to be peleg Elokim: for the Name Elokim divides and becomes Mi Eleh,

so that the level of the revealed world (alma de'isgalya), called by the name Eleh, is not hidden and concealed and included in its source within the hidden world, called by the name Mi (this being the meaning of the Name Elokim, as is known from the holy Zohar, in the Introduction, folio 2a), but has gone out from its source, from concealment into revelation, to be the level of the revealed world.

And the name Mi has divided from the name Eleh, these being the six extremities (ketzavos), each one of which includes them all, etc., as is explained in the discourse beginning "These are the accounts of the Mishkan."

That is, that there be a revelation of love and awe, revealed in the heart, and it becomes "full of water."

(This is the matter of the drawing down and revelation of the chasadim (kindnesses) from their concealment and covering in Yesod of Imma, which is called peleg (stream). And this is the matter of "and Your right hand, from within chok'cha, consume," where cheik'cha (Your bosom) is read, as is explained elsewhere on [the verse] "And I was with Him as a nursling (amon)"; and this is "A river whose streams (pelagav) gladden the city of G-d") (in Tehillim, chapter 46, [verse] 5).

And see on this the Zohar, Part II, Mishpatim, [folio] 98b. [The waters] are the drawing down and flow of the mitzvos, which are supernal lights that descended and became embodied in physical things, such as tzitzis of wool and tefillin on parchment,

like water, which descends from a high place to a low one; and it is water that makes all kinds of delights grow. So the mitzvos make the love and awe in the soul grow, so that it have will and thirst and be "a yearning soul."

(As for the meaning of "You greatly enrich it" (rabbas te'ashrenah): [Midrash] Rabbah, Bechukosai, at the end of chapter 35, explains it as "one for ten," etc.; and Shir HaShirim Rabbah, on the verse "I am my Beloved's, and His yearning is for me," explains it as an expression of wealth. This is as is written in the Raaya Mehemna, at the beginning of Parshas [Ki] Sisa: "'The rich': this is the middle pillar," because Tiferes (beauty) rises up to Keser (the Crown), the level of "and the middle bar," etc.;

and from there will be drawn the power of growth and the increase of light, in the multiplying and enlarging of the emotive attributes (middos), love and awe, and [the power] that they be included one in the other, as is explained in the discourse beginning "Know this day and take to heart." And see what is written on [the verse] "For as the earth brings forth her growth," etc., and in the discourse beginning "When Pharaoh sent," on the meaning of "the first of His crop," and what is written on [the verse] "I will surely give a tenth to You."

One may further explain [it] along the lines of what is written in the Zohar, Part I, Vayechi, folio 246a, that there is "poor bread" (lechem oni) and "bread of pannag" (see there); and in Parshas Bereishis, folio 33a, it explains that "poor bread" is the level of "dry land" (yabashah), an expression of dryness;

it follows that when it is filled with water, this is the level of "You greatly enrich it." And this is what is written, "A land where [you will eat bread] without scarcity," etc. (see the Zohar, Vayechi, folio 249b). And these two levels in divine service are the levels of iskafya (subjugation) and is'hapcha (transformation).

And this is what is written, "Your shoots (shelachayich) are an orchard," etc.: that even when it is at the level of an irrigated field (beis hashelachin), dry land, poor bread, the level of iskafya, its virtue is great, etc., and through this are drawn "nard and saffron," etc., like the matter of "a pleasing fragrance," which restores the soul, etc.; and see what is written in Parshas Vayakhel, in the discourse beginning "Take from among you.")

But the purpose of this thirst is to cleave [to Him], the level of "spirit with spirit," thought with thought; and this is through the Torah, as it is written, "And I have put My words in your mouth": My very words, speech with speech, thought with thought, etc.

Of this it is said, "And the spirit of Havayah shall rest upon him": for the level of speech is called "a speaking spirit," and this level will rest upon him from above.

As our Sages, of blessed memory, said: Whoever sits and studies, the Holy One, blessed be He, studies opposite him. (And the drawing down of the level of "spirit" is higher than the level of the drawing down called "water," as it is written, "And the spirit of G-d hovered over the face of the water"; and as is explained about this at the end of the discourse beginning "And He shall wave His hand over the river with His mighty wind (ruach).")

Now, this level of "spirit" is from above to below, as it is written, "Until a spirit is poured upon us from on high": for the spirit descends from a supernal place, very high and exalted, the level of avir (air), [which is] or (light) [with a] yud, for the Torah "comes forth from Chochmah," "and Chochmah is found from ayin (nothing)," as is known.

(And see what is written on the matter of avir as or [with a] yud, that avir is the source of light, in Parshas Mikeitz, at the end of the discourse beginning "The Chanukah lamp, it is a mitzvah," etc., [on] "the mezuzah on the right," etc.; and see the Zohar, Part III, Naso, folio 130b, "The spirit that goes forth," etc., see there; and in Parshas Vayechi) (folio 235a).

Now, according to what was explained above, the four elements in the soul are the four letters of [the Name] Havayah. And so the matter of "full of water" is the union of vav and hei, the level of water and earth.

And the matter of air (ruach) and fire is the union of yud and hei. This is like the matter of the lower unity (yichuda tata'ah) and the higher unity (yichuda ila'ah), as is explained elsewhere on [the verse] "The accounts of the Mishkan, the Mishkan of the Testimony," etc.; and seek it out from there.

From there the superiority of the drawing down from the level of "spirit" over the drawing down from the level of "water," etc., will be understood. And this is "He has also set ha'olam in their heart." 7

[Midrash] Rabbah explains [it] as [referring to] what is written, "This is My Name forever (le'olam)": that is, the Name Havayah, which now is in a state of concealment (he'elem), as our Sages, of blessed memory, said: "Not as I am written am I pronounced," etc.

And they were given the power to draw it from concealment into revelation in their heart, as is explained in the discourse beginning "And I appeared to Avraham"; and through this the revelation will be drawn into the world as well.

Summary. That there must be "You visited the earth," and through this, "As water [reflects] face to face." Also an expression of the remembering of a barren woman, and through this, "and made it yearn"; and this is "the stream (peleg) of Elokim": that the Name Elokim is divided, to be "Who created these." 8

And through this, "You greatly enrich it." And the yearning is the element of fire, and from it is drawn "And the spirit of Havayah shall rest upon him," through speech in words of Torah, "a speaking spirit."

3. Now, all this is [so] at present, while the world conceals and the soul is enclothed in the prison of the body and the physical world. 9

For then there must be "You visited the earth and made it yearn" from above to below, and [there must be] "the spirit of Havayah resting upon him," to quench the thirst that comes from the element of fire; for the element of air (ruach) is higher in virtue than the virtue and level of the fire that is from below.

And likewise the level of the water of the mitzvos is greater in virtue than the level of "earth," for by them and through them the earth becomes yearning, with an arousal from below (isarusa dilesata), in prayer. And now it is always yearning and is not sated with water,

for after prayer it again becomes enclothed in the matters of the body, each person according to his rung and level; and food makes a person coarse and hides from him the light of G-d and His holiness, so that it does not come to revelation in the heart.

Therefore one must pray every day, until the time of the end, until the word of Havayah comes in the Time to Come: "And the spirit of impurity I will remove from the land," etc.

And then the virtue of the arousal from below will be great and infinitely high in its own right, so that it will not need the arousal from above (isarusa dile'eila), water and spirit,

for the level of "earth," the running and thirst that come from the element of fire below, will rise higher and higher and be included in the Infinite Light (Or Ein Sof), blessed be He, of itself and on its own.

(This is like the matter of the superiority of gold over silver, explained in the Tanya, chapter fifty; and see there what is said in the name of the Arizal on [the verse] "And the priests, the Levites," etc., which is in the Likkutei Torah [of the Arizal] on Yechezkel. And see the Raaya Mehemna, Parshas Terumah, folio 158a, "From the side of the World to Come," etc.: "A woman of valor is the crown of her husband"; [that is,] Ban will be elevated into Sag, which is higher than Mah.

And this matter will be further understood according to what is explained in the discourse beginning "Yehudah, you," on the meaning of "On that day you shall call [Me] 'my Husband,'" etc.; see there.)

And this is "And the number of the children of Israel shall be": "number" is the level of the mitzvos, which were given in a number: the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis, which are the number 620, corresponding to the number of the children of Israel,

which divides into sixty myriads (600,000) of sparks of souls, in the manner of "by their heads." For in order that they be drawn down below into the souls of Israel, they had to be divided into parts and to come in a number and a census. (And see Iggeres HaKodesh, the letter beginning "Fortunate are we, how good is our portion," etc.)

And this is also the meaning of pakadta ha'aretz: an expression of counting, as in "Count (pekod) every firstborn male." That is because they descended from above to below, and their descent is for the sake of ascent: to raise up the souls and bind them to the One G-d, with running and thirst. Therefore, when the ascents of the soul are complete,

then their running and thirst will be like flashes of fire rising upward without end, and this number will be at the level of "which can be neither measured nor counted." This is the level of teshuvah (return).

As our Sages, of blessed memory, said: If Israel do teshuvah, they are redeemed. For teshuvah is from the element of fire and the thirst, "and they cried out to Havayah," with exceeding strength; and the higher teshuvah is "Binah, the heart,"

and it is written, "His understanding has no number": above the level of number. (See what is written above in Parshas Acharei, at the end of the discourse beginning "For on this day He shall atone," on the matter of "And I will place you in the cleft of the rock"; and see the Zohar, Part II, folio 225b, mentioned above.)

That is, above the order of the chain of descending worlds (hishtalshelus): for hishtalshelus is the name for what is drawn down in order and gradation, from cause to effect, etc., like a chain (shalsheles): a glimmer, and a glimmer of a glimmer, etc.

And so are the drawings down of the mitzvos: in number; and they are called "the 248 limbs of the King," Z'eir Anpin, that is, the level of the nine Sefiros, nine times nine, etc.; and they are also called "the commandments of the King."

And see what is written in the discourse beginning "For on this day He shall atone." If so, this is called the order of hishtalshelus; whereas teshuvah comes not in order and gradation, but from above the order of hishtalshelus. And see what is written at the end of the discourse beginning "For the mountains shall depart."

And this is "as the sand of the sea": the sand is above the sea, as it is written, "I Who placed the sand as a boundary for the sea," and it is written, "those who go down to the sea." So the level of "earth" will be above the water, and it is written, "Who spread out the earth over the water"; and the level of fire will be above the level of air (ruach).

(And see what is written in Parshas Bereishis, the discourse beginning "As the new heavens," on the meaning of the new heavens and earth that will be in the Time to Come; and this is what is written in Yirmeyahu) (chapter 31): "For Havayah has created a new thing in the earth: a female shall encompass a male."

That is, there will be a renewal, the level of "a new thing in the earth." For now, when "the rain comes down from the heavens" and "waters the earth," then precisely "it makes it give birth and sprout";

but in the Time to Come the level of "earth" will be above the level of water and will not need to receive from the level of water. And this is "a female shall encompass," etc.

In the same way, the level of fire will be above the level of air (ruach); and see Etz Chaim, Sha'ar Arich Anpin, chapter 2. And this is what is written, "And I will be for her, says Havayah, a wall of fire," etc.

And see on the matter of "And the number shall be," etc., "which cannot be counted," etc. (in the Gemara, at the beginning of chapter 2 of Yoma, folio 22b, and at the beginning of chapter 8 of Pesachim).

Therefore it is written, "And it shall be that in the place where it is said to them, 'You are not My people,' it shall be said to them, 'Children of the living G-d'": meaning, in the very place; for through teshuvah willful sins become like merits, and bitterness is transformed into sweetness (is'hapcha meriru lemitka).

(The explanation is: it is written, "And I have put My words in your mouth," etc., "and to say to Zion, 'You are My people.'" For the meaning of "My people" is explained in the discourse beginning "You are standing," regarding "that you may enter into the covenant," etc., "to be a people to Him."

For there is no king without a people: that is, they are called by the rank of "His people," for they are men like Him and relate to Him in some measure, etc., for the souls arose in thought, etc.; see there. And this is "My people, upon whom My Name is called") (in II Chronicles, chapter 7).

And [it is] along the lines of what is written in the Zohar, Part I, [folio] 5a, on the verse "And to say to Zion, 'You are My people'": do not read ami ("My people") but imi ("with Me"), etc. (And see Tikkunei Zohar, Tikkun 18, folio 35b.)

And this is "and to say to Zion," specifically, "You are My people." This is as our Sages, of blessed memory, said in the Jerusalem Talmud, chapter 4 of Taanis, at the end of halachah 2: "We have gone over all of Scripture and have not found that Israel are called Zion except in this, as it is said, 'and to say to Zion, You are My people.'"

And the intent, as the Korban HaEdah explains there, is that through fulfilling the mitzvos alluded to in this verse, "And I have put My words in your mouth": this is Torah; "and in the shadow of My hand I have covered you": this is acts of kindness (gemilus chassadim), etc.;

"to plant the heavens and to lay the foundation of the earth": this is the service of the offerings; then they are called Zion (Tziyon), for they are distinguished (metzuyanim) in the world. This is as is written in Torah Ohr, Parshas Mikeitz, in the discourse beginning "Sing and rejoice," folio 62, end of side b:

"And the explanation of the matter of Zion," etc.: "in our image, after our likeness" are the 248 commandments, the 248 limbs of the King; that is, the spirituality of the mitzvos and the spirituality of the Torah as they are above, in the Infinite Light (Or Ein Sof), blessed be He, which are truly "in our image."

But the physical aspect of the mitzvos, etc., is only the level of tziyun (Zion), in the sense of a sign (siman), etc.; then Knesses Yisrael is called Zion, etc.

That is, then Knesses Yisrael receives all the lights that are truly above, which are drawn into Z'eir Anpin, in the level of her Yesod (foundation), which is called "the point of Zion."

And this is "and to say to Zion, 'You are My people'": for then specifically, when they are called Zion through fulfilling Torah, divine service and acts of kindness, then they are at the level of "My people."

That is, "men like Him," for they are marked out (metzuyanim) in the very 248 limbs of the King. 10
Whereas when they cause a blemish by neglecting positive commandments, and all the more so when they transgress prohibitions, it is said, "You are not My people,"

for the reason mentioned above: the meaning of "My people" is that they are men like Him, etc., and this is only through fulfilling the mitzvos, which are the level of "in our image, after our likeness," as mentioned above; and when one transgresses a mitzvah, G-d forbid, he is called "not My people," etc., G-d forbid.

But through teshuvah (return) they become the level of "children of the living G-d," which is higher than the rank of "My people," etc.

And see what is written on the meaning of "the living G-d" in the discourse beginning "And I will betroth you to Me." For "in the place where baalei teshuvah stand," etc.; and this is "in the place where," etc.

(And see on the matter of "And it shall be that in the place," etc., the Gemara, Kiddushin, folio 36a, and Rashi's commentary there; and the Midrash, Shemos Rabbah, on this verse: Vayakhel, end of chapter 48; Vaera, beginning of chapter 13; Ki Sisa, chapter 39; [and] Bamidbar Rabbah, chapter 2, and the end of Balak.)

And this is "so that [man] will not find," etc., "from beginning to end": that there will be no beginning and end, for above and below will be equal, "darkness is as light,"

for at the level of the Infinite (Ein Sof) and "no number," above and below do not apply, for it is far above the level of the chain of descending worlds (hishtalshelus), from rung to rung.

And this is "When the man sows seed first, [the woman] gives birth to a female": that is, because at 11
a time when the Holy Temple does not stand there must first be an arousal from above (isarusa dile'eila), through this there must be the level of number and contraction (tzimtzum), the level of female and judgment.

And this is what our Sages, of blessed memory, said: a heavenly voice (bas kol) coos like a dove and says, "Woe to the children," etc., as mentioned in the Gemara at the beginning of the first chapter of Berachos.

And in chapter 2 of Chagigah: "A heavenly voice went forth and said, 'Return, O wayward 12
children.'" And this is what is written in the Zohar about the proclamations from above, which are drawn from the level of the Thirteen Attributes of Mercy, to arouse [people] to teshuvah. And see what is written on [the verse] "When a man of you brings an offering."

But because this arousal is drawn from the level of an arousal from above alone, "the man sows seed first," therefore "she gives birth to a female": that is, the level called bas kol ("daughter of a voice"), which is the offspring of the level of the supernal voice.

And it is of the level of gevuros (severities), and therefore it is called bas (daughter). And see Erchei HaKinuyim in the Pardes, entry Bas. (And see Tosafos, first chapter of Sanhedrin, folio 11a, the passage beginning "Bas kol"; and Tosafos Yom Tov, last chapter of Yevamos, Mishnah 6, the passage beginning "Bas kol"; and Rashi, chapter 7 of Sotah, folio 33a.)

Therefore judgments (dinim) prevail at a time when the Holy Temple does not stand. But in the Time to Come "the woman sows seed first," from below upward, without an arousal from above, and therefore "she gives birth to a male (zachar)," the level of chasadim (kindnesses), so that there be "He has remembered (zachar) His kindness," etc.

(One may further explain [this] by the virtue and level of teshuvah, as is known: of teshuvah it is said, "Before Havayah you shall be purified," which is drawn from above the level of the Name Havayah. The explanation is: the Name Havayah is drawn through the four elements in the soul, air (ruach), fire, water and earth, as mentioned above.

But "before Havayah," above the four elements, is what is written in Etz Chaim, Sha'ar (Gate) 41, chapter 3, on the level above the four elements, which includes the four elements potentially but not actually, etc., and is their source and root. Therefore through teshuvah the blemishes in the four elements are made whole, etc.

And this is truly the level of "which cannot be counted." For of Torah and mitzvos it is said, "The number of your days I will fulfill," in the manner of "And Avraham was old, advanced in days," etc., as was explained in Parshas Mishpatim;

but baalei teshuvah, even in one hour, in one day, in one moment, etc., draw near to the Holy One, blessed be He, which is not so even for the completely righteous, as is written in the Zohar, Parshas Chayei Sarah, folio 129; and in the Gemara: "There is one who acquires his world in a single hour," etc.

This is because he draws from the level that is above the bounds of number, as mentioned above. And this is also the meaning of "He has set ha'olam in their heart": "This is My Name le'olam," etc.

For regarding the Thirteen Attributes of Mercy it is written, "And He called: Havayah, Havayah," and the accent divides between them (and see what is written in Torah Ohr, Parshas Beshalach, in the discourse beginning "And Israel saw," etc.); and the level of the Name Havayah that is above hishtalshelus is the matter of "This is My Name le'olam," which is in a state of concealment (he'elem).

And also this concealment He set in their heart: the power to draw it from concealment into revelation through teshuvah. That is, through [the fact] that in the heart there is also the level of "the hidden places of the heart" (ta'alumos lev), which is the inner dimension (pnimiyus) of the point of the heart, above intellect, as is explained in the discourse beginning "On the eighth day he sent."

And this is the matter of teshuvah, "From the depths I have called You": from the depth of the heart. And through revealing the hidden places of the heart, one draws down the revelation of the level of "This is My Name le'olam," etc., so that there be "May His great Name be blessed forever (le'alam) and to all eternity.")

And then, "And the children of Yehudah and the children of Israel shall be gathered together." The meaning: Yehudah is from the expression "This time I will thank (odeh),"

which is the level from below upward, and Israel is the level from above to below; "shall be gathered together": that all will be together, "and they shall appoint for themselves one head." For now they are two levels of unity, the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah),

as in what is said, "For My thoughts are not your thoughts": from above to below, whatever is lower is as nothing and naught relative to what is higher than it, and from below upward it is the reverse; whereas in the Time to Come there will be "one head,"

that is, to be "one with One" (and see what is written on [the verse] "And Yehudah approached him"), "for great is the day of Yizre'el." The meaning of Yizre'el is the sowing (zeri'ah) of Kel,

for Chesed (kindness) is called by the name Kel; that is, the charity and kindness that are done below, which is sown in the earth, in that one hides it in the soil.

And so all the mitzvos were sown and enclothed in physical garments; and in the Time to Come "the earth will bring forth her growth": there will be "He causes salvations to sprout,"

for "My salvation is near to come." And through this everything becomes the level of "day," so that there will not be two levels, light and darkness, but "at evening time there shall be light." And this is "for great is the day": since everything has become the level of "day," etc.

Summary. That all this is now: the drawings down of water and spirit are higher than the ascent of earth and fire. But in the Time to Come the virtue of the arousal from below (isarusa dilesata) will be high in its own right, and "the light of the moon shall be as the light of the sun," equal in their stature. 13

And the level of "the number of the children of Israel," the mitzvos, will be at the level of "which cannot be counted," in the manner of "His understanding has no number." And this is through teshuvah (return).

And this is "And it shall be that in the place," etc. And this is "so that [man will not find]," etc.; "the woman sows seed first," the arousal from below; "and [they] shall be gathered," etc., "for great is the day," etc.

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 7

ביאור הדברים ע"פ והיה מספר בני ישראל כו'

Explanation of the words on "And the number of the children of Israel shall be"

An explanation of the words on "And the number of the children of Israel shall be," etc. Now, to understand the root of the concept of "the stream (peleg) of Elokim," etc.: 1

Now, in the word Elokim there are the letters mi [and] eleh, as is known, and as is written in the Zohar at its beginning on "Who (mi) created these (eleh)," etc.

Now, mi is the level of the hidden, since it stands as a question, "Who is it?", because it is not known and revealed below, etc.;

and eleh is the level of the revealed, for one says "these" only of something that is revealed and visible to every eye, so that it is possible to say of it "these," in its presence, etc.

If so, these two words are two opposite concepts: this one hidden and that one revealed. And the root of the matter is above. 2

They are the two worlds: the hidden world (alma de'iskasya), which is called mi, and the revealed world (alma de'isgalya), which is called eleh, etc. And in general, the letters yud-hei of the Name Havayah are Chochmah and Binah, which are called "the hidden things," and the letters vav-hei are the emotive attributes (middos) and speech, which are called "the revealed things."

Now, Binah is enclothed in Z'eir Anpin, which is the emotive attributes; and there is the level of the Chasadim that are covered within the Yesod of Binah, and there is the level of the revealed Chasadim (as is written in Etz Chaim, Sha'ar (Gate) 25, and Sha'ar HaOna'ah).

And this is the meaning of "the stream (peleg) of Elokim": that the letters eleh, which indicate revelation, that is, the revealed Chasadim, were divided from the letters mi, which indicate the covered Chasadim.

And this is so that there may be a revelation of the revealed Chasadim; for of this it is said, "Who created these." And this level in the soul is the revelation of the intellect (mochin), which is intellectual awe and love (dechilu urechimu).

This is not so when the letters eleh are joined in one word with the letters mi, which is the level of the Name Elokim: then even the letters of eleh are still in a state of hiddenness and concealment, like the letters mi; all the more so since the letters eleh come before the letters mi in the word Elokim.

That is, when all five Chasadim are still closed and covered within the Yesod of Imma. (And see on this Etz Chaim, Sha'ar HaOna'ah, chapter 3, and the Arizal's Likkutei Torah, Parshas Lech Lecha, on the mitzvah of circumcision.)

And this level in the soul is what is written in [Sefer Shel] Beinonim, chapter 16: "If the hand of his intellect and the spirit of his understanding cannot reach to give birth to love of G-d revealed in his heart," etc., "only the love hidden in his mind and in the hidden recesses of his heart," etc.; see there at length.

But when two Chasadim and two thirds are drawn down to shine in a revealed way in Z'eir Anpin, it is called "the stream (peleg) of Elokim," for the letters eleh, which are the level of revelation, have split off (niflegu) and divided from the two covered Chasadim, which are the level of mi;

and then specifically it is "full of water," for the Chasadim are likened to water, and they descend from high to low (as is written in Etz Chaim, Sha'ar (Gate) 25, mentioned above). Nevertheless, the root of the revelation of eleh is drawn from the concealment of mi.

And this is "Who (mi) created these (eleh)": that is, through contemplation with his intellect and the depth of his understanding, the awe and love are born and drawn forth, revealed in his heart.

And see Etz Chaim and the Arizal's Likkutei Torah there, that at times even the upper third of the covered Chesed is revealed, and even all five Chasadim, etc.

And see the commentary of the Ramaz on the Zohar, Parshas Vayera (on folio 98b), regarding "Once he was circumcised, everything was revealed," etc.

[And perhaps this is the meaning of "Who (mi) revealed this secret to My children?" The meaning is: mi, that is, Binah, "revealed to My children," Netzach and Hod, "this secret," that is, the Chasadim that are covered within the Yesod of Imma, which are called "secret" because they are covered;

and "Who revealed this secret to My children" is their emergence from concealment into revelation.

And see what is written on this in the discourse beginning "When they put 'we will do' before 'we will hear,'" etc., that the meaning of "this secret" is the revelation of the hidden love that is in every Jewish soul, etc.; and there it is explained that the meaning of "this secret" is the Yesod of Abba.] (And see what is written in the discourse beginning "And I was with Him as a nursling (amon)," on the meaning of "and Your right hand, from within Your bosom, consume.")

2. And the meaning of "You visited the earth and stirred its longing (vateshokekeha)" is that through the mitzvos, which are the level of water, the revelation of love is born in the "earth," which is the Congregation of Israel (Knesses Yisrael). 3

The explanation is that corresponding to the four elements, fire, air (ruach), water [and] earth (afar), are the four Names; and the level of the Name Ban is the level of "earth" (eretz) and dust (afar).

And the level of water is the level of [the Name] Mah, as is written in Pesach Eliyahu, "the Name Mah," etc., "like water that waters the tree," etc. And this is "the earth is not sated with water": that is, the union of Mah and Ban.

Now, it is known that Mah is what refines (birur) Ban, for "by Chochmah they are refined." And the matter will be understood from Torah and mitzvos, for "the Torah comes forth from Chochmah." 4

Now, the whole Torah is instruction and distinction between impure and pure, fit or unfit, which is the matter of refinement (birur).

However, fit and unfit, guilty and innocent, etc., derive from the attributes Chesed and Gevurah. That is, Chochmah is enclothed to become the intellect (mochin) of Z'eir Anpin, and through this is the refinement.

And this is the concept of the Name Mah, which is in Z'eir Anpin, but [it is there] through the enclothing of Chochmah in Z'eir Anpin, for Chochmah is koach mah, "the power of Mah" (and see the Zohar, Balak, folio 191b, on "What (mah) is His name," etc.).

And the mitzvos are called "water" because they are from the level of the five Chasadim. For the 248 positive commandments are from the level of the nine Sefiros of Z'eir Anpin: nine times nine is eighty-one, etc., up to the five Chasadim that bring growth, "like water that waters the tree."

However, although "the Torah comes forth from Chochmah," this means that it comes forth from there in a revealed way; but its root is from the level of Keser, for the 613 commandments of the Torah, together with the seven commandments of the Rabbis, are the 620 pillars of light, and Keser is the Supreme Will, "the will of all wills" (raava dechol raavin).

And this is the concept of Netzach, Hod and Yesod of Arich Anpin, which are enclothed in Z'eir Anpin, as is written in Etz Chaim, at the end of Sha'ar (Gate) 15, that Z'eir Anpin clothes Netzach, Hod and Yesod of Arich Anpin: that is, the drawing down of "the will of all wills," which is enclothed in the mitzvos, which are in the nine Sefiros of Z'eir Anpin, as mentioned above. 5

And this is [the meaning]: that through "You visited the earth," by the performance of the mitzvos, through this "and stirred its longing (vateshokekeha)"; because the mitzvos are from the level of "the will of all wills," therefore they create the longing (teshukah) and the will in the Congregation of Israel, etc.

And the power of refinement through the Name Mah, too, is drawn from the radiance of the Forehead (Mitzcha), which is "the will of all wills," as is explained elsewhere, in the explanation on "My offering, My bread." 6

And the explanation of the concept that the "earth," which is the Congregation of Israel (Knesses Yisrael), is "not sated with water," which is the mitzvos, as our Sages, of blessed memory, said, "And run (ratz) to [do] a light mitzvah," etc., is that she always needs this drawing down that comes through the mitzvos, for they will create in her the longing and the supernal will.

The reason is that Malchus of Atzilus, the source of the souls of Israel, is always in a state of ascents and descents.

For at night she descends to Beriah, Yetzirah and Asiyah, as it is written, "She rises while it is still night and gives food," etc.; and in the morning prayer she ascends into Atzilus (as is explained on this elsewhere, on "I have come into My garden").

And this is the meaning of "Go and diminish yourself": that she is hidden in Beriah, Yetzirah and Asiyah. And just as the moon has changes, its light diminishing at the end of each month and growing again from Rosh Chodesh until the middle of the month, etc., so it is also above, in the level of Malchus.

And of this it is said, "So that glory may sing to You and not be silent," etc., and "But I am prayer": to ascend from Beriah, Yetzirah and Asiyah to Atzilus (as is explained on "And I will betroth you to Me," concerning "My soul yearns, and even pines, for the courts of Havayah").

Yet even so, because of the greatness of the descent and of the enclothement to refine the kelipas nogah of Beriah, Yetzirah and Asiyah, she does not have so much strength of her own alone to ascend, since the refinements of Ban have not yet been completely refined, and they darken somewhat;

and therefore she needs help and strength from above, from the Name Mah, so that she will be able to ascend (and this is the meaning of "Come, my beloved, to greet the bride," etc.).

And this will be better understood [from] below: this is why it is impossible for the souls of Israel to be aroused, raising mayin nukvin (feminine waters), of themselves, and there must be "You visited the earth and stirred its longing (vateshokekeha)."

This is because man is nourished by physical foods, which are from kelipas nogah; and although a person refines them by his eating, nevertheless the refinement is not yet entirely complete, and of necessity a little of the impurity of kelipas nogah remains [and see Tanya, chapter 8];

and therefore the food coarsens the person who eats it, drawing his soul down to be drawn after the physicality of the world. And even the tzaddik, who in his eating intends only for the sake of Heaven, and eats only "to satisfy his soul," which is the Shechinah (as is written in the Zohar, Parshas Vayechi, folio 240, end of side a),

nevertheless, since the time has not yet come for kelipas nogah to leave its filth and impurity entirely and ascend to holiness, until the time of "the end of days" (ketz hayamin) (as is written in [Sefer Shel] Beinonim, chapter 37), therefore of necessity the food coarsens somewhat, etc.

And know: for who is greater for us than Moshe Rabbeinu, peace be upon him, who knew perfectly the intention of the supernal unions (yichudim) in eating?

And therefore it is said, "And Aharon and all the elders of Israel came to eat bread with Moshe's father-in-law before G-d": that is, because Moshe was with them, their eating is called [eating] "before G-d" (as is found in the Gemara at the end of Tractate Berachos).

And even so, when he went up to receive the Torah, it is said, "Forty days and forty nights he did not eat bread."

This is for the reason mentioned above: because of the materiality and coarseness of the food, [which is] from kelipas nogah, it must of necessity conceal and coarsen somewhat, since the time has not come for kelipas nogah to be entirely refined, as mentioned above. And greater than this: even the manna, on which the ministering angels are nourished, he did not eat.

That is because, although the root of the manna is very high, when it must descend and be drawn down below into Beriah, Yetzirah and Asiyah, it is drawn by way of the outer dimension (chitzoniyus) of the vessels and garments of Beriah, Yetzirah and Asiyah, where there is the mixture of the Tree of Knowledge of good and evil. 7

And in relation to receiving the Torah, this too was coarsening, etc. Therefore, although on the part of Moshe himself there was no obstacle at all to the refinement being done by him completely, as is fitting, since he is the level of Mah, as it is written, "And we are what (mah),"

yet the time brought it about: of necessity the food that is from kelipas nogah cannot be refined so much that it does not conceal at all, until the time of "the end of days," for then specifically kelipas nogah will come out of its impurity and filth entirely and ascend to holiness, to become a chariot for G-d.

(And see what is written on this matter in Parshas Yisro, on "And all the people saw," etc.; and see what is written on "And Moshe spoke to the heads of the tribes," concerning "Separation brings to holiness.")

And from all this something will be understood [of how it is] above, regarding the descent of Malchus into Beriah, Yetzirah and Asiyah to refine kelipas nogah.

Since it is not yet possible for the refinement to be complete, to its ultimate end, these are what prevent and hold back the ascent of Malchus, and help and assistance must always come to her from above. Therefore "the earth is not sated with water," which is the level of "You visited the earth and stirred its longing (vateshokekeha)," etc.,

through "the stream of Elokim is full of water," for specifically through this she will be able to ascend. [And this is what is written, "Saturating its furrows," etc.; for this level is called yoreh (the early rain), as is written in the Gemara, the first chapter of Taanis, folio 6, concerning the early rain and the late rain, that the early rain is to moisten the earth (and see the Ra'aya Mehemna, Mishpatim, folio 115a).

And in Likkutei HaShas by the Arizal, of blessed memory, on Tractate Taanis, he explains the verse "You visited the earth."]

And likewise this level in man, "the earth is not sated with water": through the mitzvos, which are likened to water, as is said, "He sows righteous deeds (tzedakos)," and it is written, "Happy are you who sow beside all waters," through this specifically the will and the longing are drawn into the soul, to be at the level of "earth" (eretz) and of ratzo (running), etc.

And this drawing down must always take place, for although he prayed today with intention (kavanah), nevertheless, since afterwards he eats and drinks and [engages in] other physical things, therefore he always needs assistance from above to arouse the revelation of will;

and that is through the fulfillment of the mitzvos, whose root is from the level of "the will of all wills," etc.

3. Now, all this is [the case] now, when there must be "You visited the earth," for the level of the water of the mitzvos, from the level of the Name Mah, is greater in stature than the level of "earth," the Name Ban, etc.; and this is also the meaning of the diminution of the moon, mentioned above. 8

But of the Time to Come it is written, "And the light of the moon shall be like the light of the sun": that Z'eir Anpin and Nukva will be equal in stature. This is what is written in Etz Chaim, Sha'ar Mi'ut HaYareach (the Gate of the Diminution of the Moon), at the end of chapter 1: that she will receive her lights from Imma herself, not through Z'eir Anpin, like Abba and Imma, etc.;

that is, that Z'eir Anpin and Nukva will both receive the flow from the higher Chochmah (Chochmah Ila'ah) equally (and see what is written on this in the discourse beginning "Speedily… may there be heard," etc., "who gladdens the groom with the bride").

The explanation of the matter is this: the Name Ban is the level of Malchus of Atzilus, which is the level of the supernal speech, as it is written, "Inasmuch as the word of a king is rule," as, by way of analogy, with a king of flesh and blood, who governs his kingdom by his speech.

And so, by way of analogy, above, the level of Malchus is called by the name "speech." And see what is written on this in Iggeres HaKodesh, in the section beginning "To understand words of understanding."

Now, the root of speech is from Chochmah, and it is called "Abba founded the daughter"; "With Chochmah He founded the earth" (as is written in Iggeres HaKodesh on "And David made a name").

But the illumination of Chochmah that is drawn down and enclothed in the letters of speech, which are drawn down and revealed in Beriah, Yetzirah and Asiyah, is only a contracted illumination. And this is the diminution of the moon: that Malchus is enclothed in the letters of speech that are revealed outwardly, etc.

But in the Time to Come, when they will be equal in stature, that is, the level of the source of speech, which is the level of Malchus of Atzilus, will be raised up to receive the flow of the higher Chochmah, just as the emotive attributes (middos) receive from Chochmah. This is the level of the inclusion and ascent of speech in Chochmah.

This is like what is written of Moshe Rabbeinu, peace be upon him, "For I am heavy of mouth and heavy of tongue." That is: because he was from the level of the essence of the higher Chochmah, his power of speech could not descend and be enclothed in the outer dimension (chitzoniyus) so much; rather, the power of speech was included and elevated in the essence of Chochmah, etc. 9

So, by way of analogy, above, there is the ascent of Nukva, the supernal speech, to receive from Chochmah and Binah themselves.

However, at times there is such a state that is the opposite, and a great deficiency: that is, what is said of the time of the destruction of the Holy Temple, "I was mute with silence," etc.

And this is for the worse: that is, that the revelation of speech is impossible because of the concealment of the kelipos, "like a ewe (rachel) that is mute before her shearers" (as is explained on this elsewhere, on "And the light of the moon shall be," etc.).

But the level of Moshe's "heavy of mouth" is the very opposite: because of the revelation of the higher Chochmah he could not speak. And this is the concept of the ascent of speech, etc.

(And this is the meaning of "the mute dove" (yonas elem), which is said in praise, and like the matter of "A word is worth a sela, silence two." Now, even so, this is not understood: for nevertheless, according to this there is no speech here at all, so how is it called the ascent of Malchus, which is the ascent of speech?

It may be said, according to what is written in Iggeres HaKodesh on "And David made [a name]," that the letters are in the manner of matter and form, which are called the inner dimension and the outer dimension, etc.; and the essential level of Malchus, which is called speech, is the inner dimension (pnimiyus) of speech, and it is what shines in the higher worlds; only in Asiyah is it drawn down by being enclothed in the outer dimension of speech, which is the matter and body of the letters, as, by way of analogy, in man, the speech that goes outward.

And in the future, when there will be the ascents of the worlds, there will be no need for the enclothement in matter and externality, etc.; and this is the ascent of speech. Also, as when two spirits converse with each other, their conversation and speech is as subtle as our thought;

and in the same way the concept of the ascent of speech will be understood. And see what is written in Parshas Noach, in the explanation on "Many waters," on the meaning of "on the day that she is spoken for (sheyedubar bah)": that the speech is not by itself but "bah," in her, so that it is not drawn down below, etc.; see there. And this is like the matter written here.

And see what is written in the explanation on "These are the journeys," concerning the Name of forty-two [letters] of "Ana b'choach gedulas," seven times six; and this too is along the lines that on Shabbos there is the ascent of speech.

And see the Zohar, Terumah, folio 137a, on the meaning of "There is no speech and there are no words" like the other utterances of the world, etc., but rather they are the level of "their voice is not heard," and even so "their line has gone out through all the earth"; see there well; and the Zohar, Bereishis, folio 50b.

And along these lines it is found in the commentary of the Ramaz on the Zohar, Parshas Va'eschanan, folio 260b, regarding "Enough for you," concerning "And he heard the voice speaking to him," etc.: not through the instruments of speech but in the inner dimension, etc.; it is the root of speech in its inner dimension, etc.; see there. And perhaps this is the inner configuration (partzuf) of Malchus.) (And as is explained on this elsewhere, in the explanation of the Zohar's statement at the beginning of Parshas Bereishis, "Like a rose," etc., "so is My beloved," etc.)

And elsewhere it is explained in another way: that now speech receives the illumination of the higher Chochmah only through the supernal emotive attributes, but in the future speech will receive from the higher Chochmah itself, not through the attributes, etc.

And see what is written on this on "And it shall be, from new moon to new moon," and see what is written elsewhere on "Gladden the beloved companions," on the meaning of "Therefore shall a man leave his father and his mother," etc., but through joy, etc.; see there.

But nevertheless, when speech itself receives from Chochmah and Binah themselves, this is a higher level.

And elsewhere it is further explained, on the meaning of "Then those who fear Havayah spoke (nidberu)," that the meaning of nidberu is speech that comes on its own and of itself; that is, the level of "And My words that I have put in your mouth," only that "my tongue will echo Your word," 10

and that is through the level of self-nullification (bittul) in the study of Torah, as the Maggid said to the Beis Yosef, "I am the Mishnah that speaks in your mouth," and in the manner of "The Shechinah speaks from the throat of Moshe."

And along these lines one can also explain the meaning and concept of "on the day that she is spoken for (sheyedubar bah)," that this is the level of "Then [they] spoke (nidberu)," etc. And this is the meaning of "Who spreads out the earth above the waters": that the level of the Name Ban, which is called "earth," will not need to receive from the Name Mah, which is Z'eir Anpin, called "water," etc. 11

And this is "Behold, I create a new thing in the earth: a female shall encompass a male"; and she will not need water, etc., as is explained elsewhere.

4. Now, of this it is said, "And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted." For the concept of number applies to something that is in a state of division and separateness. 12

And this division derives from the level of the Gevuros. And this is the concept of the division of the voice and the breath into the twenty-two letters of speech, in the five places of articulation, which is through the five Gevuros, mem-nun-tzadi-pei-kaf.

And in the same way the mitzvos, too, are in the category of number, because the Torah is drawn from the level of Gevurah: "From His right hand, a fiery law," etc.

Now, it is written, "And to His understanding there is no number." The meaning is that the essential coming into being of the division of the levels, to the point that the concept of number applies, is after the end of the Yesod of Imma, 13

that is, below the chest of Z'eir Anpin, where the Chasadim and Gevuros are revealed and the Chasadim divide into three lines, so that the root of the concept of number is there; and from there Malchus receives, for she begins from the chest downward, etc.

But "His understanding" is where the Chasadim and Gevuros are covered within the Yesod of Imma: they are in a state of unity and inclusion, all the Chasadim of the three lines in truly one unity, within the Yesod of Imma;

and therefore they are in the state of "there is no number," above the category and level of number, which applies only to a state of division; whereas above, in the hidden world, they are in a state of unity, inclusion and self-nullification (bittul) in the Infinite Light (Or Ein Sof), blessed be He, which is above the division of the levels. And this is "And to His understanding," specifically, "there is no number,"

which is the level of the concealed (setim), which is above the level of the revealed (galya) (and see on this the Arizal's Likkutei Torah, at the end of Tehillim, on "And to His understanding there is no number"; and see the Zohar at the end of Parshas Terumah, folio 171b).

And see what is written in the explanation on "These are the journeys," which begins "To explain the concept of the journeys," on "A fool does not desire understanding," etc., where it is explained that there the level of the concealed is the revelation of Atik, etc., and it is called the Tree of Life.

And see the commentary of the Ramaz on the Zohar, Parshas Bamidbar, folio 117, on the meaning of "And the number… shall be," etc., where it is explained exactly along the lines explained here.

Now, at present Malchus, which is the supernal speech, receives from the level of Z'eir Anpin, that is, from the chest downward, where the building of Nukva begins;

and therefore it is called "the number of the children of Israel," for from there is the root of the concept of number (and from there, too, is the root of the coming into being of time, as is written in the Arizal's Likkutei Torah, Parshas Bereishis; that is, because time too is a matter of number and division).

But in the Time to Come, when Malchus, which is speech, will be raised to receive from the level of Chochmah and Binah themselves, which is the level of "And to His understanding there is no number," then there will be the level of "And the number of the children of Israel shall be," etc., "which can be neither measured nor counted."

That is, even the revealed world, which is now in the category of number, will in the future be at the level of the concealed and of the hidden world, which is in the category of "there is no number."

And this is through teshuvah (return), which is the level of "Binah is the heart," and "to His understanding there is no number," etc. (And therefore through this, "and it shall be that in the place where it is said to them, 'You are not My people,' it shall be said to them, 'Children of the living G-d'": the meaning is "in the place" literally, for intentional sins become like merits, as mentioned above.

And from this the concept of Yom Kippur will also be understood: it is the day of forgiveness because then is the ascent of Malchus into the level of "to His understanding there is no number.") (As is written in the Zohar, Parshas Emor, folio 100b and folio 102a, and in other places.)

And this is "On that day shall be (yihyeh)," which the Arizal's Likkutei Torah explains: that the letters of the Name Havayah will in the future be in the form of yihyeh (יהיה), yud-hei twice.

That is to say: the level of vav-hei, which are Z'eir Anpin and Nukva, will in the Time to Come be like the level of yud-hei, which are Abba and Imma. And this is exactly the matter mentioned above, of "And the number… shall be," etc., "which cannot be counted."

For now Malchus, which is the last hei of the Name Havayah, the level of "the word of Havayah," receives from the level of vav, which is a drawing down from the yud at its head, what is drawn and descends from above to below (and see what is written on this in the discourse beginning "And I return in peace"), like the level of water that descends from high to low;

and it is not the actual essence of the yud, but rather it goes on narrowing and becomes a line much thinner than the yud itself at its head;

and this is the concept of the thinning of the light, as is explained elsewhere on the concept of "doubled and thinned" (kefila uklisha). And from the level of the vav it is drawn to the level of the lower hei.

But the level of yud-hei is not through a drawing down; rather, the yud itself is revealed in the hei, and it is all one level.

(And see the book Ateres Zekeinim on Orach Chaim, section 32, regarding the writing of the first letter hei of the Name; and see what is written on this in the explanation on "But Havayah your G-d would not.")

However, in the Time to Come the world will be elevated, so that the revealed world will be at the levels and grades of the hidden world, and Z'eir Anpin and Nukva, the emotive attributes and speech, will also be at the levels of yud-hei, which are Abba and Imma (along the lines of what is explained in Etz Chaim, Sha'ar Mi'ut HaYareach, at the end of chapter 1, as mentioned above).

And this is also the meaning of "And the children of Yehudah and the children of Israel shall be gathered together": that the lower unity (yichuda tata'ah) will also be at the level of the higher unity (yichuda ila'ah).

The explanation is that Yehudah is the level of Malchus, "she is in Hod," and Yisrael is li rosh ("a head for Me"), that is, the level of Z'eir Anpin from the chest upward, in which the intellect (mochin) of Abba and Imma shines.

And in the future the Sefirah of Malchus will also be at the level of Z'eir Anpin: "the light of the moon like the light of the sun." And see what is written on "And Yehudah approached him," and on "Yehudah, you," and on "When you listen to the voice," etc., "to do what is right in the eyes," etc.

And this is "and they shall appoint for themselves one head," which is the level of Tiferes of Imma, which will be a crown for both of them equally (and see what is written in Parshas Terumah regarding the concept of the cherubim).

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 8

ביאור מעט ע"פ כי גדול יום יזרעאל

A brief explanation on "For great is the day of Yizre'el"

◇

A brief explanation on the verse "For great is the day of Yizre'el." 1

The explanation of the matter of "For great is the day" is as is written in the Zohar, Part III, folio 134b: "This is [the meaning of] what is written, 'One day, which shall be known,' etc.," 2

up to: "It is called neither day nor night, for there is no day except from our side, and there is no night except from our side."

And there, the book Ruach David explains that day and night are Z'eir Anpin and Nukva. But in the Future, when there will be the revelation of Arich Anpin, it is written, "Neither day nor night, and it shall be that at evening time there shall be light," for "the night shines like the day." 3

And the matter of its saying, "for there is no day and night except from our side," will be understood according to what has been explained elsewhere, in the discourse beginning "And you shall know this day," etc. The meaning is: 4

just as the day is with the night and the two of them are one, so too [with] "and return [it] to your heart (levavecha)": that as it is in time, so it is in the soul, that the two hearts,

which are the good inclination and the evil inclination, are both as one: that the evil inclination too will return to the love of Havayah, "when the sitra achra (the other side) is subdued," etc.

And from this [comes] "and you shall know that Havayah is Elokim": that there is drawn down a joining and union of the Name Havayah with the Name Elokim. For the matter depends on the arousal from below (isarusa dilesata):

that through "and return [it] to your heart," that the two hearts be as one, that the evil inclination too return to be nullified before the good inclination, there is likewise drawn down above, that "the left is included in the right."

And this is the meaning of [the practice] that the attribute of night is mentioned in the day and the attribute of day in the night, in the blessing "Who forms light" and in the blessing "Who brings on evenings," etc.

And this is [the meaning of] what is said, "for there is no day except from our side, and there is no night except from our side": that as it is in the soul, so it is in the world; and also, that it depends on the arousal from below.

Now, through this arousal from below, which has the quality of sowing, there will sprout in the Future the level of the revelation of Arich Anpin, which is the level of "abundant in kindness," for "there is no left in this Atika," and no day and night whatsoever applies [there], 5

as [they apply] in Z'eir Anpin and Nukva, to which the level of tzimtzum (contraction) and concealment applies, etc. (And see what is written elsewhere on the verse "And the light of the moon shall be like the light of the sun," etc., "like the light of the seven days," etc.)

And this is the meaning of "vayevarech" ("and he blessed"). And in the Zohar, Part III, Parshas Emor, folio 96b, the verse "And it shall be one day, which shall be known," etc., is also explained as [referring] to the festival of Shavuos. That is, because on Shavuos the Keser (the Crown) is drawn down to Z'eir Anpin from Arich Anpin itself. 6

And for this reason, it may be said, all Israel have the custom of staying awake on the festival of Shavuos: in order to draw down from the level of "the night too shines like the day," etc.

And see the commentary of the Ramaz there, on the meaning of "known to Havayah": that is, that this is the revelation of supernal Daas (knowledge), which is far, far above the level of "And you shall know this day," etc. 7

And this is the meaning of "For great is the day": that is, the revelation of the level of Arich Anpin, "a day that is entirely long." And all this is drawn down through "yizra Kel" ("G-d will sow"), the sowing of charity and kindness now, which is a vessel for the revelation of the level of "and abundant in kindness," like the body to the soul.

(As is explained elsewhere, on the verse "Havayah, His adversaries shall be shattered," and on the verse "I am Havayah your G-d" in the section of tzitzis.) And this is [the meaning of] "G-d Most High, Who bestows good kindnesses."

And one may further say, on the meaning of "And the number shall be," etc., along the lines of what is written elsewhere: that the level of "hidden and revealed" mentioned above, of the covered and the revealed chasadim (kindnesses) mentioned above, is likewise [found] far, far above, up to the highest of levels, without end, etc., and even in Adam Kadmon, etc. 8

And see Etz Chaim, Sha'ar Arich Anpin, chapter 1, and the end of chapter 2, in the gloss, and in Sha'ar Abba ve'Imma, chapter 1: that the Yesod of Atik, which is clothed in Arich Anpin, also ends at the place of the chest of Arich Anpin, in the manner of the Yesod of Imma at the chest of Z'eir Anpin, etc.

And this is the meaning of "hidden and revealed" far, far above, in Arich Anpin, in the manner that it is in Z'eir Anpin, etc.

Now, Z'eir Anpin clothes Arich Anpin, [namely] its Netzach, Hod and Yesod, as mentioned above; 9
and the level of the Keser of Z'eir Anpin clothes the part of the Tiferes of Arich Anpin that is beneath the partition (parsa), as is written in Mishnas Chassidim, Tractate HaLeidah; that is, below the chest of Arich Anpin.

It follows that the level of the "hidden" of Arich Anpin, that which is above the parsa, where the Yesod of Atik ends, which is the drawing down of the Infinite Light (Or Ein Sof), the lowest level within the Emanator, etc., is not drawn down and clothed at all in Z'eir Anpin, and all the more so not in Nukva.

However, in the Time to Come, when the level of the revealed world (alma de'isgalya) will be elevated to be at the very rank of the concealed world (alma de'iskasya), so, in the same way, it is to be understood thus above as well, in Arich Anpin; and consequently, in Z'eir Anpin and Nukva too, which clothe Arich Anpin, there will be this revelation that is from the level of the very Yesod of Atik, which is above the parsa that is in Arich Anpin, etc.

And this too is included in the meaning of "And the number of the children of Israel shall be," etc., "which can be neither measured nor counted": for "before One, what do you count?" (And see the commentary of the Ramaz on the Zohar, Bereishis, folio 8, in the passage beginning "is prepared to be.")

And from all this will also be understood what is written in the discourse beginning "There are sixty 10
queens," concerning the explanation of the saying "From your middle upward," etc., "from your middle downward": that "from your middle downward" is what is written, "and from there it divided."

And it is called "from your middle downward" because the source of the coming into being of Beriah, Yetzirah and Asiyah is from the level of the Malchus of Atzilus, which receives from [the part] below the chest of Z'eir Anpin.

And as is written in the Zohar, Bereishis (folio 32b), on the verse "Let there be a firmament in the midst of the waters": "There is a membrane in the middle of a person's innards," etc.; "and the curtain shall divide," etc. And the membrane is the parsa, which begins from the chest on the front side, as is written in the Mikdash Melech there, in the name of the Otzros Chaim.

(And see Etz Chaim, Sha'ar Abba ve'Imma, chapter 3, on this; and Sha'ar HaNekudim, chapter 2, in what is written, "And similar to this," etc.) And the purpose of the parsa was so that Beriah too would be able to receive its light; and you will understand and grasp from this how there is a parsa between Atzilus and Beriah. End of quote.

However, in the Time to Come, of which it is written, "And the number of the children of Israel shall be": [the number,] which is the revealed world, from the chest downward, will be at the level and rank of the concealed world, which is above the parsa, the level of "and His understanding is beyond number"; and if so, the revelation will be below as it is above.

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 9

וארשתיך לי לעולם

And I Will Betroth You to Me Forever

◇

"And I will betroth you to Me forever; and I will betroth you to Me with righteousness," etc., "and I will betroth you," etc. (See Midrash Rabbah, Bo, at the end of chapter 18; Terumah, chapter 33, near the end; and in Parshas Eikev, at "Another explanation: 'And [He] shall keep for you.'") 1

Now, the Congregation of Israel (Knesses Yisrael), which is the source of all the souls of Israel, is called a bride (kallah), after the verse "My soul pines (kalsah)," as it is written, "And your desire shall be to your husband."

For her desire is to cleave to her source and to the Life of all life, blessed be He, with the expiring of the soul (kelos hanefesh); and as it is written, "O G-d, let there be no silence for You; do not hold Your peace and do not be still, O G-d"

(see the Zohar, Part I, 178b, 77b, 86b; Part II, 140a, 256b). And so too, in particular, [with] the souls of each and every one of Israel:

it is written, "The soul of man is a lamp of G-d"; for it is in its nature to rise upward like the light of a lamp, and like a flame that rises of itself, to cleave to Him, blessed be He, with the actual expiring of the soul.

But [it is written,] "and he shall rule over you": for "against your will you live," and "the life-force runs and returns" (ratzo vashov), to descend and enclothe itself in the body. Therefore, also below, after its enclothement in the body, this is the essence of man's service: that his soul should actually yearn, and even pine, for Him, blessed be He.

Now, there are two levels in the matter of the expiring of the soul; and this is the matter of the two levels of bride mentioned in the Gemara (chapter 2 of Kesubos):

one bride is "a beautiful and gracious bride," and of this it is said, "My soul pines for the courts of Havayah" (Midrash Rabbah, Vayechi, chapter 99, near the beginning; Naso, the beginning of chapter 10, [and] the end of chapter 13, on "On the sixth day," "a silver bowl").

And the second is "the bride as she is," even [if she is] lame or blind; of this it is said, "My heart and my flesh sing out to the living G-d."

The explanation of the matter: the letters are called "stones," and their combinations are called "houses" and "courts," as it is written in Sefer Yetzirah, "Two stones build two houses," etc.; for the letters of speech in a person are considered the level of the inanimate (domem) relative to the essence of the intellect.

Now, the multitude of divisions of the worlds, without number, into so many kinds of myriads of levels distinct from one another, as it is written, "and worlds (alamos) without number," 2

and so too angels and the souls of the tzaddikim, whose Chochmah (wisdom), Binah (understanding) and Daas (knowledge) and emotive attributes (middos) are not alike, one to another: all of them are drawn and flow forth from the level of the combinations of the letters of the word of G-d, which brings them into being from nothing to something; and these [letters] are the level of the inanimate relative to the essence of the source from which they are hewn, in the World of Atzilus (Emanation)

(see Iggeres HaKodesh, the passage beginning "And David made a name"; and see what is written in Parshas Bereishis, in the discourse beginning "And to understand," in the additional explanation of the subject of "And He formed," etc.; and see what is written above on the verse "And the number of the children of Israel shall be," on the subject of "the earth that is not satisfied with water").

Now, even their source and root in the World of Atzilus, where "He and His vessels are one" (ihu vegarmohi chad), which are the level of G-dliness and the Infinite Light (Or Ein Sof), blessed be He, abstracted from every kind of boundary, measure and limit:

nevertheless, since they are the source for the worlds that are drawn from them below, there are there, above, in potential, so many powers and flows that from them the division of the worlds will come into being in actual fact

(and in the same way one will understand what is written in Iggeres HaKodesh, the passage beginning "He and His life-forces" (ihu vechayohi): that it is reasonable to say that even the thousands and myriads of worlds that dwell in the Gulgalta (the Skull), etc., are not actual worlds, etc.; that is to say, that they too are the level of letters, from which, when they are drawn down below, so many worlds will come into being in actual fact).

And [it is] like the analogy of the letters of speech while they are still in the potential of his wisdom. And relative to the Infinite One (Ein Sof), blessed be He, Himself, who encompasses all worlds (sovev kol almin), they too are called the level of letters, which is the level of the inanimate, like stones, which are on the lowest rung in the World of Asiyah (Action); as it is written, "You have made (asisa) them all with wisdom."

For even the level and rank of Chochmah is considered physical asiyah (action) before Him, blessed be He (as is explained in Likkutei Amarim). And as for their being called the level of G-dliness, this means that they are the level of G-dliness in that they are the level of the Infinite One, blessed be He, which has not been contracted and confined within the level of a vessel.

But they are not comparable to the Infinite One, blessed be He, Himself, in His own glory; they are only a radiance and glow that spreads forth from the Essence of the Infinite One, blessed be He, like the analogy of the glow of the sun that spreads forth from the body of the sun, as is explained elsewhere.

And as in a person's speech: although it bears no comparison to the essence of his intellect, nevertheless a radiance of the intellect spreads forth and is revealed in his speech; and it is impossible to impart understanding to another except by way of conveying voice and speech. 3

And his speech becomes intellect for his fellow. So too, as it were, the radiance of the Essence of the Infinite One (Ein Sof), blessed be He, is revealed through the level of letters,

which are themselves the sources and roots of the drawing-down of the life-force (chayus) from the Infinite Light (Or Ein Sof), blessed be He, to be enclothed and to bestow the life-force in the upper and lower worlds.

And the level of letters in the higher world, which is the lowest rung in it, becomes the level of head and intellect for the world below it, as is explained in the discourse beginning "And now, I pray, let [the power] be great," on [the words] "as You have spoken, saying."

Therefore the level of the source and root of the drawing-down of the life-force is called by the name "courts," for it is through there that the life-force and the flow that [He] bestows upon the created beings pass.

And there are in them two kinds of drawing-down: one is to the outer dimension (chitzoniyus) of the worlds, and is called "the outer court"; and the second is to the inner dimension (pnimiyus) of the worlds, which are the level of the letters of the Torah and of prayer, and the souls of the tzaddikim, and is called "the inner court, opposite the king's house."

2. And this is [the meaning of] "My soul pines for the courts of Havayah." "My soul" is the source of the souls of Israel, which is Malchus (sovereignty) of Atzilus (Emanation) that is enclothed in Beriah, Yetzirah and Asiyah. 4

And her wish and desire is to be in her source and root in Atzilus, where there are "the courts of Havayah," the drawing-down of the life-force (chayus) from the Infinite Light (Or Ein Sof), blessed be He, which draws down and bestows life-force upon her. And in her descent below, into Beriah, Yetzirah and Asiyah, her soul at once pines to cleave to her source and root and her life-force.

Just as a person craves the life of his soul, as it is written, "My soul, I have desired You," etc., and as is explained elsewhere (and see the Zohar, Vayechi, 248b).

And so too below: this is in man's service, to cleave to Him, blessed be He, in the words and thoughts of the letters of the Torah and of prayer, which are themselves "the courts of Havayah" and the drawing-down of G-dliness from the Infinite Light, blessed be He. Now, there are two levels: the level of a court, and the level of a house.

And both of them are the level of stones; only, a house is roofed, while a court has no roof. And exactly so there are two levels in the service of G-d. 5

There is one who engages in Torah and prayer and directs his heart to their letters alone, for this too is an upright way, as is explained elsewhere.

In them there is enclothed only the power of thought alone, without the power of the intellect; and since his intellect is unoccupied, extraneous thoughts can fall into his intellect, like the analogy of a court that has no roof, into which the rain comes down.

Therefore, one who is a man of intellect, whose thought cannot enclothe his intellect: this is his counsel, to immerse his mind and intellect deeply in the meaning of the words of prayer, as far as his hand reaches, and in deep study with his intellect as he occupies himself with the Torah, in Pardes (peshat, remez, derush and sod).

And this is called the inner dimension (pnimiyus) of the Torah. And this level is called a house, which is inner and is also roofed, for his whole essence, from his head to his feet, is enclothed and wrapped in it (and see the Zohar, Part III, 275a, on "Who roofs (hamekareh) with water," etc., and in the Ramaz there).

And this is [the meaning of] what is written in the Zohar, that the Torah is "the supernal palace of the Holy One, blessed be He, where the King dwells": that is, the inner dimension of the Torah, which is the explanations and reasons of the Torah, in which supernal Chochmah (wisdom) is enclothed.

But when one understands the plain meanings of the Torah, and also the meaning of the words of prayer according to its plain sense, [these] are called the houses and palaces of Asiyah (Action). And all this is the level of "a beautiful and gracious bride":

that is, one whose "delight is in the Torah of Havayah" all his days, who has not turned from it right or left, and whose G-dly soul is the main thing in him.

3. But one who has strayed from the way, who is the level of "lame or blind," as it is written, "They have eyes, but they do not see," whose animal soul is what rules him, and who therefore has no expiring of the soul for the life of his G-dly soul, 6

since it is in the prison of the body and of the vitalizing animal soul: this is his counsel, to be, nevertheless, at the level of a bride; and of this they said, "the bride as she is."

For his being lame or blind on the side of his animal soul does not prevent [him] from being at the level of a bride on the side of his G-dly soul, through the level of "My heart and my flesh sing out to the living G-d."

For the heart and the flesh, since they are physical vessels, cannot have their longing and desire be for the source of their life-force (chayus), for the Infinite Light (Or Ein Sof), blessed be He, which bestows their life-force,

for the contractions (tzimtzumim) and the screens have prevailed and multiplied greatly, in hiddenness and in concealment upon concealment. Therefore they do not yearn and pine for "the courts of Havayah," which is the source and the life of the soul, except when they "sing out to the living G-d."

And this is when he contemplates the true faith in G-d: that He is higher and higher above the level of the light that encompasses all worlds (sovev kol almin), for He is not within the bounds and category of worlds at all. Only, according to our meager intellect, since we do not grasp Him, we say of Him that He fills all worlds (memalei kol almin) and encompasses all worlds.

But in truth He is exalted and lofty and very high, even above the level of sovev kol almin, which pertains to the matter of bestowal upon created beings and the drawing-down of the life-force: [it means] to say that the bestowal is not enclothed and grasped within the worlds, but rather that it is above them and encompasses them.

Now, the matter of bestowal pertains only to the level of letters mentioned above, and when one needs to bestow understanding upon another, etc. But from the standpoint of His Essence and Being, before He comes to the level of bestowal, the category of worlds does not apply at all: neither the level of memalei nor the level of sovev. 7

And when he immerses his intellect and understanding deeply in this, a fire will be aroused and blaze in his heart, to burn and flame up, so that the actual physical heart melts and his soul pours itself out in the actual expiring of the soul, to cleave to Him, blessed be He.

And when he immerses his intellect and understanding deeply in the matter mentioned above, 8
then, because the contemplation mentioned above is from a very high place, that is, the level of His Essence and Being, blessed be He, before whom "darkness is as light,"

therefore the contemplation that comes from this can reach even his physical heart and flesh, so that they too will have their longing and desire to pine for Him, blessed be He, to cleave to Him with the actual expiring of the soul.

And this is [the meaning of] "My heart and my flesh sing out to the living G-d": [to Him] Himself, in His own glory, before He comes to the level of One who gives life and bestows upon another.

As is known, whatever is a higher level can descend and spread further below; and through this it comes and reaches the heart, etc.

(And see what is written in Parshas Mishpatim on the verse "None shall miscarry or be barren," on the subject that when the Congregation of Israel is in the state of a barren woman, who does not give birth to love and awe, the counsel is "And Chanah prayed upon (al) Havayah": above the level of the Name Havayah, etc.; see there.

And see what is written in Parshas Yisro, in the explanation on the verse "Moshe would speak," in the name of the Idra Rabba, that the three worlds of Beriah, Yetzirah and Asiyah have their root in the first of the thirteen tikkunim of the beard (tikkunei dikna) of Arich Anpin, "Who is a G-d (Kel) like You," etc.; see there. And it may be that this is [the meaning of] "My heart and my flesh sing out to the G-d (Kel)," etc. And see there, in the discourse beginning "Their appearance and their workings.")

And this is [the meaning of] "And I will betroth you to Me forever." For at the time when the Holy Temple is not standing, the Congregation of Israel is called "the falling sukkah of David," because she has ascents and descents and is always in the state of falling, rising and descending; and also below, in Israel as a whole (klalus), in their service they rise and descend.

But of the Time to Come it is written, "I will raise up the falling sukkah of David": that she will rise up and also stand firm forever, without interruption, so that she will not be in a state of falling, G-d forbid.

And this is why we say and request, "Sanctify us (kadsheinu) with Your commandments." And at times we say, "Who has sanctified us with His commandments," that He has already sanctified us.

This is because now, in this betrothal (kiddushin), there is still an aspect of descent; therefore we say and request, "Sanctify us with Your commandments": sanctify us forever, so that there will be no interruption, G-d forbid (and see the Zohar, Vayikra, 6b, and the Raaya Mehemna, Parshas Teitzei, 277a).

4. Now, the matter of kiddushin (betrothal) and [that of] ma'amar ("saying") are one matter. The explanation of the matter is along the lines of what is written, "You have declared (he'emarta) Havayah this day." The meaning of he'emarta is a causative form: that you have brought about the "saying" (amirah) in Him, blessed be He, through occupation with the Torah, as is explained elsewhere. 9

Now, in this "saying," which is the level of the letters of the Torah, there is revealed in it a radiance of the Essence of the Infinite One (Ein Sof), blessed be He, although it is not of His level and not comparable to Him at all,

like the analogy of the physical speech in a person, through which he imparts understanding to another from the level of Chochmah (wisdom) within him.

And the level mentioned above is the level of a makif (an encompassing [light]), but it is not entirely enclothed in it. For while it is still in the potential of his wisdom, there is not yet in it the level of letters, which set limits, to speak about this matter in these letters.

And when they go out from potential to actual, from concealment to revelation in the mouth, the breath of speech separates the voice and divides the letters. Therefore the breath of speech is the level of a makif for the soul; for by way of the breath of speech an essential radiance goes out and is revealed, and the breath becomes a garment for it,

and the source of the breath remains at the level of a makif over it from above. And the root of this breath is from "the breath of His mouth," blessed be He, the root of all the makifim, from which a radiance is drawn to pass through the breath of his voice

(see Sefer Shel Beinonim, at the end of chapter 5, in the name of Pri Etz Chaim; and see what is written in the book Mevo She'arim, Sha'ar (Gate) 3, Part 2, chapter 3, according to the Idra of Naso, folio 134: "From this supernal mouth a breath blows forth," etc.; see there.

And see what is written on this on the verse "On the eighth day, an Atzeres," in the explanation of "And I have put My words in your mouth"; and see Midrash Rabbah, Ki Sisa, chapter 41, on the verse "From His mouth [come] knowledge and understanding."

And on the subject of "you have declared this day," Midrash Rabbah there, at the beginning of chapter 45; Naso, chapter 14, on the verse "On the seventh day"; in Midrash Eichah, on the verse "For these I [weep]"; Gittin 56b; Chagigah 3a; Berachos, folio 6).

And this is the matter of kiddushin, that he gives her a ring, the level of an encompassing light (or makif). So too, "You have declared Havayah this day," and one draws upon himself an encompassing light from the source and root of all the makifim: he is thereby consecrated to Heaven. 10

That is, he is prepared and bound to cleave to Him, blessed be He; like a man who betroths a woman, for through this betrothal she is forbidden to the whole world and set apart for her husband alone.

So too, through the Torah, the level of "You have declared Havayah" mentioned above, he is bound and cleaves to the breath of speech, so as to be "a place for His dwelling."

This is not so if he does not study so as to draw the power of speech to himself: he is then as if his fellow were speaking before him and he does not hear, for he will not cleave to his fellow's intellect and thought without hearing the voice.

And this is [the meaning of] "And I will betroth you to Me," etc. But he still needs to redeem his G-dly soul from the prison of the body and of his animal soul, so that it will not be called "lame or blind"; and the redemption is through charity (tzedakah). 11

And this is [the meaning of] "And I will betroth you to Me with righteousness (tzedek)": for "great is charity, which brings the redemption near," etc.; and like Rabbi Eliezer, who would give a perutah to a poor man and then pray.

And as is written in Iggeres HaKodesh, in the passage beginning "Israel will be redeemed only through charity, as it is said, 'and her returning ones, through charity'": that through this he redeems his soul, etc., and now it is redeemed, etc.; see there at length (and see what is written in Parshas Ki Sisa, at the end of the discourse beginning "His left hand is under my head").

"And with justice": for it is written, "The wicked one surrounds the righteous one," and of this it is said, "And you shall eradicate the evil from your midst"; therefore there must be justice upon this. "And with kindness and with compassion": that is, to arouse great compassion upon his soul,

and as it is written, "to Yaakov, who redeemed Avraham," as is explained elsewhere (and see what is written in Parshas Beshalach on the verse "I will sing," on the meaning of "Justice and righteousness in Yaakov You have made"; and see Midrash Rabbah, Parshas Eikev, on the subject of "And I will betroth you to Me with righteousness and with justice").

"And I will betroth you to Me with faithfulness (emunah)": that is, one who is unable to study, and is also a poor man who cannot give charity, nevertheless nothing prevents him from being at the level of a bride and betrothed, through faith (emunah), as mentioned above:

by contemplating, from the depth of the heart, how "all before Him is considered as nothing," and that He is higher and higher above the level of the light that encompasses all worlds (sovev kol almin)

(and see what is written on the verse "For Avraham did not know us," etc., "For You, Havayah, are our Father," etc.; and from what is written there the subject of "And I will betroth you to Me with faithfulness" will be understood further).

All this is at the level of a bride and betrothed; but afterwards there must be the level of marriage (nisuin) (as is written in Midrash Rabbah, Bo, at the end of chapter 18). And this is [the meaning of] "and you shall know Havayah," from the expression "And the man knew Chavah," which is the level of true connection.

As it is written, "And the earth shall be full of the knowledge of Havayah": that is, that it be filled entirely for G-d, so that there be no thought, speech or action at all except for G-d alone,

and all a person's thoughts be filled only with the knowledge of G-d. And this is [the meaning of] "And grant our portion in Your Torah": that our portion be united, in the ultimate unity, in Your Torah, and they become truly one. And this suffices for one who understands.

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 10

ביאור מעט ע"פ וארשתיך לי

A brief explanation of "And I will betroth you to Me"

◇

A brief explanation of [the verse] "And I will betroth you to Me." 1

In the Pardes, in Erchei HaKinuyim, under the entry "Chatzeros" (courts), he cites what is written in the Zohar at the end of Parshas Vayechi (folio 248b) on [the verse] "My soul pines for the courts of Havayah": "And the outer houses (batei bara'ei) are what are called 'the courts of Havayah.'" 2

And according to this he explains that they are the seven lower [Sefiros] of Atzilus (Emanation): for just as the court is a gatehouse to the house, so the seven lower [Sefiros] are a gatehouse to the three upper Sefiros.

And see what is written above on [the verse] "And the king extended to Esther." [There] the difference between a court and a house was explained: that the king does not dwell permanently in the court as [he does] in the house. 3

And this can also be said of the seven lower [Sefiros] in relation to the first three [Sefiros]. This is as is written in Etz Chaim, cited in Sefer Shel Beinonim (Tanya), chapter 35: that the Infinite Light (Or Ein Sof), blessed be He, does not unite even in the World of Atzilus except by first enclothing itself in the Sefirah of Chochmah (wisdom), etc.

It follows that the main indwelling and revelation of the Infinite Light is in supernal Chochmah, and [this] is called "He and His life-forces are one"; and through Chochmah it is drawn down and enclothed in the emotive attributes (middos), and [this] is called "He and His vessels" (ihu vegarmohi).

And this is [why] the Torah, which "comes forth from Chochmah," is called "the supernal palace (heichala ila'ah) of the Holy One, blessed be He," in which the King dwells permanently; and Abba and Imma (Chochmah and Binah) are "two companions who never part." 4

But the seven lower [Sefiros] are called "courts." And the meaning of the outer court and the inner court, it can be said according to this, is that they are the outer dimension (chitzoniyus) of the vessels of Z'eir Anpin (the emotive attributes) and the inner dimension (pnimiyus) of the vessels; somewhat like what is written in Likkutei HaShas of the Arizal, folio 8a: "Know that Netzach and Hod are called 'the outer houses' (batei bara'ei), but their own inner dimension is called 'the inner [houses]' (gava'ei)."

And in the Zohar, Parshas Lech Lecha, folio 94b, on [the verse] "he shall dwell in Your courts," it is explained that "Your courts" are Zion and Jerusalem, which are Yesod (foundation) and Malchus (sovereignty) (as is written in the Mikdash Melech there; see the Zohar, Parshas Vayechi, folio 219a).

And it can be said that these two levels are the outer court and the inner court. This is as is explained elsewhere on [the verse] "One cherub at the end, on this side": [this] is Z'eir Anpin of Atzilus, which is the descent of the Infinite Light from above to below;

and Malchus is the source of Beriah, Yetzirah and Asiyah, and their root that is in Atzilus, etc. Therefore Malchus is called the outer court, for it is the source of the created beings.

But Yesod of Z'eir Anpin is the level of the inner court "that faces east," etc. (And something like this is explained in Meorei Or, letter ches, section 50.)

And this is [the meaning of] "My soul pines for the courts of Havayah." And see what is written elsewhere on [the verse] "When you listen to the voice," etc., "to do what is right," etc.: that the outer court is Pesukei deZimra (the Verses of Praise) and the inner court is the Shema,

for in Pesukei deZimra His greatness, may He be blessed, is spoken of in terms of His giving life to worlds and angels, as it is written, "Praise Havayah from the heavens," etc., "all His angels," etc., "Praise Him in the firmament of His strength," etc.; and the source of their life-force is called the outer court.

But the Shema, in which is recited the acceptance of the yoke of the kingship of Heaven and the yoke of the mitzvos, is the level of the inner court "that faces east (kadim)"; for the Torah is called "the parable of the Ancient One (hakadmoni)," the One Who precedes the world (kadmono shel olam), etc. And see what is written on this matter also in the discourse beginning "And Moshe assembled."

And in the Zohar, Parshas Noach (folio 75b), according to the explanation of the Mikdash Melech there, the implication is that the inner court is the World of Beriah (Creation) and the outer court is the World of Yetzirah (Formation).

And so too in the Zohar, Parshas Chayei Sarah (folio 129b), on [the verse] "he shall dwell in Your courts," the implication is that the World of Yetzirah is called "court," as is written in the Mikdash Melech. And this is the matter of Pesukei deZimra, which is the prayer of Yetzirah.

Accordingly, the Shema, which is called the inner court, is the World of Beriah. And the "house" is the prayer of the Shemoneh Esreh, which is the level of Atzilus. That is, Atzilus is the level of Chochmah of the worlds as a whole (klalus); and this is [the meaning of] "With wisdom a house is built," etc.

And even according to this explanation, it does not contradict what was explained above, that "the courts of Havayah" are in the World of Atzilus. For in Atzilus itself there are also Atzilus, Beriah, Yetzirah and Asiyah: Keser (the Crown) or Chochmah is called Atzilus of Atzilus, and Binah, Z'eir Anpin and Nukva are called Beriah, Yetzirah and Asiyah of Atzilus. And see what is written about this in the discourse beginning "To understand what is said in the Haggadah, 'This matzah,'" etc. 5

Therefore [the term] "courts" applies to Beriah, Yetzirah and Asiyah proper, and also to Atzilus, etc. And in Reishis Chochmah, Shaar HaKedushah, chapter 2, he explains the intent of the Zohar at the end of Parshas Noach mentioned above: that "the gate of the inner court" is the light of Atzilus, which is opened on the Shabbos day, etc.

And see Pri Etz Chaim, Shaar HaShabbos, chapter 24: that on Shabbos the inner light (or pnimi) of Atzilus itself shines in Beriah.

And see about this in the Ramaz at the beginning of Parshas Va'era (on folio 23b): that in Beriah there are two levels: the first is the light in its essence, which is called by the name Beriah; and the second is the light of Imma of Atzilus that shines in it, and that is the inner dimension and innermost core of Beriah, which shines on the Shabbos day. End of quote.

2. Now, to bring closer to the intellect the matter of the outer court, the inner court and the King's house: it is along the lines mentioned above, that the letters are called "stones," and their combinations are called "courts" and "houses." 6

And it is known that there are letters of speech and letters of thought: the letters of speech go out from concealment into revelation, outward, to another, and become a separate entity; and this is the matter of the outer court.

Whereas the letters of thought are in a state of concealment, and thought is united with the intellective soul constantly, without separation; therefore it is what is called the inner court.

And see what is written in the discourse beginning "Who has counted the dust of Yaakov," concerning thought and speech: that they are the levels of Beriah and Yetzirah, etc.; see there. 7

But [as for] the level of the King's house, which is also of stones and letters, except that the King dwells in it permanently, which is not so in the court:

the matter is as in an analogy here below: the letters conceal the intellect, and the essence of the intellect is not revealed from within the letters.

And sometimes the wisdom is not revealed at all from within the letters, as with one who studies a book and understands the letters but does not understand the plain meaning. And in truth, even in the letters of thought the essence of the wisdom is not revealed at all. 8

Therefore Beriah (Creation), which is thought, is the level of creation of something from nothing, as is explained in the discourse beginning "You shall keep My Shabbosos," on the meaning of "Creator of holy beings; may Your Name be praised," etc.

Therefore the level of the letters above is called the level of a court, in which the King does not dwell; whereas the level of the King's house, in which the King dwells permanently, is the level of the letters into which the revelation of the essence of supernal Chochmah (wisdom) is drawn, so that the letters do not conceal and hide

(and see what is written about the Splitting of the Sea of Reeds in the discourse beginning "Behold, the Sea of Reeds," on "And He will wave His hand over the River," etc.; and see what is written on [the verse] "If you walk in My statutes," about engraved letters and written letters, etc.; see there). And likewise, in the same way, in the service of G-d there is the level of "he shall dwell in Your courts" and the level of "we shall be satisfied with the goodness of Your house,"

that is: one who engages in Torah and prayer and directs his heart to their letters alone, this is the level of "he shall dwell in Your courts," even though it is the level of the inner court.

But one who deepens his mind and his intellect to understand the meaning of the words of the prayer, as far as his hand reaches, and likewise in the contemplation of his intellect in the study of Torah, this is the level of "we shall be satisfied with the goodness of Your house," for the Torah is "the supernal palace of the Holy One, blessed be He."

And this is the matter of "My soul pines (kalsah) for the courts of Havayah": it is called a bride (kallah), one only betrothed, because it receives only from the level of courts, which are the letters alone.

And this is the matter of kiddushin, betrothal (as mentioned above, in the main discourse): that kiddushin and ma'amar ("utterance") are one matter.

And ma'amar means the letters of the Torah, etc., which are the level of encompassing [lights] (makifim), like the ring of kiddushin, etc.

But the level of the contemplative study of Torah, in which the comprehension of the Torah, which is a drop of supernal Chochmah, is absorbed into one's soul, and likewise in prayer, that the exaltedness of G-d be absorbed into his innermost core and inwardness, "within a man, and a deep heart": this is called the level of nisuin (marriage), which is the level of the inner dimension (pnimiyus), etc.

3. But to understand what is written, "And I will betroth you to Me": it will be understood by first explaining what is said in Midrash Shocher Tov, section 19, on [the verse] "Fill your horn with oil and go; I will send you to Yishai," etc.: 9

"Wherever 'to Me' (li) is said, it never moves, neither in this world nor in the World to Come." And so it is also in Midrash Rabbah, Parshas Vayikra, section 2: "it never moves, forever," etc.

And it is explained elsewhere, in Parshas Yisro, in the explanation on [the verse] "Remember the Shabbos day," concerning Shmuel's words to Shaul, "And also the Eternal One of Israel will not lie and will not change His mind, for He is not a man that He should change His mind," 10

that this was the answer to Shaul's request of him that the kingship be returned to him.

Shmuel answered him that since it had already been given to David, it was impossible to take the kingship away from him; for the kingship of the House of David was taken from a lofty place, 11

which is from the level of "for He is not a man (adam) that He should change His mind," and not like the kingship of Shaul, which was taken from the level of adam ("man"), etc., from the level of Chochmah. And at the level of adam, right and left apply, and the flow of influence is drawn down according to the deeds of the lower beings; therefore there are changes, etc.

But above the level of adam, "there is no left in this Atika (the Ancient One)," because He is "the One exalted from the days of old," "high and exalted," etc. And this is the matter of "my horn is exalted," and "You have raised my horn like a re'em's," etc.

And this is the meaning and the matter of the Midrash that wherever "to Me" (li) is said, it never moves, forever: that is, because it is from the level of "there is no left," etc.; and therefore "He is not a man that He should change His mind," and change does not apply. 12

If so, it is understood from this that the meaning of li is the level of Atika. And so too in the Pardes, in Erchei HaKinuyim, under the entry "Li," he explains li as "to Myself," meaning that it is not grasped.

And although he explains that this is at the level of Binah (understanding), this is no refutation, for Binah is also sometimes called Atika, as is written in the Zohar at the end of Parshas Korach, "'Hu' (He): this is Atika"; for the revelation of Atik is in Binah, etc.

And see Etz Chaim, Shaar Tikkun Nukva, end of chapter 2, [for] the reason why Binah is called "Hu," etc. And according to this, the matter of what is written, "And I will betroth you to Me," will also be understood: that the betrothal will be truly "to Me."

The matter is this: we say, "Who has sanctified us with His commandments," and this too is an expression of erusin and kiddushin (betrothal) (as Rabbi David Abudarham writes regarding the blessing over washing the hands). If so, what is [the meaning of] our request, "Sanctify us with Your commandments," etc., in the future tense? Has He not already sanctified us with His commandments?

But the matter is this: it is explained elsewhere, in the explanation on [the verse] "And it shall be for you as tzitzis," regarding "and you shall remember all the commandments," that the mitzvos are called "the commandments of the King," that is, they are at the level of Malchus (sovereignty) of Atzilus (Emanation);

but their root is in Z'eir Anpin (the emotive attributes), and through a person's arousal from below (isarusa dilesata) he draws [it] down so that the mitzvah becomes "the limbs of the King" of Z'eir Anpin; and moreover, that one also draws down from Arich Anpin into Z'eir Anpin, etc.; see there.

This was further explained elsewhere, concerning the difference between the first remembering, where it says, "And you shall remember all the commandments of Havayah," and the second remembering, where it says, "So that you shall remember," etc., "My commandments."

For these too are the two levels in the mitzvos mentioned above. But nevertheless, it is explained there why the second level is called truly "My commandments," which is above the Name Havayah: because it is the drawing down of the Infinite Light (Or Ein Sof) itself into Z'eir Anpin,

that is, one draws down from the level of chayah and yechidah, which is above the vessels. And this is [the meaning of] "I am Havayah": "I" (Ani) is the level of Keser (the Crown), and it is drawn down to become Havayah; and this is the level of truly "My commandments."

And see what is written in the explanation on [the verse] "And G-d spoke," of the Ten Commandments, on this matter: that the root of the mitzvos is the drawing down of Arich Anpin

(and see about this in the explanation on [the verse] "I have seen, and behold, a menorah of gold"; and see about this in Iggeres HaKodesh, at its end, in the passage beginning "To understand what is written in Pri Etz Chaim").

And along these lines it can be explained why we ask, "Sanctify us with Your commandments," even though we say, "Who has sanctified us with His commandments," [meaning] that He has already sanctified us.

For that He has already sanctified us refers to the mitzvos as they were drawn down below, at the level of Malchus of Atzilus, which receives from Z'eir Anpin. But what we ask, "Sanctify us with Your commandments," is the level of the 248 limbs of the King.

And the essence of this drawing down is the drawing down of Arich Anpin into Z'eir Anpin; just as a limb draws the life-force from the soul itself into itself, as the eye draws down the revelation of the power of sight, etc. 13

And in the Time to Come, of which it is said, "And I will betroth you to Me": that is, when Z'eir Anpin will be elevated to the level and rank of Arich Anpin itself; therefore it is called "to Me" (li).

And this is what is written elsewhere, in the discourse beginning "And the number of the children of Israel shall be … which cannot be measured or counted": that "number" is the level of the mitzvos, which were given in a number,

and that in the Time to Come they will be elevated to the level of "and His understanding is beyond number," etc., which is the matter of the revelation of Arich Anpin, which is the level of Ein Sof (without end).

(And see what is written about this also in the explanation on [the verse] "Who has counted the dust of Yaakov, or numbered a fourth of Israel.") And for this we ask, "Sanctify us with Your commandments," etc.;

and this is also the request of the Congregation of Israel, "Let Him kiss me with the kisses of His mouth." And it is explained in the Zohar, Terumah, end of folio 146b: "Who will kiss me? That One Who is hidden," etc. "And with what? With that supernal chariot." See the Mikdash Melech there.

And of this it is said, "And I will betroth you to Me"; and therefore it is "forever." For in the betrothal of now, which is from the level of the supernal Adam, the level of Z'eir Anpin, where there are Chesed (kindness) and Gevurah (restraint), right and left, there is therefore descent, etc.; 14

but in the Time to Come there will be the elevation of Z'eir Anpin to the level of Atika itself, and this is "to Me," and through this it is "forever," for "there is no left," etc.,

and "He is not a man that He should change His mind," as mentioned above. And see what is written at the end of the discourse beginning "Know this day, and take [to heart]," on this matter: that today there are ascents and descents, because it is from the level of the light that fills all worlds (memalei kol almin); but in the Future there will be the revelation of the light that encompasses all worlds (sovev kol almin), etc.

And see Tanna DeBei Eliyahu, Part I, at the beginning of chapter 6, on [the verse] "With an everlasting love (ahavas olam) I have loved you": the implication is that it is higher than the level of great love (ahavah rabbah),

as is written there: "It does not say, 'With a great love I have loved you,' but 'With an everlasting love I have loved you.' Lest you say, the love of the Holy One, blessed be He, is for three years, or a love of ten years, or a love of a hundred years, therefore it says, 'With an everlasting love I have loved you.'" End of quote.

And this is along the lines of what is explained here on the meaning of "And I will betroth you to Me forever": that this level is higher than ahavah rabbah, which is in Z'eir Anpin.

And see Meorei Or, letter aleph, section 37, and Sefer Shel Beinonim (Tanya), chapter 43, that ahavah rabbah is higher than the level of ahavas olam. This can be reconciled: there are two levels of olam ("world"), Malchus and Binah, which are the root of this world and of the World to Come

(as is written in the Zohar, Part I, Parshas Bereishis, 34a; Vayigash, folio 210a; Vayetzei, 158b; and at the beginning of Parshas Va'era, 102a; and in the Pardes, under the entry "the World to Come");

and ahavah rabbah is in Z'eir Anpin, as is written in Meorei Or there and in the Pardes under the entry "Ahavah" (love). If so, the ahavas olam that is in Malchus, which is the lower world (alma tata'ah), is below the ahavah rabbah that is in Tiferes (beauty);

but the ahavas olam of the upper world (alma ila'ah), of Binah, is above ahavah rabbah; and also because the revelation of Atik is in Binah, and that is the level of "love in delights" (ahavah betaanugim).

It can also be said further, according to what is written in the discourse beginning "His eyes are red with wine," on the meaning and matter of the ahavas olam that is below the level of ahavah rabbah:

that is, because it is drawn from the level of olam ("world"); whereas the meaning of "to Me forever (le'olam)" is an expression of eternity. And see what is written on [the verse] "Return, O Israel, unto …": this is the matter of the ahavas olam that is above ahavah rabbah.

From this will be understood why for kiddushin (betrothal) we require that he say "to me" (li): be- 15
cause we require [it to be] as it is written, "And I will betroth you to Me," etc. And see the large [edition of the] Zohar, Part I, folio 15a, which also explains "And I will betroth you to Me": "because she nurses from the right," etc.

And the root of the matter is that she should receive from the level of "there is no left in this Atika." And this is [the meaning of] "It is better to take refuge in Havayah than to trust in man (adam)," as is explained elsewhere, that it means: than the level of the supernal Adam, etc.

(And see further the Raaya Mehemna, Parshas Teitzei, folio 277a, and the Ramaz there; and see what is written in Parshas Teitzei on [the verse] "For the mountains may move away," etc., "but My covenant of peace shall not be shaken," etc.)

Now, this level is drawn down through "my heart and my flesh sing out to," etc., which is the level of expiring (kelos) toward His being and essence, may He be blessed, which is far, far above the level of "the courts of Havayah"; and through this, "And I will betroth you to Me" is drawn down, etc. And this is the matter of "In the place where baalei teshuvah (penitents) stand," etc.; and this is the matter of "and the great goodness to the house of Israel."

And also, the meaning of "And I will betroth you to Me forever (le'olam)" is that the revelation will be actually below, and the world will not conceal. That is, because the revelation will be from the level of "Who dwells on high," therefore He is "Who lowers [Himself]," etc., so that the revelation will be in the world (la'olam) itself, below.

And this is the matter of "With an everlasting love You have loved us," etc., "great and abundant compassion," etc.: that is, the level of truly "And I will betroth you to Me forever."

4. And the Ramaz, on Parshas Terumah (folio 134b), on [the verse] "And let them take for Me (li) an 16
offering," explains that li is supernal Chochmah (wisdom), which is the soul of all the worlds, etc.;

and therefore wherever li is said, it endures forever, etc.; and it is the Name of seventy-two (AB), whose essence is four yuds, the numerical value of li. And see what is written about these four yuds in the explanation on [the verse] "or numbered a fourth of Israel."

And according to this, the matter of "And I will betroth you to Me" can be interpreted along the lines of what the Arizal says in explaining the verse "On that day shall be (yihyeh)": that in the Future, Z'eir Anpin and Nukva, which are vav-hei, will be at the rank of Abba and Imma themselves, which are called yud-hei; and this is the level of yihyeh.

It follows that the Congregation of Israel, which is the level of the lower hei, will receive from the level of yud, which is supernal Chochmah itself (and see what is written in Parshas Chayei Sarah, at the end of the discourse beginning "Let Him reveal to us its reason").

That is, the meaning of "the Congregation of Israel" is that it receives from Yisrael above, and Yisrael is li rosh ("a head for Me"). But there is the level of Yisrael Zuta (the lesser Israel) and Yisrael Saba (the elder Israel), as is written at the end of the discourse beginning "And these are the names of the children of Israel": that Yisrael Zuta is the drawing down of supernal Chochmah as it is drawn and spreads into the emotive attributes (middos);

but in the Future there will be the revelation of the essence of supernal Chochmah, the supernal Eden, etc., Yisrael Saba, li rosh itself.

And see what is written about this in the explanation on [the verse] "I am Havayah your G-d" of the passage of tzitzis; and see what is written there about the matter of "his desire is in the Torah of Havayah, and in his Torah he meditates": that the level of "the Torah of Havayah" is the Torah above, which will be revealed in the Time to Come,

and that is through the study of the Torah that is before us, which is a vessel for this revelation; and so too, along these lines, in the mitzvos, in which there are two levels of Chesed (kindness), etc.; see there.

And this is the matter of "Sanctify us with Your commandments, and grant our portion in Your Torah." "In Your Torah": this is "the Torah of Havayah," which will be revealed in the Time to Come through the study of Torah now. And of this it is said, "And I will betroth you to Me," etc., "and you shall know Havayah."

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 11

וספרתם לכם ממחרת השבת וגו' תספרו חמשים יום

"And you shall count for yourselves from the morrow of the Shabbos"

"And you shall count for yourselves from the morrow of the Shabbos," etc., "you shall count fifty days." To understand all this: do we, then, count fifty days? Surely we count only forty-nine days! (And see on this the Tosafos in Menachos, chapter Rabbi Yishmael, folio 65b.) 1

Also to understand the meaning of the Counting: "Today is one day of the Omer," "Today is two days of the Omer," etc., "which are one week," and likewise "two weeks," etc., and so with all of them.

And seemingly, it would have been fitting to say thus: "Today is the first day of the Omer," "Today is the second day of the Omer," "Today is the third day," etc.

Now, the matter of the Counting is that on Pesach they would offer the Omer from barley, which is "the first of your harvest" at that season, and the Two Loaves from wheat on Shavuos, which is the time of "the first fruits of the wheat harvest"; and from the barley harvest until the wheat harvest one must count.

And the explanation of this matter: now, in the Chariot of Yechezkel it is written, "And their faces and their wings were separated above." (See on this in the Zohar, Part III, Pinchas, folio 229, end of side a, and folio 223, end of side a; and in the Tikkunei Zohar, Tikkun 56, at its beginning, and the end of Tikkun 5; and in Avodas HaKodesh, Part IV, chapter 19.)

The meaning of "and their wings" is their flight and their withdrawal upward, to be included in their source, with love and awe, as it is written, "After Havayah they shall walk; like a lion he shall roar."

That is, "like a lion": the lion of the Chariot, which roars and cries out, "Holy," etc., and all its desire and all its salvation is to be included and to be nullified in [its very] existence. And likewise the ox lows, etc.

And along these lines it is said, "And the cows went straight," etc., "lowing as they went" (in I Samuel, chapter 6, 2): this is the face of the ox in the Chariot.

Now, this level of "their wings" is "separated above," each and every one according to its rank, for the rank of one is distinct and separate from its fellow, as it is written, "the face of a lion on the right": with love; this is the camp of Michael.

And "the face of an ox," the camp of Gavriel, [is] "on the left," with awe. And "the face of an eagle" 2
is an intermediate attribute, the level of compassion: "As an eagle stirs up its nest," etc.

And of this it is said, "And I bore you on eagles' wings," etc.

For since Israel had been in Egypt, in mortar and in bricks, in physicality, they were not fit to merit the great and surpassing distinction that they merited at the Giving of the Torah, "Face to face Havayah spoke," etc., except through the level of compassion, which is "eagles' wings," through which "I brought you to Me." (And see what is written in Parshas Balak, at the end of the discourse beginning "Who has counted the dust of Yaakov.")

And the reason that their wings are "separated" is that all their flow and their life-force is from the level of His Malchus (sovereignty), may He be blessed, as it is written, "Your kingship is a kingship of all worlds," which is alluded to in the letter hei of His Name, may He be blessed,

and as it is written, "When they were created" (behibar'am): "with [the letter] hei He created them." This is the level of "the breath of His mouth," may He be blessed, for "by the breath of His mouth all their host" [were made]: like, by way of analogy, the breath that comes out of the mouth,

and as in the saying, "with a light letter, in which there is no substance." And this hei is the level of the five points of articulation of the mouth.

That is, just as the breath of speech divides into five points of articulation, by way of analogy, so the level of "the breath of His mouth," may He be blessed, divides to become levels that are divided and distinct from one another: the four camps of the Shechinah (Divine Presence), the camp of Michael, "the face of a lion," etc., corresponding to four points of articulation.

And the fifth point of articulation is the level of [the letters] gimmel, yud, kaf, kuf, the articulation 3
of the palate, the level of "He makes peace in His heights."

For Michael is the prince of water and Gavriel the prince of fire, and the water does not extinguish, etc., because of the general flow in them from the source from which they were hewn, so that at this level all of them as one respond with awe and say, "Holy," etc.

And this is [the meaning of] "burning like the appearance of torches; it moves about among the Chayos," etc. The meaning is: "it (hi) moves about": the hei moves about. That is, because the flow of the level of the hei is drawn into them, therefore they burn and say, "Holy."

(And these are the words of the Zohar, Bereishis, folio 41b: "'It moves about': who is 'it'? This is the holy spirit (rucha kadisha), the place from which they came forth, and it shines for them." And this is the level of Malchus (sovereignty), which is the level of the hei of the Name Havayah.

But the meaning of "holy spirit" is as is found in the Pardes, under the entry "Ruach," that Malchus is called ruach hakodesh (the holy spirit) when it receives from Chochmah (wisdom), which is called kodesh (holy); and therefore this level is [that of] gimmel, yud, kaf, kuf, the articulation of the palate, which is drawn from the level of Chochmah, as is explained shortly.)

And this drawing down and flow is alluded to in the word "ufneihem" (and their faces), which bears the cantillation mark zakef gadol, which is a break in the statement, to separate "and their faces" from "and their wings," as Rashi writes; that is to say, that their faces, meaning their inner dimension (pnimiyus), are not separated as their wings are.

For their inner dimension is the level of gimmel, yud, kaf, kuf, the articulation of the palate, for it is written, "His palate is sweetness," for there is the level of the sweetness and the tastes (te'amim), for "the palate tastes food," which is the level of Chochmah, etc.

And since the flow of love and awe that is drawn down to them, to be "like burning coals of fire" and to say "Holy" and "Blessed" and "He shall reign," etc., is from the level of this hei, which is the revealed world (alma de'isgalya),

that is, by virtue of their comprehension of the Infinite Light (Or Ein Sof), blessed be He, that is drawn into the revealed world, and that it is the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), etc.,

therefore their love and awe, too, are in a revealed way and with a felt yearning. As it is written, "Their appearance is like burning coals of fire," etc.; that is to say, like coals of fire in which the fire is still bound to the coal and blazes in it.

(And see on this in the Rabbos, Behaalosecha, chapter 15, folio 263, column d; and in Shir HaShirim Rabbah, at the beginning of [the section] "Go forth and gaze"; and in the Zohar, Part III, Parshas Tzav, folio 4, sides a and b; and in the Tikkunei Zohar, folio 3, end of side b, [and folio] 4b; and see what is written on the subject of fire in the discourse in the passage on the libations.)

And this is the matter of "Seraphim stand above Him": "above" means, that is to say, in a place that is wide open; that is, with the revelation of the might and the intensity of the love. And so too of the cows that carried the Ark in the days of David it is written, "And the cows went straight," etc., "lowing as they went."

Because they carried the Ark, which is the level of the revealed world, a G-dly flow was bestowed upon them, so that they sang and lowed, etc.

(See in the Rabbos, Vayera, end of chapter 54; and in chapter Ein Ma'amidin, folio 24b; and in the Zohar, Part I, Parshas Chayei Sarah, folio 123; and in Parshas Terumah, folio 138a.)

2. Now, this flow and drawing down that is drawn into the angels, so that the lion roars and the ox lows, and so that they burn, etc., and respond and say "Holy," etc., is called by the name se'orah (barley). 4

For barley is the food of animals; that is, the food and the flow of the angels, who are called by the names behemos (animals) and chayos (living creatures): the face of a lion, the face of an ox, etc.

And it is called se'orah after shi'ur hei (the measure of the hei): that is, the measure and limit that is drawn from the level of the hei. (And see what is written on the subject of "this world was created with the hei" in the discourse beginning "See, for Havayah has given you the Shabbos.")

This is the level of "it moves about among the Chayos," so that they burn and so that "their appearance is like coals of fire"; and it is drawn down in measure and limit, to be divided into the four camps of the Shechinah (Divine Presence), to each one at its rank, so that the rank of one is distinct and separate from its fellow.

And likewise, the rank of each and every one is fixed in the measure that was measured out to it from the six days of Creation; that is why the angels are called "standing ones," for all their days they stand at one rank, without any decrease or addition and without any change.

And se'orah is written with a left-dotted shin, from the expression "and round about Him it storms (nis'arah) greatly" and "and those who came before were seized with horror (sa'ar)" (Job 18:20), and the like, which is the idea of trembling; for "they speak of Your might," and "they quake and tremble from the dread of the Throne," etc.

(And see further what is written on the subject of se'ar with the left [dot], "and the hair (se'ar) of His head," and sha'ar with the right [dot], "this is the gate (sha'ar)," in Parshas Shelach, on the passage of tzitzis, on the verse "I...," etc. From this it will be understood here too that afterward, in the days of the Counting of the Omer, we draw down the forty-nine gates (sha'arei) of Binah (understanding), which is sha'ar with the right [dot], the level of chasadim (kindnesses), etc.)

Now, the flow and drawing down of the level of barley mentioned above into the angels depends on the service of Israel below. For when the Holy Temple stood, they would offer the Omer of barley, and the kohen would wave the Omer.

And through the arousal from below [there comes] an arousal from above, which is the supernal Chesed (kindness): through the illumination of the level of the supernal Chesed from above, from the Infinite Light (Or Ein Sof), blessed be He, there comes about the elevation of the level of the Omer, which is the level of the revealed world, and he burns the handful in the fire from on high, etc.;

and through this the level of barley flows down to be the food of animals for the angels, so that they will have the quality of "burning like the appearance of torches," and so that they roar "Holy" and "Blessed" and "He shall reign," etc.

Therefore the Omer came from the terumas halishkah (the contribution to the Temple chamber), in which all Israel had a share, so that this flow would come through all Israel.

For "Israel is holy to Havayah, the first of His produce" (in Jeremiah, chapter 2, [verse] 3); and Rashi and the Targum Yonasan explain there: "holy" means terumah; "the first of His produce" is the Omer.

And this is because the very essence of the G-dly soul is the level of terumah (as is written in the Rabbos, Parshas Bereishis, at the beginning of chapter 14, on the verse "And He formed," etc.),

and also because the great terumah is taken by estimate and by thought, as is stated in the Mishnah, chapter 1 of Terumos, mishnah 7, and in the Gemara, chapter 1 of Gittin (folio 31a); and this is the idea that "the souls arose in thought."

But there is in it also [something] of the level of "the first of His produce," the Omer of barley, the food of animals, in the manner of what is written, "Man and beast You save, Havayah," which the Gemara, in chapter 1 of Chullin (folio 5b), explains: that they make themselves like a beast, crushed in spirit.

And further, as is written below, at first the soul is drawn from the level of the Ofanim, "from the side of the pure animal," etc.

And therefore the level of the G-dly soul in Israel is the level of the first of the drawing down, through which the level of the produce and the barley mentioned above is drawn down to the world of the angels, with an addition of light and a revelation of radiance that is renewed each year, on every Pesach, as our Sages, of blessed memory, said: "On Pesach, for the produce."

(And see in the Zohar, Part I, Vayechi, folio 226b, on the explanation of "tevu'asah" (His produce) with a hei; and see the Mikdash Melech there.) And from the addition and increase of the revelation of light and radiance in the world of the angels, [light] is drawn and descends further and further down, to the animal soul in Israel (and see below, at the end of the discourse), so that it be transformed from darkness to light, etc.,

that is, into the seven holy attributes (middos), which we draw down in the seven weeks of the days of the Counting, each one comprising seven, etc. (as is written below).

3. Now, all this is the level of barley, which is revealed on Pesach, "the first of your harvest": that is, 5
the soul's comprehension of the level of the revelation of the Infinite Light (Or Ein Sof), blessed be He, in the revealed world, how it fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), etc., for each soul as much as it is able to bear in its comprehension,

when a person goes deep with his mind and contemplates His greatness, may He be blessed, "each one according to his own measure (shi'ura)." (And see the explanation of ketzirah (harvest) in Me'orei Or, letter kuf, section 32; and see what is written in the discourse beginning "And the number of the children of Israel shall be," on the birth of the intellect (mochin), etc.)

But on Shavuos there is the revelation of the level of wheat, which is the revelation of what is above knowledge (daas) and comprehension, as our Sages, of blessed memory, said: "The Tree of Knowledge was wheat," for "a baby does not know how to call 'Abba' (father) until it tastes," etc.

For the baby's knowing, when it calls "Abba" and "Imma" (mother), is not a revealed knowing, with comprehension and intellectual understanding, through a reason that is grasped and understood; for it does not know in what way he is its father, or why it must love him. Rather, it calls "Abba" because its soul is bound up with its father's soul, without any reason or knowledge.

Moreover, that bond is very strong, so that it longs for its father, and parting from him is hard for it, until it wails in weeping and gives over its very soul in its weeping.

This is because that knowledge (daas) which is newly formed in the baby by virtue of the wheat is a 6
revelation of the hidden knowledge, which is far, far above the knowledge that is grasped and understood; and therefore its bond is very strong, to the point of the actual outpouring of the soul.

For this love is exceedingly wondrous, beyond what the soul is able to bear to comprehend, and the soul has no power to hold back the spirit of the love, whose foundation and root, from which it was taken, is the hidden knowledge, which is higher and loftier than the knowledge that spreads into the powers of the soul and its comprehension;

rather, it is a revelation of the level of the hidden itself, so that there be a self-nullification (bittul) of the powers of the soul, so that the soul "yearns and even pines," etc.

(And see what is written on the subject of the meaning of the intellect (mochin) of Abba, which is above the knowledge that is grasped, in the discourse beginning "To understand what is said in the Haggadah, 'This matzah,'" etc.)

Now, in accordance with all these words and with all this analogy, so is the matter of the revelation of the level of wheat on Shavuos through the Giving of the Torah, when "at each utterance their souls flew out";

that is, the level of self-sacrifice (mesirus nefesh), to give over one's soul at [the word] "One," by virtue of the revelation of the level of "I (Anochi), Who I am," which is the level of His essence and being, which is not within the bounds of grasp and comprehension at all, for "no thought can grasp Him" at all.

With this we can understand what is written, "I am Havayah your G-d, Who brought you out of the land of Egypt." Seemingly, this is not such a great praise and distinction before the Omnipresent, since it was a bringing forth of something from something. 7

Surely His distinction is greater in that He made heaven and earth, whose creation is something from nothing, and also "the heavens for height and the earth for depth," etc.

But it will be understood in light of what was said above. For Mitzrayim (Egypt) above is meitzar yam (the narrows of the sea): that is, that the sea of Chochmah (wisdom) is in a state of narrowness and limit, within the bounds of the created beings' comprehension of His greatness, may He be blessed; and this is in the revelation of His radiance and light, "His majesty is over earth and heaven," etc.: how He fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), etc.

But with the revelation of "I, Who I am," thus "I brought you out of the land of Egypt": far, far above the bounds of comprehension.

And likewise there is a level of Mitzrayim below, when a person is in a state of narrowness and limit, each one according to how he is placed within the prison of the body, which confines him so that he does not go out beyond his bounds and limits.

But when the level of "I, Who I am" is truly revealed in his soul, then it yearns and pines for Him, to go out of its sheath, which is the prison of the body, with actual self-sacrifice, to give over one's soul at [the word] "One"; and this is the distinction and rank of the baal teshuvah (the one who returns), etc.

Therefore, at the Giving of the Torah, "they saw what is heard and heard what is seen." 8

That is, what had been at the level of hearing from afar, which is the level of the hidden, came to revelation and sight, and what had been at the level of sight and comprehension withdrew to its source, to the level of the hidden, the level of hearing; for then there was the revelation of the hidden itself, as mentioned above. (And see what is written in the discourse beginning "And you shall know this day," on the subject of "Peace, peace, to the far and to the near.")

Now, this level and rank was drawn down to Israel at the Giving of the Torah, for the giving of the Torah is the revelation of this level: for the Torah and the mitzvos are drawn from the Infinite Light (Or Ein Sof), blessed be He, truly itself,

from the level of the hidden itself, which is far, far above the level of the radiance that is in the descent of the levels and the order of the chain of descending worlds (hishtalshelus) in the revealed world. For of the Torah and the mitzvos it is said, "If you walk in My statutes (bechukosai)," the level of engraved (chakikah) letters, etc., as is explained elsewhere.

Although they are enclothed in physical matters, nevertheless the Infinite Light, blessed be He, itself is enclothed in them; as, by way of analogy, the soul that enclothes itself in the body, and the power of sight in the brain that is enclothed in the eye, and the power of hearing that is enclothed in the physical ear.

For the eye and the ear, although they are physical, become vessels for the power of sight and of hearing in the brain to act in them, to go out from concealment into revelation. So the Torah and the mitzvos are vessels for the Infinite Light, blessed be He, that is enclothed in them, so that in them and through them the Infinite Light, blessed be He, is revealed in actual revelation.

And this is the level of the Two Loaves that they would offer from wheat on Shavuos: for wheat (chitah) is the level of the twenty-two letters of the Torah, and the Two Loaves [are so called] after the verse, "Come, eat (lachmu) of My bread (lachmi)," etc. 9

That is, "lachmu": eat, you, the bread of your Torah, "of My bread" specifically; that is, that the revelation of His Torah be the level of "I, Who I am."

As it is written, "And these words, which I (Anochi) command you," etc. And this is through the level of "Come (lechu)." As it is written, "If you walk (telechu) in My statutes,"

that is, to be at the level of walking from the place where one stood, and to give over one's soul at [the word] "One," as it is written, "Hear, O Israel, etc., Havayah is One. And these words shall be," etc.

4. But in order to reach this distinction and rank, that there be the level of the revelation of "I, Who I am" on Shavuos, "the time of the Giving of our Torah," one must count the Counting of the Omer. And this is what the verse says, "you shall count fifty days." 10

For the fifty gates of Binah (understanding), which are the revelation of the Infinite Light (Or Ein Sof), blessed be He, so that there be contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, are forty-nine levels, and they are alluded to in the verse, "Yours, Havayah, is the greatness," etc.,

which are the seven supernal attributes (middos), each one comprising seven; thus there are forty-nine. And the fiftieth gate is the highest gate, which includes all the levels: in that gate all the forty-nine levels are included, and they "become one" in a single unity, and they are not "branches that separate" as below.

(These are the words of Etz Chaim, Sha'ar Arich Anpin, chapter 14: "And there is a fiftieth gate, which includes all the forty-nine," etc. And so it is in the Ramaz, Parshas Emor, folio 96b, and Parshas Pinchas, folio 253a, and Parshas Bereishis, folio 8a, in the comment beginning "Izdamnas lemehevei." And so it is also, at length, in the Pardes, Sha'ar HaShe'arim, chapter 5.)

And that gate is the gate that joins all the forty-nine gates to their source and root in their Emanator, blessed be He,

for in it and through it is drawn down the revelation of the level of "I, Who I am," which is the level of the very essence of the Infinite Light, blessed be He, to all the forty-nine gates.

(See in the Pardes there, chapter 7, in the name of the Tikkunei Zohar, and it is at the end of Tikkun 22: "Keser Elyon (the Supernal Crown) is the completion of the fifty gates of Binah," etc. And so it is in Etz Chaim there. And see above, in Parshas Yisro, in the discourse beginning "Their appearance and their workings.")

Therefore it is written, "you shall count fifty days": to be bound to the fiftieth gate, in which and through which there will be the revelation of "I" (Anochi). And this Counting is a drawing down below, to the level of the Omer of barley, so that there be the revelation of "I" also in the level of the Omer of barley below.

For every person has a vital soul, which is the animal nature, from the level of an animal; and also a G-dly soul: "When he is born, they give him a soul from the side of the pure animal; if he merits more," etc., as is written in the Zohar at the beginning of Parshas Mishpatim (folio 94b).

And its flow and life-force is from the level of barley, the food of animals, etc.

And in order that his animal soul too should willingly be included in the One and give over its soul, etc., and that darkness be transformed into light, there must be in it too a revelation of the level of "I," so that through this it will yearn and pine for Him, may He be blessed, with the nullification of its very being, etc.

11 And this drawing down is little by little: first "one day," etc., and afterward we say "two days," etc. Thus there are here two days that have been drawn down below; and we do not say "the second day," because this is not another level, the drawing down of another rank; rather, all of it is the drawing down of the levels and ranks of the fiftieth gate, which includes [them all] and is united with its source, only it is drawn down little by little.

And when we count and draw down all the forty-nine levels, we arrive as a matter of course, on Shavuos, at the fiftieth gate, and they become fifty days on Shavuos.

But for the Omer one need count and draw down only forty-nine levels, in order to join and bind the "branches that separate" below, and to raise them and bind them to their source and root, and to unite them with their Emanator, blessed be He, through the fiftieth gate, etc.

12 And further, the difference between the level of barley, "shi'ur hei," the measure of the five points of articulation of the mouth, and the level of wheat, which is also the twenty-two letters of the Torah, will be understood.

For this is along the lines of what was explained in the discourse beginning "For you shall listen to the voice," on the subject of the outer keys and the inner keys; and see what is written above, in the discourse beginning "And I will betroth you to Me," on the subject of the outer court and the inner court, etc.; see there.

And see what is written in the discourse beginning "I am asleep," on the subject of "the letters (ha'osiyos): ask Me concerning My children," etc. And this is what is said here, that through the level of wheat [the child] knows to call "Abba," etc.

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 12

בישעיה סי' י"א ז'

"And the lion, like the ox, shall eat straw" (Isaiah 11:7)

◇

In Isaiah, chapter 11, [verse] 7. 1

"And the lion, like the ox, shall eat straw." Now, it has already been explained that se'orah (barley) is the level of shi'ur hei (the measure of the hei), which is a measure and dimension drawn from the level of the hei, which is the level of "the breath of His mouth," may He be blessed. 2

It is the food of animals, meaning the influx to the angels, who are called by the names behemos (animals) and chayos (living creatures), as it is written, "the face of a lion," "the face of an ox," etc.

From this they burn "like the appearance of torches," with love and awe, to say "Holy," and "Blessed," and "He shall reign," etc.

And this influx in the angels depends on the service of Israel below: in the time of the Beis HaMikdash (the Holy Temple), when they would offer the Omer of barley, and the kohen would wave the Omer, etc., and burn the handful (kometz) on the fire from above, etc.

Now, the fire from above in the Beis HaMikdash was in the form of a lion, and it is the level of "the lion that consumes the offerings" (see the Zohar, Part I, folio 6b).

And the matter is as is found in the Zohar: that a number of angels are appointed over prayer, who receive and raise [it] up, etc.

That is because it is impossible for the physical voice and speech of a person to rise up above and become included in its source, in the Infinite Light (Or Ein Sof), blessed be He, except through the angels;

just as it is impossible for the soul to be enclothed in a person's body except through intermediaries, namely through the blood, which is the soul;

and the blood itself is also physical, but through the warmth of the blood it sends up spiritual vapors, and through this the powers and the extension of the soul become united [with the body] (as is written in the Sefer HaKuzari, Part Two, section 26).

So too, by way of analogy, it is impossible for the Infinite Light, blessed be He, to be enclothed in the voice and speech of prayer except through the angels, who are the level of messengers;

that is, they are vessels for the Infinite Light, blessed be He, that is drawn into them, and the Infinite Light that is drawn into them is what acts and works through them according to His will.

Therefore, from the six days of Creation onward, they always stand at one level, according to the measure and bound with which the Infinite Light, blessed be He, was bounded in them.

And therefore the angel said, "I will surely return to you": and it was on the mission of the Omnipresent that he said so to him, as though the Holy One, blessed be He, were speaking Himself.

3 And so too it is written of Hagar, "And she called the name of Havayah Who spoke to her," etc. That is, the angel who spoke with her; for they are nothing but drawings-down of the level of the Infinite Light (Or Ein Sof), blessed be He, which is drawn down into many levels of angels, "and vessels differing from vessels."

[And see what is written on this in Parshas Ki Sisa, in the discourse beginning "His left hand is under my head"; and see in Iggeres HaKodesh, at its end, at the end of the discourse beginning "To understand what is written in Pri Etz Chaim," and at the end of the discourse beginning "To understand words of understanding."]

And this is [the meaning of] "One who performs one mitzvah acquires for himself one advocate": that he creates one angel through performing the mitzvah. That is because through this mitzvah that he performs, by an arousal from below (isarusa dilesata), [there comes] an arousal from above (isarusa dileila), as in "One who sits and studies, the Holy One, blessed be He, studies opposite him."

And this is the level of the drawing-down of the Infinite Light, blessed be He, in the level and rank of that mitzvah: in the level and rank of Chochmah (wisdom), or in Chesed (kindness), etc. And this drawing-down is in the level of an angel: in Chesed, in the camp of Michael, etc.

4 Now, when the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, is drawn below into the angels, to receive the prayers and raise them up, they [the prayers] are included in that very power and light; and through this the prayer has the power to rise up higher, and there, "one higher than the high," etc.

[And see what is written on this subject on the verse "How beautiful are your footsteps in sandals," and in Parshas Mikeitz, in the discourse beginning "The Chanukah lamp is a mitzvah," etc.]

And if this is so with prayer, which corresponds to the offerings, then with the offerings themselves too it is likewise, as mentioned above: for the offerings are from the cattle (bakar), the level of "the face of an ox," which is "on the left," and it is necessary "to include the left in the right," in the level of "the face of a lion on the right."

Now, in the Mishkan (Tabernacle) of Moshe the fire from above was not in the form of a lion, for Moshe did not want an angel; rather, "And fire went forth from before Havayah," etc. 5

[See what is written on the verse "As an eagle stirs up," and at the end of the discourse beginning "Return, O Israel," in the explanation of "And we will render [for] bulls our lips"; and see in the Zohar, at the end of Parshas Mishpatim, folio 125a; and at the beginning of Parshas Vayelech, folio 283b; and in Parshas Haazinu, folio 298b.]

Now, of the Future to Come it is written, "Behold, My servant shall prosper; he shall be exalted and lifted up and be very high": even above the level of Moshe. And the virtue and rank of the souls will be raised up very high above the level of angels, as it is written, "At the time it shall be said," etc. 6

And our Sages, of blessed memory, said that the angels will be outside the precinct of the souls, so that they will ask them, "What has G-d wrought?"

And they also said, "The righteous are destined to have angels say 'Holy' before them." Therefore, the raising up of the offerings and the influx of the barley mentioned above will not be through the level of the lion, but through the righteous themselves. 7

As it is written, "Israel is holy, etc., to Havayah, the first of His produce": for the level of the produce and the barley will be included in Israel themselves.

But the lion will be equal to the ox, and the lion will not eat the offering that comes from the cattle; and both of them will eat straw, which is the level of the influx that is drawn and flows forth from the barley, but not the barley itself.

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 13

ביאור על הדרוש וספרתם לכם דחג השבועות

An explanation of the discourse “And you shall count for yourselves” of the Festival of Shavuos

An explanation of the discourse “And you shall count for yourselves” of the Festival of Shavuos. 1

An explanation of the matter of se’orah (barley) [as] shiur hei (a measure of five). Now, it is written, “They shall walk after Havayah; like a lion,” etc., “an ox lowing,” etc. [That is, like the level of the face of the lion in the Chariot, which roars and says “Holy.” 2

And “an ox lowing” is the level of the face of the ox in the Chariot, whose service is in awe, the level of the camp of Gavriel; and the face of the lion is the level of love.]

And the matter is this: the angels are emissaries [for an angel (malach) is called an emissary, as is known], as it is written, “And she called the name of Havayah who spoke to her,” and likewise, “I will surely return to you.” 3

For it is the Infinite Light (Or Ein Sof) itself, which unfolds downward and descends to each one according to his rank: Michael in Chesed (kindness), etc.; and there is a Michael of the World of Asiyah (Action), etc.

[That is: the angel is a vessel for the light from G-dliness that spreads into him; and since he himself is only a vessel, and is nullified in relation to the light, and the light is the main thing, he can therefore speak of himself in the language of G-dliness,

for they say so by means of the light that is enclothed in them, which is G-dliness (as is written in the Pardes, Shaar 24, chapter 11). And the light is from the level of the combinations of letters of the attribute of Malchus (sovereignty) of the World of Atzilus (Emanation).

For example, Michael came into being from the combinations of letters of the attribute of Chesed within Malchus of Atzilus, and Gavriel from the combinations of letters of the level of Gevurah (restraint) within Malchus.] And [there are] the finest particulars within the Ten Sefiros: Chesed within Chesed, Chesed within Gevurah, etc.

And each of the ten is comprised of ten: Chesed within Chesed of Chesed, Chesed within Chesed of Tiferes (beauty), etc. [and as is the measure of difference in the blending of the Sefiros, so is the measure of difference among the angels that come into being from them]; and as it is written, "Is there any number to His legions?" 4

And myriads of myriads of angels of the camp of Michael are comprised of Chesed in many kinds of aspects and differing levels [that is: Chesed within Chesed within Chesed, or Chesed within Gevurah within Chesed; and according to the Sefirah from which he receives, so is the level of the angel.

Therefore there are many myriads of angels in the camp of Michael alone, even though they are all from one level, namely Chesed; only, there are many kinds of aspects within Chesed, as mentioned above. And see what is written at the beginning of Parshas Shelach, in the discourse beginning "The matter of the spies."]

And even though they are comprised of all the Ten Sefiros, they are nevertheless called, in general, the camp of Michael, the level of Chesed, for the predominance of Chesed in them is very great, and Chesed spreads through them.

And likewise the camp of Gavriel is, in general, the attribute of awe. And from the sweat of the Chayos issues the River of Fire (Nehar Dinur); "it shall whirl upon the head of the wicked." 5

The meaning: their sweat is the level of the waste that issues from the fire, which is from the attribute of Gevurah (restraint) in these angels.

And just as sweat comes out by force of the heat, which pushes the sweat outward, so the warmth of the angels above, who stand in awe and trembling, etc., becomes sweat below, which is the matter of the venom of the heat and the anger at what is contrary,

and "upon the head of the wicked": for since they apprehend the greatness of the Infinite One (Ein Sof), blessed be He, wrath arises against those who transgress His will: how did their hearts embolden them, etc.

And this is the matter of se'orah (barley) [as] shiur hei (a measure of five) [which is the food of the angels, who are called "beast": lion and ox, etc.]: that a measure and limit is apportioned to them from the level of five, namely, the five articulations of the mouth. 6

And it is divided into four camps: the camp of Michael, the face of the lion; and the camp of Gavriel, the face of the ox; and the level of the face of the eagle is compassion, etc.

Now, below, in man, compassion is that he arouses great compassion over his distance from G-d, and falls into melancholy over his distance; and as it is written, "In all sadness there shall be profit."

But above, this cannot be said; only, nevertheless, the compassion too comes from the greatness of the Infinite One (Ein Sof), blessed be He, and [from the fact] that a created being has no comparison whatever to the Creator, may He be blessed;

therefore the compassion over all the worlds is great (and see what is written in Parshas Bamidbar, at the end of the discourse beginning "And He spoke," etc., "by their families, by their fathers' house," and in Parshas Vayetzei, in the discourse beginning "And Lavan rose early in the morning").

And this is [the meaning of] "And I bore you on eagles' wings": for since Israel were at that time in Egypt, in mortar and in bricks, and in order to merit the Giving of the Torah, "face to face Havayah spoke," it was through eagles' wings, which lift upward.

Therefore all four camps are from four articulations of the mouth. But the fifth articulation is the level of [the letters] gimmel, yud, kaf, kuf in the palate, and "all of them are refined through Chochmah (wisdom)"; it is this that "makes peace," etc.

And this is [the meaning of] "His palate is sweetness," for there is the revelation of the sweetness; as in the physical, "the palate tastes food," and tastes are in Chochmah (wisdom), etc. 7

And the letters gimmel, yud, kaf, kuf sweeten the Gevuros of the four articulations [and see the Zohar, Parshas Shemini, folio 39b; and see what is written in Parshas Vayechi on the verse "Chachlili (red) are the eyes," etc., on the interpretation "every palate that tastes," etc.;

and see Pri Etz Chaim, Shaar HaShofar, chapter 1, concerning [the letters] gimmel, yud, kaf, kuf, [which are] from the palate, which is Chochmah, etc.; see there;

and in the Ramaz at the beginning of Parshas Acharei; and in the Zohar at the end of Parshas Mishpatim, folio 123a; and in the Idra Zuta, folio 295b.]

Now, the explanation of the matter of the five articulations of the mouth: the matter is that letters are a drawing forth, etc.; as in "And He blew into his nostrils the breath of life": from the supernal breath (hevel) there was made and came into being, below, an intellect, namely the soul of Adam, the first man, etc.

For the matter and meaning of hevel (breath): it means the spreading forth of the soul's life-force, like the spreading forth of the power in the hand to do any work; for when one is asleep he cannot do anything, etc.

And this level is the spreading forth of the outer dimension (chitzoniyus) of the soul, namely the level of the power of action.

And along these lines it is also said above, "made the heavens and the earth," which is the spreading forth of the outer dimension into the World of Asiyah (Action) (and see about this in the discourse beginning "In the third month," in Parshas Yisro, concerning "for all the praise of the work of Your hands").

But "and by the breath of His mouth all their host" are from the level of the spreading forth of the life-force of the breath, which is more inward, etc. And there is the level of the spreading forth of thought, and above them the emotive attributes (middos), and above them the will; and similarly all the Ten Sefiros, only that they are not revealed below except as five levels, as is written in Etz Chaim.

And otiyos (letters) is from the term "morning comes (asa)"; "And G-d said, 'Let there be light'": the drawing down of Chesed (kindness), etc.

For all is the drawing down of the Infinite Light (Or Ein Sof), blessed be He: in souls, in the manner of the inner dimension (pnimiyus), "and a river goes forth from Eden to water the garden"; and in angels, in the manner of the outer dimension of each world, the keepers of the garden, etc.

Now, the flow of influence to the angels, the "measure of five," comes through Israel, by the meal offering of the Omer, which the kohen waves, etc.; and it is called "the Omer of the waving" (tenufah), which the Zohar, Balak, 188b, explains as tenu peh, "give a mouth," "give honor," etc.: the ascent of Nukva (the feminine) to her source and root, and from there the flow of influence descends, etc. 8

2. But on Shavuos, "the wheat harvest," there is the drawing down and revelation of the concealed [level] that is above Daas (knowledge). For "the Tree of Knowledge was wheat," [since] "a child does not know," etc.; thus through wheat there is drawn down the revelation of the level of Daas, and it is the revelation of the concealed that is above Daas, etc. 9

That is, the level of "I am Havayah your G-d": Anochi ("I"), "who I am," whom no thought can grasp, [drawn down] into the level of actually revealed Daas, only in the way that a child calls out "Abba" (Father), even though he does not grasp how he is his father.

And this level of revelation is from the level of Anochi, His very being and essence, may He be blessed, far, far above the revelation of the level of barley, the food of the angels, which is the level of the word of G-d, the level of the outer dimension alone.

The explanation of the matter: it is written, "For not by bread alone does man live, but by all that comes forth from the mouth of Havayah," etc. The meaning is: [by] what comes forth from the mouth of Havayah, which has descended into the bread, from that man lives. 10

And although in man, too, what comes forth from the mouth of Havayah has descended and been drawn down, man is from the World of Tikkun (Rectification), from the union of Z'eir Anpin (the emotive attributes) and Nukva, etc., "like the appearance of a sapphire stone, the likeness of a throne; and upon the likeness of the throne, a likeness like the appearance of a man": all is from the World of Tikkun.

But wheat is from what fell, in the breaking of the vessels, into nogah, "and a brightness (nogah) was around it"; and the level of nogah is from the World of Tohu (Chaos).

And wheat is Bela, who is the first of the seven primordial kings of Tohu, the level of the Daas of Tohu; only, it descended below because it is from the outer dimension of the worlds of Tohu. 11

But nevertheless, since it is from the higher world, it becomes life-force for man. And its descent below is as our Sages, of blessed memory, said, "There is no blade of grass below," etc. [in Bereishis Rabbah, section 10]: that the influence comes from above, and "one higher than the high," etc.

Now, the child who knows how to call "Abba": his Daas is not the Daas of revelation, for he does not know why he is his father; rather, a bond to his father forms in him without reason or knowledge, and this bond is very strong. 12

Yet this is the revelation of the concealed itself [meaning: the revelation of the hidden Daas that is above the comprehended Daas,

and this is the Daas of Tohu, which is above the Daas of Tikkun, which is the comprehended Daas; and therefore it is born through wheat, whose root is from the Daas of Tohu.

Or it may be said that the hidden Daas is the higher Daas, which is above the comprehended Daas, which is the lower Daas. And see what is written about the matter of the higher Daas in the explanation on the verse "Thus shall you bless," and on the verse "Arm from among yourselves"; and see what is written on the verse "And these are the ordinances"; and see what is written on the verse "Six days you shall eat matzos."]

And in barley, too, there is "what comes forth from the mouth of Havayah," which gives life to man; only, it does not impart to him the revelation of the concealed, which is the strong Daas that is from the world of concealment, etc.

And the revelation of the concealed is "who brought you out of the land of Egypt," far, far above the bounds of comprehension [as is explained in the main text]. 13

Egypt (Mitzrayim) is called Binah (understanding), and Binah is in the throat, which is a narrow strait (meitzar) that interposes between the brain and the heart; and it is the voice that arouses the intention. And likewise Pharaoh in Egypt, and his three officers: the windpipe, the gullet and the jugular veins.

And physically, between the head and the heart, [is] the throat, which interposes; for in order that the heart and the emotive attributes be drawn from the brain, it must be narrowed, etc. [as is written above, Parshas Yisro, and in Parshas Va'eira on the verse "Therefore say"].

3. Now, the fifty gates of Binah (understanding) are "branches that separate"; but in their source they are included [together], when they are in Arich Anpin: the 370 lights, [that is,] 220 and 150, "a great reckoning," the tikkun of Arich, etc. 14

[And as is written in Etz Chaim, Shaar Arich Anpin, chapter 14; and see Pri Etz Chaim, Shaar Sefiras HaOmer, chapter 7, concerning "My teacher, may his memory be for the life of the World to Come, would not cut his hair," etc.; and see what is written about the meaning of "a great reckoning (cheshbon)" in the explanation on the verse "Therefore the rulers say, 'Come to Cheshbon.'"

And see what is written in Iggeres HaKodesh, in the letter beginning "And He put on righteousness," on the meaning of "every perutah adds up to a great reckoning," etc.; and see Etz Chaim, Shaar Arich Anpin, at the end of chapter 5, that when they are above they are "a great reckoning," etc.] And from there [it is drawn] to Malchus (sovereignty) of the World of Atzilus (Emanation), etc.: the illumination of the face, "may Havayah make His face shine," the drawings-down of Keser (the Crown). 15

And this is the matter of the Torah, that we recite the twenty-four books on the night of Shavuos. Although "the Torah comes forth from Chochmah (wisdom)," its source is the 613 paths, which are the whiteness from the skull (gulgalta) of Arich, Keser within Keser, etc. 16

And this is the matter of the two loaves of Shavuos, "Come, eat of my bread": the drawing down of the intellect (mochin) from Netzach (victory) and Hod (splendor) of Abba.

And on Pesach, matzah, because in Atzilus the Gevuros are not to be aroused; but on Shavuos there is the revelation of Keser, which is the level that is above Atzilus: "they shall be baked leavened," specifically, for there the Gevuros are included, etc.; "there is no left in this Atika"; "freedom from the Angel of Death"; and as our Sages, of blessed memory, said, "Come, let us acknowledge the goodness of our fathers," etc.

But it must be from below upward, little by little: "Today is one day," "two days." The meaning is: once one draws [it] down, there are here two days, for the drawing down of this day is not a different level from that of the other day, but all is one level, little by little.

And on the night of Erev Shavuos they are only forty-nine days; but once the day of Shavuos has come, they automatically become fifty days, since they have reached their source, etc.; and the fiftieth gate is what joins [them], etc.

And through this the light of Keser is drawn down, and it is the illumination of the face: the revela- 17
tion of the inner dimension (pnimiyus) through the vessel, so that the vessel does not interpose.

And by way of "what comes forth from the mouth of Havayah," too, there is a revelation of the inner dimension, but it is by way of an opening and a window, etc.

And the one is not like the other: by way of an opening there is more revelation, whereas the illumination of the face is only a mere illumination, etc., like the illumination of the forehead (mitzcha).

But the illumination of the face at first [came] "when it arose in the will," etc. [see Etz Chaim, the Gate of Mayin Nukvin and Mayin Duchrin (feminine and masculine waters), Derush 2]; but now it depends on an arousal from below (isarusa dilesata), as it is written, "May He make His face shine with us": "with us," specifically, through an arousal from below; for through the joy of the service, "with joy and with gladness of heart," joy is aroused from above.

And the matter of joy, too, is the revelation of the inner dimension, as in "Rebbi's face shone," etc. [and see what is written in the discourse beginning "Go forth and see," on the explanation of "and wine that gladdens," etc., "to make the face shine from oil"].

Now, first we draw down to the Omer, which is Nukva (the feminine): the drawing down of the 370 lights, arach (220) and kan (150); and specifically at the time when the Holy Temple stood, for then they would offer the Omer. Whereas the hand-tefillin [apply] even outside the Land, for [there are] many kinds of levels, etc. Through the waving of the Omer [come] the ascents of Nukva.

Now, even so, this ascent is through the angels: "the lion that consumes the offerings," etc. But in 18
the Time to Come, "he shall be exalted and lifted up, and be very high," even above the level of Moshe; and in the Mishkan of Moshe there was no lion.

And this is "At this time it shall be said to Yaakov and to Israel, 'What has [G-d] wrought,'" etc. And "the righteous are destined to have 'Holy' said before them," etc. Then "the lion shall eat straw like the ox": straw is the influence of the barley. And this is [why] now the angels crown the prayer: "he embraces it and kisses it and crowns it."

For since prayer is in physical voice and speech, it cannot ascend except through the appointed angels (who are the intermediaries, "one higher than the high"; just as the soul enclothes itself in the blood through intermediaries, which are the vapors, etc.), who give their own inner and encompassing [aspects].

But in the Time to Come, when "and the earth shall be full of knowledge" is fulfilled, all the levels will be in Israel themselves.

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 14

מעט תוס' ביאור על ענין וספרתם לכם כו' חמשים יום

A little additional explanation on the matter of "And you shall count for yourselves… fifty days"

A little additional explanation on the matter of "And you shall count for yourselves," etc., "fifty days." Now, according to what was written above, the matter of the Counting of the Omer is entirely the drawing down of the level and rank of the fiftieth gate, which is all-inclusive and united in its source; only, it is drawn down little by little, etc., until it joins and binds "the branches that separate," etc.; see there. 1

According to this, what is written, "you shall count fifty days," is very precise: to say that this count is the drawing down of the fiftieth gate itself.

But elsewhere the meaning of "you shall count fifty days" was explained differently: namely, that the fiftieth day, which is the fiftieth gate, we do not have the power to draw down;

therefore it has no count; but nevertheless it is drawn down of itself and automatically, and this is specifically because the drawing down has already been completed in the forty-nine days;

and therefore it is said, "you shall count fifty days." And close to this the Ramaz explained, on Parshas Bereishis (folio 8a), in the passage beginning "is prepared to be."

And it may be said that what was explained there is along the lines of what the Ramaz wrote there, and in Parshas Emor, folio 96: that the Festival of Shavuos (Weeks) is so called because in it the forty-nine levels that are included in the fiftieth gate are revealed.

But the seven weeks of the Counting of the Omer are the forty-nine gates of Binah (understanding) themselves, and not the level of the fiftieth gate (and so it is implied in the Zohar, Part II, Tetzaveh, 183a; and in the Pardes, Shaar HaShearim, chapter 5; and so it is implied by what was written above, Parshas Yisro, in the discourse beginning "Their appearance and their workings").

However, according to what is written [here], it seemingly follows that in the Counting of the Omer, the "seven Shabbosos" (weeks), besides drawing down the level of the forty-nine gates of Binah, we further draw down upon them also an illumination of the fiftieth gate as well;

and this is the matter of "And you shall count for yourselves from the morrow of the Shabbos," that is, from the level that is above Shabbos, which is Binah, as is written above in Parshas Emor, in the discourse beginning "And you shall count for yourselves," and in the discourse beginning "And the kohen shall wave the Omer."

2 And according to the words of the Pardes, Shaar HaShearim, chapter 5, the fiftieth gate is Binah itself, and the forty-nine gates of Binah are in the seven days of building; and see there, in Erchei HaKinuyim, the entry "Yovel" and the entry "Shabbos."

And since in the Counting of the Omer we draw down the seven lower [Sefiros] of Imma, this is an illumination of the fiftieth gate, and on Shavuos the very essence of the fiftieth gate is drawn down and revealed. And also according to what is written in Pri Etz Chaim, Shaar 22, at the beginning of chapter 1, that in the Counting of the Omer we also draw down the mochin of gadlus (mature intellect) of Abba and Imma (Chochmah and Binah).

And also according to what is written elsewhere, on the matter of the zimun blessing, concerning "the wine preserved in its grapes since the six days of Creation": that in the Counting of the Omer we draw down the six extremities (vav ketzavos) of Abba, which are enclothed in the six extremities of Binah. If so, according to this one can say that this, too, is an illumination of the fiftieth gate. Nevertheless, this requires examination.

3 Now, if we say so, the matter of "you shall count fifty days" will be more precise; and likewise what we say, "Today is two days," "three days," and not "the second day," "the third day," etc., as mentioned above.

And this does not contradict what is written elsewhere, that the fiftieth gate we do not have the power to draw down, but rather it is drawn down automatically on the Festival of Shavuos, etc.

And we must preface what our Sages, of blessed memory, said at the end of the first chapter of Sotah, on the verse "And no man knows his burial place": to those who stood above, it appeared to them below; and to those who stood below, it appeared to them above. And the Maggid, whose soul is in Eden, explained this.

For Moshe our teacher, peace be upon him, attained in his lifetime the forty-nine gates of Binah (understanding), but the fiftieth gate "was not given to Moshe," as is written in the Gemara and in the Tikkunim (end of Tikkun 22); and "the righteous are greater in their death than in their life," for then he attained the fiftieth gate.

And this is the matter of "And no man knows his burial place," and as is written in the Zohar, Parshas Yisro (folio 89a): "Just as Atika Kadisha is the most hidden of all hidden," etc.; see there.

However, the meaning of "to those above it appeared below," etc., is that the fiftieth gate of Binah is the intermediary between Chochmah (wisdom) and Binah;

for Chochmah is the level of ayin (nothing), and Binah is called yesh (something), and the intermediary between them, which joins them, is the fiftieth gate. Therefore "to those above," that is, in relation to the level of ayin itself, it appeared below;

for since the fiftieth gate is the intermediary between ayin and yesh, it is then below the level of ayin; and in relation to those below, the level of yesh and comprehension, it appears to be above, that is, to be the level of ayin itself.

4 At any rate, according to this it is explained that the fiftieth gate is the level of an intermediary between ayin and yesh. And likewise, according to what is written in the Tikkunei Zohar and in Etz Chaim there, that the fiftieth gate is the Supreme Keser (Keser Elyon), it is also known that Keser is the intermediary between the Emanator and the emanated, as is written in Etz Chaim (Shaar 41, chapter 3).

And see what is written in the explanation on the verse "I am Havayah your G-d" of the section of tzitzis, on the meaning of "Is Havayah in our midst, or not (ayin)?" (and see the Idra Zuta, folio 288b).

Now, it is explained in Etz Chaim there that the intermediary is comprised of the two levels between which it mediates: that is, in Keser there are two aspects. The first aspect is the lowest level of the Emanator, and the second aspect is the root of all the emanated, that is, it includes them all as one, etc.

5 And along these lines, in every level of Keser there are these two aspects; as in the Keser of Z'eir Anpin (the emotive attributes), which is formed from the Tiferes (beauty) of Imma, there are also these two aspects:

the first is called the lowest level of the higher one; the second is called the root and head of the lower one. And this is the matter of the three thirds that are in the Tiferes of Imma, etc. And see Mishnas Chassidim, at its beginning, on this matter.

6 And so too in the matter of the fiftieth gate, which is the intermediary between the forty-nine gates of Binah and what is above Binah.

And as is explained, in it and through it the forty-nine gates are united with their Emanator, blessed be He, which is the revelation of "Anochi: who I am." If so, there are in it the two aspects: the lower aspect in it is what includes all the forty-nine gates as one,

like what is written in Etz Chaim, that the aspect in Keser called the root of the emanated has in it the root of all ten Sefiros, in concealment and great subtlety, such that it is impossible for an emanated being to be more subtle than it,

and far, far above the essence of the forty-nine gates that were afterward drawn from it, which is like the drawing forth of the Ten Sefiros from the root of the emanated. 7

However, of the upper aspect of the fiftieth gate of Binah one cannot say that it is the root of the forty-nine gates, for it is entirely above the bounds of the gates of Binah, since it is not within the bounds of understanding and comprehension.

And this is the matter that in Keser there is the lowest level of the Emanator, whom "no thought can grasp" at all: it is the level of "Anochi: who I am." 8

And from this it will also be understood why it is sometimes said that the fiftieth gate we have no power to draw down at all, but rather it is drawn down of itself and automatically on the Festival of Shavuos.

And here it was explained that the Counting of the Omer is the drawing down of the level and rank of the fiftieth gate, etc. And this is as was explained elsewhere on the meaning of "My holiness is above your holiness": 9

that what we have the power to draw down through an arousal from below (isarusa dilesata), by fulfilling the mitzvos, is from the lower aspect of Keser, which is called the root of the emanated; and this is the matter of "your holiness," "who has sanctified us with His commandments."

But the aspect in Keser that is the lowest level of the Emanator, this we cannot draw down; and this is the matter of "My holiness is above your holiness," that is to say, that this is drawn down afterward from above as a gift, etc.

And possibly along these lines one may also explain what we say on Shabbos and Yom Tov, "Sanctify us with Your commandments," even though we say "who has sanctified us with His commandments," [meaning] that He has already sanctified us, etc.

So too in the matter of the Counting of the Omer and the Festival of Shavuos: even according to what is written here, that through the Counting of the Omer we may also draw down from the level of the fiftieth gate, this is indeed only its lower aspect, that is, the aspect in it that includes the forty-nine gates; 10

and this we draw down little by little in the days of the Counting of the Omer;

and this is the matter of "Today is two days," "Today is three days," etc.

But its upper aspect, which is above the root of the forty-nine gates, this we have no power to draw down at all; rather, after we count and draw down the aspect that includes the forty-nine gates, and this is the matter of "Today is forty-nine days," etc., then automatically and of itself its upper aspect is revealed afterward, on the Festival of Shavuos, etc., which is the matter of the revelation of the lowest level of the Emanator.

However, [we need] to understand how one can say that the fiftieth gate is the intermediary between Chochmah and Binah,

and that "to those above," that is, in relation to the supernal Chochmah (Chochmah Ila'ah), it appears to be below. But do not the Tikkunim and Etz Chaim say that the fiftieth gate is the Supreme Keser? 11

But in any case, even without this, we need to understand how one can say that it is the Supreme Keser and also the fiftieth gate of Binah.

And from the Ramaz on Parshas Bereishis there, and on Parshas Pinchas, folio 253, it is implied that what is said, that it is the Supreme Keser (Keser Elyon), means the Keser of Z'eir Anpin (the emotive attributes), which is drawn to it from the level of the fiftieth gate of Binah (understanding) itself. 12

And if so, according to this one can also say that this fiftieth gate is an intermediary between Chochmah (wisdom) and Binah. However, even according to the plain sense of the wording of the Tikkunim, that it means the Supreme Keser itself, it is nevertheless possible to say that it is an intermediary between Chochmah, which is the level of ayin, and the level of Binah,

according to what is written in the book Emek HaMelech, Shaar 9, that the level of ayin is Chochmah, and it is above the level of Arich, which is the level of Binah, etc.

And so it is in the Arizal's explanation of the Idra, concerning "that path that divides into the 613 paths of the Torah" (in the Idra, folio 129a).

And these are his words: "And know that this skull (gulgalta), which surrounds the brain, is Binah, which is a chamber for Chochmah," etc.

If so, it can well be said that the fiftieth gate of Binah is the intermediary between ayin and the level of Binah. And see what is written further on the matter of ayin in the explanation on the verse "You shall keep My Sabbaths."

(One may further resolve what is said in the Tikkunim, that the Supreme Keser "is the completion of the fifty gates of Binah," according to what was explained in Parshas Lech Lecha, that the revelation of Atik is specifically in Binah; and this is the matter of the hei that was added to Avraham, [so that] from Av-ram, which is the supernal Chochmah (Chochmah Ila'ah), [he became] Avraham, etc. And close to this the Pardes resolved it, there, chapter 7.)

Now, according to what was explained in the name of the Maggid, whose soul is in Eden, that the fiftieth gate is the intermediary between Binah, which is the level of yesh, and Chochmah, which is the level of ayin, the matter of the Counting of the Omer will be understood: that it is from the barley harvest to the wheat harvest.

For the matter of se'orah (barley) [as] shiur hei (a measure of five), which is the matter of the soul's comprehension, "each one according to his own measure": the root of this drawing down is from the level of Binah.

But wheat, which is the matter of the drawing down of the hidden Daas (knowledge) that is above the Daas that is comprehended and understood, this is the level of Chochmah; and as is explained elsewhere (in the discourse beginning "To understand what is said in the Haggadah, 'This matzah'"), the matter of the mochin (intellect) of Abba, which are far, far above the mochin of Imma.

And the intermediary between them is the fiftieth gate of Binah; and this is the matter of the Counting of the Omer, which is the drawing down of the fiftieth gate to the level of barley, etc., along the lines mentioned above.

Now, according to what was said, that in the Counting of the Omer we also draw down from the fiftieth gate, and this drawing down is to the forty-nine gates of Binah themselves, to bind them and join them to the fiftieth gate, the intermediary, etc.: according to this it may be said that this is the matter of the forty-nine words in the psalm "May G-d be gracious to us" and the forty-nine letters in the verse "Let them rejoice."

That is, they allude to the forty-nine gates of Binah and to these forty-nine levels included in the fiftieth gate, which, through the Counting of the Omer, we draw down from the forty-nine levels in the fiftieth gate to the forty-nine gates of Binah, in order to raise them to their source and root and to unite them with their Emanator, blessed be He.

(In the book Emek HaMelech, Shaar 7, chapter 5, it is stated that wheat is in the Chochmah of the World of Tohu (Chaos), and barley in the Binah. And from the Chochmah and Binah mentioned, there were made afterward, in the World of Tikkun (Rectification), the level of ayin and Arich Anpin, etc.)

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 15

בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול...

When Israel put "we will do" before "we will hear"

"When Israel put 'we will do' before 'we will hear,' a heavenly voice (bas kol) went forth and said: 'Who revealed to My children this secret, which the ministering angels use?' 1

As it is said (Psalms 103:20): 'Bless Havayah, His angels, mighty in strength, who do His word, to hearken to the voice of His word': first 'who do,' and afterwards 'to hearken.'" (In the Gemara, chapter 9 of Shabbos, 88a, at the end.)

To understand this matter, one must first understand the matter of the Giving of the Torah. For surely Avraham our father, peace be upon him, already fulfilled the entire Torah before it was given, as it is written, "And he kept My charge, My commandments, My statutes and My teachings."

And it specifies four things: "My charge": these are the negative commandments; "My commandments": these are the positive commandments; and "My statutes and My teachings": these are the level of the inner dimension (pnimiyus) of the positive and the negative commandments.

And as it is written, "So that he will command his children," etc. Thus the Torah was an inheritance 2
to them from their fathers. And [we must] also understand the matter of the descent of G-d upon Mount Sinai with thunder and lightning at the Ten Commandments,

and that at each and every utterance their souls took flight; and what is written in them? "You shall not murder; you shall not commit adultery," etc., which are simple matters that even human reason requires.

All this will be understood by first introducing what is written in Mishneh Torah [Deuteronomy] after the Ten Commandments: "When your son asks you in time to come, saying, 'What are the testimonies,'" etc.

"And you shall say to your son," etc.; "And Havayah commanded us to do all these statutes, to fear Havayah," etc.

This is the question of the wise son, as is written in the Yerushalmi (chapter Arvei Pesachim, halachah 4).

For all the mitzvos, as a whole, do not pertain to the soul except when it is enclothed within the physical body, which "many evils have befallen," and to which the command "Turn away from evil" pertains, for the body is drawn after it, "and do good," by fulfilling the positive commandments, the mitzvos of action [done] with physical things, such as tzitzis, tefillin, shofar, sukkah, lulav and the like.

Whereas the soul by itself, before its descent into this world to be enclothed in a body, had no need of this. If so, why did the soul descend so far,

to be enclothed in a physical body for the sake of fulfilling the mitzvos of action? And what advantage does it gain in all its toil? To this the verse answers us: that the purpose of all the mitzvos is in order "to fear Havayah," etc.

And the explanation of the matter: It is written, "Yours, Havayah, is the greatness," etc. (I Chronicles 29). For concerning the Holy One, blessed be He, being called "great," as it is written, "Great is Havayah and highly praised," our Sages, of blessed memory, said: When is He called great? When He is in the city of our G-d.

The meaning is that His being called great is on account of His greatness, which extends from the head of all levels to the end of all levels, to bring into being, from nothing to something, all the emanated and created beings, etc., and to give them life and sustain them,

as it is written, "You made the heavens," etc., "and You give life to them all"; and so many myriads of myriads of worlds depend on His utterance, as it is written, "Is there any number to His legions?" etc.

Now, this attribute of greatness is not considered, and is not called by the name "greatness," at all, except in the coming into being of the power of the Maker in the thing made, through the Ten Utterances, in combinations of letters, as is explained elsewhere.

(This is what our Sages, of blessed memory, said, in chapter 9 of Berachos, 58a, at the end: "Yours, Havayah, is the greatness": this is the work of Creation.)

Now, the letters are called "stones," and the combinations are called "houses," as is written in Sefer Yetzirah: "Two stones build two houses." And all the combinations as a whole (klalus) are called by the name "city"

(and see what is written in the discourse beginning "These are the accounts of the Mishkan," on the meaning of "like a city that is joined together within itself": it can be said that this refers to the combinations of the letters of thought, which bring into being the hidden worlds (almin stimin), and the combinations of the letters of speech, which bring into being the revealed worlds (almin d'isgalyan)).

And this is [the meaning of]: When is He called great? When He is in the city of our G-d. But in relation to the Holy One, blessed be He, in His glory and in His very Self, He is not called by the name "great" at all,

for it is written, "I, Havayah, have not changed"; and "You are He before the world was created," etc.; and "In the place where you find His greatness, there you find His humility,"

for "His Name alone is exalted"; only "His splendor is upon earth and heaven": the level of splendor and radiance alone, in which there is revealed the level of the existence of His extension, and not His essence; for it is written, "And His greatness is unsearchable."

And this is [the meaning of] "Yours, Havayah, is the greatness": this attribute of greatness is nullified before You and does not merit the name at all. (And this is [the meaning of] "Yours, Havayah, is the greatness": the coming into being of the level of greatness is through the Name Havayah, that is, the yud, [which is] tzimtzum (contraction), etc.

Therefore this level of greatness is considered as nothing in relation to His essence, may He be blessed, and is the level of actual nothingness (ayin). This is along the lines of what was explained in the discourse beginning "After Havayah your G-d shall you walk," on the meaning of creation being called "something from nothing":

for it is drawn forth and comes into being from a mere glimmer, which is the level of nothingness and is considered as nothing before Him, may He be blessed; and as is written below in section 3, that before Him, may He be blessed, whatever is above is called the level of "something" (yesh) in relation to what is below it, etc.

Therefore even the level of greatness that is in the level of "the city of our G-d," that is, the supernal speech, which brings into being from nothing to something, is called actual nothingness. And see what is written on the matter of "Yours, Havayah, is the greatness" in Torah Ohr, Parshas Vayetzei, in the discourse beginning "And Lavan rose early," and in Parshas Va'era, in the discourse beginning "And G-d spoke to Moshe.")

(And see further on this verse in Midrash Rabbah, at the beginning of Parshas Ve'eleh HaMishpatim, and in Parshas Bamidbar, section 1, 210a; Zohar I, Bereishis, 31b, at the end; Vayechi, 241a, at the end; Zohar II, Parshas Bo, 42b, at the end; Zohar III, Emor, 89a, 92a; Naso, 137b; Haazinu, 295a, at the end.)

And [this is] like the analogy of a person's speech, which is nullified in relation to the source from which it is hewn, namely the breath of the heart; so too, as it were, by way of analogy. Now, it is written, "The word of a king is sovereignty": this level of greatness and extension is called by the name "speech."

For just as a person's speech is only for another, so this greatness and extension is only to bring into being all that exists, etc.

And just as a single utterance of a person bears no comparison to his emotive attributes (middos), and all the more so to the intellect, so this attribute of greatness bears no comparison [to Him], for it is only an extension from two letters of the Name of the Holy One, blessed be He, as it is written, "With Yah, Havayah formed the worlds": with the yud the World to Come was created, and with the hei this world.

And as it is with His attribute of greatness, may He be blessed, so it is with all His attributes; for it is written, "For all that is in heaven and on earth," meaning that all are nullified before Him, may He be blessed.

(And see on the matter of "For all that is in heaven and on earth" in Midrash Rabbah, at the beginning of Parshas Terumah; Zohar II, Mishpatim, 116a; Naso, 148a; Shelach, 168b; Pinchas, 257a, at the end.

And this is what is said in Midrash Rabbah at the beginning of Koheles on the verse "Vanity of vanities": that the seven vanities (havalim) that Koheles spoke of correspond to the seven days of Creation, etc. (see there); these are the level of the seven attributes (middos) mentioned above, which are only the level of a breath (hevel) and a mere glimmer, which does not touch His being and essence, may He be blessed, at all. And see on this in Zohar III, Tazria, 47b.)

And so it is with the level of His Chochmah (wisdom) and His Binah (understanding), may He be blessed: even the level of the supernal Chochmah is considered as actually nothing before Him, may He be blessed,

except that it so arose in His will to draw the Infinite Light (Or Ein Sof), blessed be He, into ten Sefiros, that there be the levels of Chochmah and Binah, etc.

And as our Sages, of blessed memory, said: "'In the beginning' is also an utterance": that the beginning of revelation, which is the level of Chochmah, is also nothing but the level of utterance and making; for utterance and making are all one, as in the saying, "Blessed is He who says and does."

Now, it is written, "Havayah founded the earth with wisdom." The meaning is: the level of "earth" is the level of the word of G-d of the Ten Utterances by which the world was created; the foundation of the level of speech is in Chochmah

(see what is written on this in Iggeres HaKodesh, on the verse "A land which," etc., "the eyes of Havayah," etc., and on the verse "And David made a name"), as, by way of analogy, in physical man, where the combinations of letters come from wisdom;

for an infant, as long as he has no daas (knowledge), cannot speak. And this is [the meaning of] "In the beginning G-d created," which the Targum Yerushalmi renders "With wisdom."

And our Sages, of blessed memory, said, "'In the beginning' is also an utterance." The meaning is: in order that the word of G-d be drawn down below, into the lower realms, "Let there be light," etc., "Let there be a firmament," etc., the beginning of revelation had to be in Chochmah, in a general and collective form (klalus).

And afterwards it is divided into particulars in nine other utterances. And Onkelos rendered "In the beginning" (bereishis) as "bekadmin" (at first), which alludes to a still higher level: the matter of what precedes the intellect (kadmus hasechel), the primordial thought (machshavah kedumah), 3

that is, the level of the supernal will, the source for there to be the level of Chochmah (wisdom), the beginning of revelation. For Chochmah being called "beginning" is relative to the emanated and created beings, etc.; whereas before Him, may He be blessed, He is high and exalted by myriads of levels, etc.,

so that even though He is called "wise, but not with a knowable wisdom," etc., nevertheless "no thought can grasp Him," and it is not fitting to call Him even by this name at all. And of Him it is said, "You have made them all with wisdom": even the supernal Chochmah is considered as physical making before Him.

And this is [the meaning of] "Last in deed, first in thought." The meaning is: that which is the beginning of revelation, the level of Chochmah (wisdom), is the end of the deed of the Holy One, blessed be He. 4

Therefore Onkelos rendered "In the beginning" as "bekadmin," which is the primordial thought, to be the source for the level of Chochmah, that it be the beginning of revelation; and this is the level of the supernal will, and it is the source of the Torah and the mitzvos.

Summary. First "who do His word," and afterwards "to hearken." The matter of the Giving of the Torah. And at each utterance their souls took flight. The matter of "And He commanded us," etc., "to fear...": 5

that this is the purpose of all the mitzvos and the purpose of the soul's descent into the body. "Yours, Havayah, is the greatness." When is He great? When He is in the city:

the level of the supernal speech; but before Him, may He be blessed, this greatness is considered as nothing and is called "nothing" (ayin), "for all," etc. "In the beginning," the supernal Chochmah, "is also an utterance." And Targum Onkelos [renders] "bekadmin": the level of the supernal will, the primordial thought.

2. Now, in order that there be this tzimtzum (contraction) and this humility, to descend and be enclothed in the level of speech, which is called "greatness": for this is a great descent, as our Sages, of blessed memory, said, "In the place of His greatness, there you find His humility." 6

The meaning is: there is no humility more immense than the self-lowering to be enclothed in the level of greatness, etc., since in truth it is considered as nothing and naught before Him, may He be blessed, as mentioned above regarding "Vanity of vanities," etc.

This is through Torah and mitzvos, as our Sages, of blessed memory, said on "In the beginning (bereishis) He created": "For the sake of the Torah, which is called 'beginning' (reishis)," etc.

Also, as the Sifrei says on Parshas Haazinu: "One of three acquisitions that the Holy One, blessed be He, acquired in His world: the Torah is one acquisition," etc.; for an acquisition indicates something that is most precious (as is explained elsewhere).

Now, concerning the mitzvos, it is mentioned in the Zohar that the 248 commandments (pikudin) are the 248 limbs of the King.

The meaning is: just as, by way of analogy, a limb, which is flesh, sinews and bones, which are the level of a vessel, and the light and life-force (chayus) spread within them, and as a whole (klalus) they are called by the name "limb": so the mitzvos are vessels for His will, may He be blessed,

in which and through which the light and life-force of the supernal will, may He be blessed, spread from [the level of] the light that encompasses all worlds (sovev kol almin), so that it become the level of the light that fills all worlds (memalei kol almin), in a revealed state, in the lower realms, along the lines of what will be explained (below, section 3) on the meaning of "to fear Havayah,"

and this is through Israel, who do the mitzvah, as it is said, "Who has sanctified us with His commandments," etc. (And see what is written in the discourse beginning "And Moshe spoke to the heads of the tribes," concerning "For by everything that comes forth from the mouth of Havayah does man live.")

Now, the Torah is the level of "the blood, which is the soul," for it is the blood that draws the spirit of life into the limbs from the soul itself, and it is the source of the soul's life-force in the limbs

(see below in Shir HaShirim, in the discourse beginning "To My mare among the chariots," in the second discourse). So is the matter of the Torah: it gives life to the level of the mitzvos themselves.

And this is [the meaning of] "This is the Torah: adam (a man)": alef, dam (blood). For they are the explanations of the mitzvos and the details of their laws: how the mitzvah is to be in its proper form.

And through this will be understood the saying of our Sages, of blessed memory: "Whoever occupies himself with the teaching (torah) of the burnt-offering is as though he offered a burnt-offering, as it is said, 'This is the teaching (torah) for the burnt-offering,'" etc. And they said on the verse "And in every place incense is offered, presented to My Name, and a pure meal-offering": "These are the Torah scholars," etc.

But why, then, should this distinction of the Torah be superior to the mitzvos themselves, which apply only at the time when the Holy Temple stood, and specifically at the place of the altar, whereas Torah scholars who occupy themselves with Torah in every place and at every time are credited by Scripture, etc.?

And similarly with the other mitzvos of the Torah: there are some of them that depend on time, such as Shabbos, shofar, sukkah and lulav, which apply only in their time;

but outside their time, it is no mitzvah at all; whereas Torah study is a mitzvah at all times: to occupy oneself with words of Torah, even with the laws of Shabbos and sukkah, etc.

Rather, the matter is as mentioned above: the Torah is the level of the blood, which draws life-force (chayus) to all the limbs equally, as a whole.

The mitzvos, however, which are the limbs of the King, by way of analogy, have in them a division of time and season, as it is written, "For everything there is a season, and a time for every desire under the heavens."

The meaning is: even though the mitzvos are the desire and will of G-d, they have a time and season, because they are "under the heavens"; that is, they are below the level of the Torah, which is called "heavens." For the mitzvos are the revelation of the drawings-forth of the will, to make the Infinite Light (Or Ein Sof), blessed be He, shine in some particular level.

As, for example, to make a sukkah, etc., which is a revelation of the Infinite Light, blessed be He, in a lofty level and a lofty rank of the supernal lights, because so it arose in His will. And the Torah is the direction of the manner in which this revelation shall be,

as, for example, with a sukkah: that it must be specifically seven by seven handbreadths, and that its covering must not be of anything susceptible to ritual impurity, and many similar detailed laws, of the specific manner in which the drawings-forth of the will shall be;

and only then will the Infinite Light, blessed be He, rest and be revealed in this level. By way of analogy: a householder arranges in his house that such-and-such a vessel shall stand in such-and-such a place, and such-and-such a vessel in such-and-such a place.

And so is the matter of the level of the Torah, which becomes like the householder for the practice of the mitzvos. Therefore the mitzvos were likened so as to be called by the name "limbs of the King," for the life-force (chayus) that spreads within them is merely the moisture that makes them grow, in the mode of coolness. 7

Whereas the Torah is likened to blood, the level of adam: alef, dam (blood). For the blood is the soul, and it is the very one that draws the essential life-force and the spirit of life that is within him, and not merely in the mode of growth. Therefore it [the Torah] is above the level of place and time.

And this is [the meaning of] "This is the Torah: adam (a man)": that is, the adam that is upon the likeness of the throne, "a likeness as the appearance of a man (adam)," the level of "I will be likened (adameh) to the Most High," the level of the light that encompasses all worlds (sovev kol almin), above the level of place and time. 8

And as it is written, "Behold, there is a place with Me," etc.: for in relation to the life-force, above and below are equal. As we see with our senses: the blood is the soul, [whereas] what spreads within them to make them grow becomes like them, and they become actually one flesh; and there is in them the division of the limbs, and therefore they are placed under time and place.

But the Torah, which is not merely the level of the revelation of the drawings-forth of the will, but the level of the revelation of the directions of the will, as mentioned above, and which draws the directions of the supernal will into the will that spreads within the mitzvos:

the source of this drawing-forth is called the level of "the Will of all wills" (raava d'chol raavin), which is not within the bounds of place and time at all

(and therefore our Sages, of blessed memory, said on the verse "And all desires cannot compare to it": even the desires of Heaven, etc.). (And see what is written on the verse "After Havayah your G-d shall you walk," concerning "and to His voice shall you hearken," and what is written in the discourse beginning "For on this day He shall atone.")

Summary. The matter of "In the beginning": for the sake of the Torah. And the matter of the 248 limbs of the King: "a time for every desire." And the matter of the Torah being called adam. And "Whoever occupies himself with the teaching of the burnt-offering is as though he offered a burnt-offering." And "All desires cannot compare to it." 9

3. Now, the purpose of the matter of the Torah and the mitzvos, in drawing down the revelation of His will below, is what the verse says: "And Havayah commanded us to do all these statutes, to fear Havayah," etc. For it is written, "Fear Havayah, you His holy ones." 10

We need to understand: why specifically "His holy ones"? Is it not written, "Let all the earth be in fear of Havayah"?

But the matter is as is known from what is written elsewhere on the verse "For My thoughts are not your thoughts": that before Him, may He be blessed, whatever is higher is called the level of "something" (yesh) in relation to what is below it, as it is written, "To cause those who love me to inherit yesh."

From below upward, however, whatever is below, which is grasped and visible to the eye of all flesh, is called "something" (yesh) in relation to what is above it, which is called "nothing" (ayin), for it is not grasped and seen.

And this is the essence of the drawing down of the revelation of His will, may He be blessed, below: 11
that from below upward should be the same as from above downward.

And just as from above downward everything is nullified before Him, may He be blessed, and is as actually nothing and naught, as it is written, "Yours, Havayah, is the greatness," etc., and "before Him all is considered as actually nothing," so shall it be in the level of revelation from below upward:

"And all flesh shall see together," etc.; "And they shall enter into the caves of the rocks and into the holes of the dust, from before the terror of Havayah," etc., to be nullified to Him, may He be blessed.

And along these lines is the difference between what is written, "Let all the earth be in fear of Havayah," which is the lower awe (yirah tata'ah), as it seems to us that below is the "something" (yesh);

but the meaning of "Fear (yeru es) Havayah" is that there be the level of es, which is subordinate to the Name Havayah, that is, actual self-nullification (bittul),

as [it is in truth,] that above is the "something" (yesh) and below is considered as nothing. And this is [the meaning of] "For there is no (ein) want to those who fear Him": that there be the level of nothingness (ayin) and bittul, and through this there is "no want," etc.

And this level of the higher awe (yirah ila'ah) is drawn forth through occupation with the Torah, 12
concerning which they said, "If there is no wisdom, there is no awe," as is written below in the discourse beginning "And G-d spoke," etc., "I am Havayah."

And this is [the meaning of] "Fear Havayah, you His holy ones": that this level of awe is drawn forth through "Who has sanctified us with His commandments." And this is [the meaning of] "And He commanded us," etc., specifically "to fear Havayah."

And this level of great awe, in the level of this revelation of will, was in a great and immense revelation at the time of the Giving of the Torah

(see what is written below at the end of the discourse beginning "And G-d spoke all the words," in the name of Midrash Rabbah, Yisro, section 29, on the matter of "A lion has roared; who will not fear?", which refers to the Giving of the Torah), upon Mount Sinai, with thunder and lightning,

and at each utterance their souls took flight, to the point that our Sages, of blessed memory, said that their impurity (zuhama) ceased; "Do not read charus (engraved) but cheirus (freedom)": from the angel of death and from subjugation, until the sin of the Calf, etc.

(And see on the matter of "engraved upon the tablets": chapter 5 of Eruvin, 54a, at the end; and in chapter 6 of Avos; Midrash Rabbah, Parshas Mishpatim, beginning of section 32; Ki Sisa, section 41, 156b; end of section 47, 161c–d; Pekudei, section 51, 163d; Metzora, section 18, 185b;

Naso, section 10, 240a; section 13, 254a, on the offering of Yissachar; Shelach Lecha, section 16, 267d; Zohar II, Yisro, 84; Mishpatim, 114a; Tetzaveh, 183a; Beshalach, 45b; Zohar I, Bereishis, 37b, at the end; Chayei Sarah, 131b; Vayikra, 6b.)

And therefore our service became necessary, little by little, etc., as it is written, "Little by little I will drive them out," etc. And this is the added excellence of the giving of the Torah to Israel at the time of the Giving of the Torah.

Although the Patriarchs, too, fulfilled the Torah, it is written of Avraham, "And he kept My charge (mishmarti)": it is called a "charge" (mishmeres) of My commandments, for it had not yet been given to shine upon the earth in a great and immense revelation as at the time of the Giving of the Torah

(and see on the matter of "Because he hearkened," etc., in Shemos Rabbah, beginning of section 1; Vayikra [Rabbah], end of section 2; Shir HaShirim Rabbah on the verse "His palate is sweetness"; in the Gemara, Yoma 28b; Nedarim 32a; the end of Kiddushin, 82a; and see what is written on this in the discourse beginning "Moshe would speak").

And the utterance "You shall not murder," etc., came so that the life-force (chayus) of the revelation of His will, may He be blessed, would be drawn down below even into these matters, in the keeping of this prohibition.

And the matter of "You shall not murder": for it is written, "Whoever sheds the blood of man (adam) into man (adam)," for "G-d has made the one opposite the other": the adam of Belial, which is the evil inclination, opposite the adam of holiness.

Now, Israel arose in [G-d's] thought; therefore, through their sin in deed, speech and thought, they 13
cause the level of the shedding of the blood and life-force (chayus) of the adam of holiness into the adam of kelipah (the husk).

And likewise, along these lines, with the other transgressions: "You shall not commit adultery," that they not cause a wasted flow of bounty to the external forces. And likewise "You shall not steal," etc., which is through guarding and taking care against hypocrisy and ulterior motives, etc.

Now, at the time of the Giving of the Torah, the utterance itself decreed, saying, "You shall not mur- 14
der," meaning in the future tense: that this level would never be seen.

For the future and the imperative are both expressed in one form. But after the sin, when our service became necessary, it is through our speech: as we speak words of Torah, we draw down, little by little, from His supernal will, as it is written, "And I have put My words in your mouth," and through this "sins will cease from the earth."

Now, the Written Torah is "a tree of life to those who grasp it," and the Oral Torah is called in the Zohar "the tree of good and evil," for through it the good is separated from the evil (as was explained at length in Iggeres HaKodesh, in the epistle beginning "In the Ra'aya Mehemna, Parshas Naso: 'And the wise will shine'").

As, for example, when one studies "These are treifos (fatal defects) in an animal," etc., "and these are kosher," etc., there takes place a refinement (birur) and separation between the impure and the pure, and "all workers of iniquity will be scattered," "as wax melts before fire," etc.,

until the days of Mashiach, when He will remove the spirit of impurity from the earth; and it is written, "On that day Havayah will be One and His Name One," and "to be one in One." And this is the mitzvah of appearing [in the Temple]: "All your males shall appear (yera'eh)": "just as he comes to see, so," etc. (at the beginning of the first chapter of Chagigah).

The meaning is: just as from above downward "before Him all is considered as nothing," so it is from below upward, as mentioned above.

And this is [the meaning of] "For eye to eye they shall see": that the seeing of the eye below will be equal to, and aligned with, the seeing of the eye above.

And see what is written at the end of the discourse beginning "If you hearken to the voice," concerning "to do what is right in the eyes of Havayah." But now, at a time when the Holy Temple is not standing, we say, "And we are unable to see and to bow down," etc.

And this is "because of our sins," etc. For "your iniquities separate between you and your G-d": that 15
is, iniquity makes a separation and distinction between the seeing of your eye and the seeing of the eye of your G-d.

Through this the Holy One, blessed be He, ascends on high, and "the river will be laid waste and dried up": "laid waste" in the First Temple, and "dried up" in the Second Temple, etc. For even in the level of the First Temple, the level of "'In the beginning' is also an utterance," the level of Chochmah (wisdom), it "will be laid waste," and the level of the drawing down of the revelation of G-dliness, may He be blessed, departs; and all the more so it is "dried up" in the Second Temple,

which is the level of the revelation of the attributes (middos) that are in His heart (and see on this matter in the Zohar, Bereishis, 6b and 26a, and in Parshas Shemos, 9b).

And the matter depends on teshuvah (return) (see what is written on the verse "For the mountains shall depart"), for through teshuvah and good deeds "the light, that it is good," will be revealed;

and this is through the bitterness of his soul, in his being one of the "masters of reckoning" (marei d'chushbena), as it was in Egypt, as it is written, "And they embittered their lives with hard labor," etc. And then they merited, and "their cry went up to G-d."

Summary. That the purpose of the matter of the Torah and the mitzvos is "to fear Havayah": "Fear 16
Havayah, you His holy ones." And this is the revelation as [it is in truth,] that above is the "something" (yesh) and below is as actually nothing and naught, as mentioned above in explaining "Yours, Havayah, is the greatness."

And this revelation was at the time of the Giving of the Torah. And this is the advantage over "Avraham fulfilled," etc.

"You shall not murder; you shall not commit adultery": an expression of command and an expression of promise. And now the refinement (birur) is through the speech of Torah. And this is "just as he comes to see." And "we are unable," etc. And the matter of teshuvah (return).

4. Now, this level of seeing and this self-nullification (bittul) is called "to hearken to the voice of His 17
word," the level of "You shall surely set a king over yourself," etc.: "to hearken to His voice and to cleave to Him," and to be nullified to Him, may He be blessed.

(And this is the meaning of "to hearken to the voice of His word": His actual word, along the lines of what is written of the Time to Come, "And all flesh shall see together that the mouth of Havayah has spoken," that is, "Your Teacher shall no longer be concealed (yikanef)": that there will no longer be garments concealing the supernal speech, which make the world appear as a "something" (yesh) and a separate thing, but rather all will see how the word of G-d is what brings into being and gives life, and all before Him is as actually nothing and naught,

as is written in Sefer Shel Beinonim, chapters 20 and 21; and see what is written on this at the end of the discourse beginning "And He will wave His hand over the River." And this is the meaning of "to hearken to the voice of His word" in connection with the Giving of the Torah.

And the meaning of "the voice of His word" will be understood along the lines of what is written in the discourse beginning "If you hearken to the voice"; and from there it will be understood how even now this level applies, through occupation with the Torah, as is written on the matter of "If there is no wisdom, there is no awe," etc., as mentioned above.)

But this must be preceded by the level of "who do His word." For it is written, "Your kingship is a kingship over all worlds": all the worlds, higher and lower, their existence and their coming into being from nothing to something, are from the level of His Malchus (sovereignty), may He be blessed.

Seemingly, then, how is it possible that "His Name be proclaimed King" over them? But the matter is that through Torah and mitzvos one draws down the level of the supernal will, so that "His Name be proclaimed King." And this is [the meaning of] **"**[Who] **has sanctified us with His commandments."**

And this is [the meaning of] **"Blessed are You, Havayah our G-d, King of the world": that is, that one "bless" and draw down the level of "You," the level of Chesed (kindness), to be "King of the world," through Havayah being our G-d, and our being nullified to Him, and "**[He] **has sanctified us with His commandments"**

(and see what is written on this also in the discourse beginning "Blow the shofar on the New Moon," and at the end of the discourse beginning "On the eighth day he sent away." And this is the matter of "who do His word"; and this is [the meaning of] "Do not read banayich (your children) but bonayich (your builders)," for they build the attribute of His kingship, may He be blessed, by drawing down the supernal will, blessed be He, so that there be a revelation of His kingship, may He be blessed),

Now, this power that was given to the children of Israel, "the people near to Him," to be the cause that draws down His will, may He be blessed, is through the revealing of "this secret to My children": that every one of Israel has, in a hidden and concealed state, the hidden love (ahavah mesuteres) for G-d;

and one must bring it out from concealment into revelation, with toil of the soul and toil of the flesh, as it was in Egypt: "And they embittered their lives with hard labor, with mortar and with bricks," etc.

And they said in the Zohar: "With mortar (chomer)": this is kal vachomer (the inference from minor to major); "and with bricks (leveinim)": this is libun hilchesa (the clarification of the law), which is through occupation with the Torah with analysis and in depth.

18 And along these lines, prayer was instituted for us: to give over one's soul at [the word] "One" (echad); and the main thing is to give over the will, so that there be a nullification of the will before His will, may He be blessed, in "turn away from evil and do good," and in "sanctify yourself in what is permitted to you," and likewise in occupation with the Torah beyond one's habit;

for occupation with the Torah according to habit is the way of nature, and it is like "a commandment of men learned by rote."

Through this it is impossible to arouse the drawing down of the supernal will, which is called "the most hidden of all hidden" (temira d'chol temirin) (see Zohar II, end of Parshas Yisro, folio 89a), except through an arousal from "the inward part of a man and a deep heart," above nature, through which it will come out of its sheath, from concealment into revelation.

Therefore now, at a time when there is no Holy Temple, the mitzvah of prayer is incumbent upon us: that at the time of prayer every person of spirit (baal nefesh) should be fired up in his soul to arouse his heart to G-d, so that through this he will afterwards be able to draw down the supernal will through occupation with the Torah;

unless it is someone whose Torah is his occupation, whose soul is bound up with Him, aflame with Him, as is written elsewhere, who is exempt from prayer because he needs no preparation to arouse his heart, etc., as is written elsewhere.

19 And this is the level of teshuvah (return); and "in the place where baalei teshuvah (returnees) stand, the perfectly righteous cannot stand," for they draw forth with greater strength (bechayla yatir) from concealment into revelation.

And this is [the meaning of] "Better one hour of teshuvah and good deeds in this world than all the life of the World to Come," because the level of the World to Come is that they delight in the radiance of the Shechinah (Divine Presence),

that is, in that which is the level of the revelation of the extension; whereas through the baal teshuvah there is a drawing forth from the source of all, "the most hidden of all hidden," as mentioned above;

and this is through the sitra achra (the other side) being subdued, and darkness being transformed into light and bitterness into sweetness. For, indeed, "darkness shall cover the earth," so that it does not shine in a great revelation below as above, as mentioned above, but rather according to the order of the chain of descending worlds (hishtalshelus), and enclothement in many coverings; and if so, its revelation below is according to the capacity of the recipients.

But when the sitra achra is subdued, etc., then above and below are equal, as it is written, "For eye to eye they shall see," etc.; and it is written, "On that day Havayah will be One and His Name One," "to be one in One," as mentioned above.

And this is [the meaning of] "When Israel put 'we will do' before 'we will hear'": for the level of "we will do," which is the matter of drawing down His will, may He be blessed, to be "King of the world," through the doing of the mitzvos, "Who has sanctified us with His commandments," comes first, before the level of "we will hear,"

which is the level of the nullification of [one's very] existence (bittul bimetzius) to Him, may He be blessed; for the level of "we will hear" is drawn from the level of "we will do," as mentioned above

(and see in the Midrash, Parshas Vayikra Rabbah, beginning of section 1 and end of section 5, on the matter of "mighty in strength, who do His word"; and see in Zohar III, Parshas Balak, 191a, on this matter, and in Parshas Lech Lecha, 90a). And this is through the revealing of "this secret to My children," etc.,

which is through toil of the soul and toil of the flesh, to bring out from concealment into revelation, as mentioned above; and "through an arousal from below (isarusa dilesata) [comes] an arousal from above (isarusa dile'eila)," to arouse the drawing down of the supernal will, the level of "the most hidden of all hidden," as mentioned above. And see in Parshas Behar, 108b: "In the love of their hearts to draw near to the Holy One, blessed be He, they put doing before hearing."

As is written elsewhere. And see in the discourse beginning "Let them bring royal apparel." And see what is written on the matter of "When Israel put 'we will do' first" in the discourse beginning "Go forth and see," [on] "He did not cease to cherish her." 20

And it is possible to say that the meaning of their having put "we will do" first is: that the level of the self-nullification (bittul) of "we will do," to be nullified to the Master of the will, rises to the level of the primordial thought, which is called "bekadmin bera" (at first He created), which is above the level of Chochmah (wisdom); and it is the source of the Torah and the mitzvos, as explained above.

And see what is written in the discourse beginning "On the eighth day he sent away," on the meaning of "And before (kedem) You formed me."

Summary. (And this level of self-nullification (bittul) is called "to hearken to the voice of His word," and it must be preceded by "who do His word": to draw the will into the supernal speech; and this is through revealing the hidden love, the level of the nullification of will, through which one arouses the revelation of the supernal will. 21

Therefore "better one hour of teshuvah (return) and good deeds in this world," etc., for through this one draws down from beyond the order of the chain of descending worlds (hishtalshelus), so that the revelation below be as above. And this is the matter of their having put "we will do" before "we will hear": that the level of "we will hear" is drawn from the level of "we will do," which rises to the level of the supernal will, the level of "bekadmin bera.")

5. And the explanation of the matter, according to what is written in Midrash Rabbah at the beginning of Parshas Vayikra: "Or perhaps a burden that is hard for six hundred thousand is easy for one?" etc.; 22

"If we continue to hear," etc.; "and Moshe hears," etc. And see there that along these lines it explains "mighty in strength," etc., "to hearken," etc. See there.

And the matter is as explained elsewhere, in Parshas Mattos, on the verse "Saying: This is the thing," etc.: the matter of "Moshe prophesied with 'This' (zeh)," etc., the revelation of the supernal holiness (Kodesh), whereas the level of "Thus" (koh), "in our likeness," etc. See there. 23

And this was the revelation at the Giving of the Torah, and this was hard for the six hundred thousand souls to receive; for the revelation of the Infinite Light (Or Ein Sof) in this way shines only in the supernal Chochmah (wisdom), from which is the level of Moshe,

for Chochmah is koach mah (the power of "what"), and this is what is said of Moshe: "And what (mah) are we?" Whereas with the six hundred thousand souls, their root is from the six extremities (vav ketzavos), which are the attributes (middos) below the level of Chochmah.

Therefore their souls took flight, as it is written, "My soul went out when He spoke," and as is written in Midrash Rabbah on Shir HaShirim, on the verse "His palate is sweetness." 24

For the revelation of this level is as [it is in truth,] that above is the "something" (yesh) and below is the level of actual nothing and naught. And see on this in Sefer Shel Beinonim, beginning of chapter 34 and end of chapter 36, that the essence of this revelation is in the supernal Chochmah (wisdom), as is written there in chapter 35, in the gloss.

And this is what is called "to hearken to the voice of His word," which only Moshe could hear.

And see what is written in the discourse on the explanation of "If you hearken to the voice," [on] "the inner keys," etc.; and in the Siddur, in the discourse beginning "Ado-nai, open my lips," in the explanation of "the voice of the words of the living G-d," and on the verse "The voice of my Beloved! Behold, he comes, leaping," etc.

And this was through his being the level of "mighty in strength" (see in the Gemara, Shabbos, chapter 10, 92a, and chapter 4 of Nedarim, 38a), because he was a man of stature, ten cubits [tall];

that is, that there shone in him the ten supernal Sefiros of the World of Atzilus (Emanation), the first of which is the supernal Chochmah.

And this is because koach (strength) is the level of Chochmah, koach mah; and from there is drawn the power of self-nullification (bittul) for self-sacrifice (mesirus nefesh). (And see what the Ramaz wrote on Parshas Pinchas, folio 220, on the meaning of "Whoever answers 'Amen, may His great Name be blessed' with all his strength.")

Now, through Moshe the souls of Israel are able to receive [and] to hearken to the voice of His word; and this, too, is through "mighty in strength." Now, koach (strength) is twice yad (hand) [in numerical value]; this is the matter of "Lift up your hands in holiness," which is explained in the discourse beginning "Go forth and see."

And through this they are "who do (osei) His word": osei is an expression of rectification (tikkun). And this is what is written, "And now, may the strength (koach) of Ado-nai be magnified," as is written elsewhere;

that is, that they draw down the revelation of the Infinite Light (Or Ein Sof), the light that encompasses all worlds (sovev kol almin), into the supernal speech.

And this is the matter of "Whoever answers 'May His great Name be blessed,'" and this is through "with all his strength," "mighty in strength (koach)," as mentioned above. And this is also the matter of Yaakov giving David twenty-eight (koach) years of his own: the level of the drawing of the strength (koach) into the Name Ado-nai, etc.

And this level is called "His angels, mighty in strength," along the lines of what was explained in the discourse beginning "And I shall be sanctified among the children of Israel," on the meaning of "Seraphim stand above him," etc. 25

And therefore they are called "His angels, mighty in strength," also along the lines of "and the Chayos carry the Throne," and "upon the likeness of the throne a likeness as the appearance of a man"; and they carry and exalt this level to the Infinite Light (Or Ein Sof) itself.

And the strength is in them because their root is from the World of Tohu, as all this is explained in the discourse beginning "'Remember' and 'Keep' in a single utterance," in Torah Ohr, Parshas Yisro,

and in Pri Etz Chaim, Shaar HaShabbos, concerning "A crown they shall give to You," etc., "angels": that is, that Chochmah and Binah are called "angels," etc. (see there); and see Me'orei Or, letter mem, section 61. And in its plain sense, "mighty in strength" is as Rashi explains at the end of the first chapter of Kiddushin (40a): that he clothed himself in strength to subdue his inclination. See there.

And this is as our Sages, of blessed memory, said (at the beginning of chapter 4 of Avos): "Who is mighty? He who subdues his inclination, as it is said, 'Better is one who is slow to anger than the mighty, and one who rules his spirit than the conqueror of a city'" (in Proverbs, end of chapter 16).

And the intent, it can be said, is that through subduing the evil inclination, which is from the level of the dross of the Gevuros (restraints), and sweetening it so that it be nullified to the good inclination, which is from the level of love and Chesed (kindness), through this one draws down the sweetening of the Gevuros from the level of "slow to anger and abundant in kindness," etc.

And through this he is [among] "who do His word," for he rectifies and builds the supernal speech, which is called "the city of our G-d," which is from the level of the Name Elokim and the Name Ado-nai;

and he draws into it the magnifying of the strength (koach) of the Name Ado-nai, as in "And now, may the strength of Ado-nai be magnified," etc. And this is through "Havayah is slow to anger," etc.

And see what is written below in the explanation on the verse "Take the count of the sons of Gershon," on the meaning of "The Sanctuary, Ado-nai, which Your hands established," etc. And this is what our Sages, of blessed memory, said: that in the Time to Come the Holy One, blessed be He, will call Jerusalem by a new name. 26

That is what is written, "And the name of the city from that day shall be 'Havayah is there'" (end of Ezekiel), as explained in Midrash Rabbah, Toldos (section 65), and in Midrash Eichah (68b, end of the section) on "For these I weep": "Happy is the city whose name is like the name of its King," etc., as it is written, "And the name of the city from that day shall be 'Havayah is there'" (see there).

And this is because Jerusalem is yirah shalem (complete awe); and now it is called "the city of our G-d (Elokeinu)," and "Elokim has made it so that they should fear before Him."

But in the Time to Come they will be in the level of "Fear Havayah," in the level of actual self-nullification (bittul), through "And the glory of Havayah shall be revealed," etc., as explained above.

And this is through the service now in the level of "mighty in strength," who are the ones "who do His word," etc. And through this they will be able "to hearken to the voice of His word" in actuality, which now is said only of Moshe, etc., as mentioned above.

And as is written in Midrash Tehillim (end of section 14): that in the Time to Come there will be fulfilled what Moshe said, "Would that all the people of Havayah were prophets."

Nevertheless, even now, this level [is present] in service, that is, through occupation with the Torah, for through this it is the level of "the voice of His word" in actuality, as it is written, "And I have put My words in your mouth," and it is written, "My tongue shall echo Your word," etc.

And see what is written in the explanation on the verse "And you shall know this day," at its end, on the saying of the Sifrei, "For through this you come to recognize," etc. But this must be preceded by being "mighty in strength, who do His word," etc.

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 16

ביאור על בשעה שהקדימו

An explanation of "At the time when they put 'we will do' first"

An explanation of [the maamar] "At the time when they put ['we will do'] first." 1

Now, the root of the matter mentioned above in the explanation of "the end of the deed is in thought first": that the level of supernal Chochmah (wisdom) is the "end of the deed" of the Holy One, blessed be He. 2

That is: the end of the enclothement of the Unknowable Head (Reisha d'Lo Isyada) is in the Chochmah of Atzilus (Emanation), as is written in Etz Chaim, Sha'ar (Gate) 47, chapter 3, and Sha'ar (Gate) 2, in the Mahadura Basra, chapters 1 [and] 3; and it is cited in Sefer Shel Beinonim (Tanya), chapter 35, in the gloss.

Now, the Unknowable Head, which is drawn from the Malchus of Adam Kadmon, is the level of an utterance (maamar), as is written in Pri Etz Chaim on the kavanah of "Blessed is He who spoke, and the world came into being": [it is] the Unknowable Head.

And it is explained above that utterance and deed are all one, and this is "the end of the deed." That is: the end of the enclothement of the level of the Unknowable Head is in Chochmah, which is called "Thought," and this is "in thought first."

And see the Mikdash Melech in [its] explanation of the Zohar (Bereishis, folio 15a), [on] "Beyond that point nothing is known at all": for the Infinite Light (Or Ein Sof) is revealed only in Chochmah, and Chochmah spreads into Imma and Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), etc. See there.

And the matter of the Torah and the mitzvos: Now, "like water that waters a tree" is the five Chasadim of Z'eir Anpin (the emotive attributes), which make the vessels grow, and from them is the root of the 248 positive commandments. And the root of the five Chasadim is from the Whiteness of the Skull (Chivarta d'Gulgalta), and the root of their root is from the Chesed (kindness) of Atik; and the 365 prohibitions are from the five Gevuros of Z'eir Anpin, and the root of their root is from the Gevurah (restraint) of Atik. 3

And the root of the Torah is from Mocha Stima'ah (the hidden brain), from which is the root of the hairs of the Skull (Gulgalta), which are the laws of the Torah (and see Etz Chaim, Sha'ar Arich Anpin, chapter 5).

Now, the Skull is the outer dimension (chitzoniyus) of Keser (the Crown), and from there the mitzvos are drawn, from the whiteness between the hairs; and when they are drawn into the Keser of Z'eir Anpin they become 613 paths, etc., as is written in the Idra (of Nasso, folio 129a): "into 613 paths, which divide in Z'eir Anpin."

But the Torah is drawn from Mocha Stima'ah, which is the level of the inner dimension (pnimiyus), that is, the Chochmah (wisdom) within Keser; for Chochmah is the level of the inner dimension, and "in Chochmah they are clarified," to clarify what is permitted and what is forbidden. And it is above the mitzvos, which are the vessels.

As in the analogy of a householder who commands in which place they should set the vessel: he rules over the vessel and sets it in the place that he desires. So too, by way of analogy, the mitzvah of sukkah is the drawing down of the encompassing [lights] (makifim) of Imma.

4 And the study of the Torah — how and what the sukkah shall be: not less than seven handbreadths by seven handbreadths, and not higher than twenty [cubits], and that if not, it is not a mitzvah at all — this is the dominion and the command over the mitzvah;

and it is like the householder who commands how the vessel is to be set, etc. And this is the Botzina d'Kardinusa (the lamp of darkness), the measuring line that measures how the building shall be;

and it is from the level of Mocha Stima'ah (the hidden brain), in which the Gevurah (restraint) of Atik is enclothed, and it is the utterance of the measuring line. And this is the matter of "'In the beginning' is also an utterance," that is, the utterance of the measuring line.

5 And from there is the source of the Torah, which measures how the performance of the mitzvos shall be. And see what is written on this matter in the explanation on [the verse] "So shall you bless," etc.

And this is [the meaning of] "This is the Torah: a man (adam)": for "the blood (dam) is the soul," whereas "like water that waters a tree" only makes them grow, etc. And "adam" [is as in] "I will be like (adameh) the Most High": for the Torah draws down from the level of the Will of all wills (Raava d'chol Raavin), the Primordial Thought, etc.

And therefore the Giving of the Torah is on Shavuos. For of the three pilgrimage festivals, Pesach corresponds to Avraham, as it is written, "Knead and make cakes," and Shavuos corresponds to Yitzchak, for the Giving of the Torah was with the sound of the shofar, corresponding to the ram of Yitzchak.

And Avraham is Chesed (kindness), from which is the root of the mitzvos: Avraham is in gematria 248, that is, the 248 commandments, the 248 limbs. And see on this in the Gemara, end of chapter 3 of Nedarim (folio 32b).

And this is why at first he was called Avram, and afterwards, through the circumcision, a hei was added to him: that is, the five Chasadim, which are the root of the mitzvos, "like water that waters a tree," as mentioned above; and they are revealed through the circumcision.

And see what is written in the explanation on [the verse] "And the number of the children of Israel shall be," and there it is also explained how the mitzvos are the level of water.

And Yitzchak is the level of supernal Gevurah (restraint); and also, "Yitzchak" is a term of laughter and delight, for his root is from the Gevurah of Atik. And therefore on Shavuos, which is from the level of Yitzchak, is the time of the Giving of the Torah, which is also from this level, "a man (adam)," etc., as mentioned above. 6

And therefore in the Ten Commandments came the utterance "You shall not murder": that there should not be, G-d forbid, "one who sheds the blood of man into man," etc., as explained above.

And this is also the matter of "And the river shall be wasted and dried up": "wasted" in the First Temple and "dried up" in the Second Temple, etc., as mentioned above. And this is the matter that they showed Titus that blood was spurting and coming out (as is found in Gittin, chapter HaNizakin):

that is, because of the sins and transgressions of Israel, they caused the shedding of the blood and life-force of the Adam of holiness into the Adam of kelipah (the husk).

"You shall not commit adultery": for it is explained in Etz Chaim, Sha'ar (Gate) 47, the matter of "her food, her clothing and her conjugal time": "her food" is the level of the life-force drawn within the worlds in an inner manner, in the way of inner light (or pnimi).

And "her clothing" is the level of encompassing light (or makif). And all this is what is drawn down in the order of the chain of descending worlds (hishtalshelus), as it is said, "And in His goodness He renews every day, continually, the work of creation": 7

that is, that He renews them and gives them life and brings them into being, for otherwise all the worlds would cease to be; yet even so, this renewal is to renew them in the way and manner that they are.

But the level of "her conjugal time" is the drawing down of a truly new light, which was not at all in the chain of the worlds' descent; rather, a new light and truly new souls are drawn down,

along the lines of what is written in the introduction of the Maharnash to Pri Etz Chaim: "Then they will add light, etc., and this addition will be greater than the principal, etc." And this is what is referred to in the Zohar by the name "union" (zivug), etc. See there.

And see what is written above in the explanation on [the verse] "I am black, yet comely" [for] the reason why they designated this drawing down of new light by the analogy of union and unification, which is a very physical analogy. See there for the reason.

8 And in the same way, on Shabbos an addition of lights is drawn down, which are given as a gift: a new light that had not yet been in the bringing into being of Atzilus, Beriah, Yetzirah and Asiyah (the four worlds). And therefore Shabbos is called "a good gift I have in My treasure house, and Shabbos is its name." And therefore we pray the Musaf prayer, named for the addition of holiness.

9 And see Pri Etz Chaim, Sha'ar Krias Shema, chapter 5; and from there it will be understood that the levels of "her food" and "her clothing" are drawn from the outer dimension (chitzoniyus) of Abba and Imma (Chochmah and Binah), and "her conjugal time" is drawn from the level of the inner dimension (pnimiyus),

and also that this drawing down comes from far above, a new light, as is written there at the end of chapter 11. And this is the warning "You shall not commit adultery": that one should not draw this level of flow, G-d forbid, to the external forces.

10 And so too "You shall not steal": this is through guarding [oneself] from false imaginings, that one should not imagine of himself that he has broken the evil desires, when in truth it is a lie, etc.;

and from this there is drawn also the stealing above, in which the external forces steal from holiness, as is written in Etz Chaim at the end of Sha'ar HaOna'ah, etc.; and also as is written elsewhere in the name of Likkutei HaShas of the Arizal concerning the Jordan, that it "takes from this one and gives to that one," etc. See there, as mentioned in Parshas Shelach, in the discourse beginning "The matter of the techeles."

And see Rashi's commentary on Job, chapter 4, on [the verse] "And a word was stolen to me," and in Sanhedrin, folio 89b. Rather, one should take care to break the desires in very truth, and through this it will be drawn [down] that there will be no stealing above, etc.

[And see the Zohar at the end of Parshas Yisro, on "since the accent makes a break, it is permitted to 'steal the mind' of one's teacher in Torah"; and see Etz Chaim, Sha'ar HaOna'ah, chapter 2: only actual stealing, etc.

And this is along the lines of what is explained elsewhere concerning the silver goblet that Yosef hid in the sack of Binyamin, the lower tzaddik: that the level of the silver goblet, the great love and the joy of the soul, is not Binyamin's own, but rather from the level of Yosef.]

2. Now, through fulfilling the mitzvos and occupying oneself with the Torah, through this one is [among] "those who do His word": who build and perfect the word of Havayah, which is the level of Malchus (sovereignty) of Atzilus (Emanation), so that the Emanator, the Infinite One (Ein Sof), blessed be He, will be King over a people, etc.; and through this, afterwards, "to hearken to the voice of His word." 11

But this power, to be "those who do His word," depends on the deed and on the will of the heart;

and this is through "Who revealed to My children this secret," that they put "we will do" first: for through the revelation of the hidden love, [bringing it] out of hiding and concealment into revelation, through this they also draw down from above the revelation from the level of the Most Hidden of all hidden (Temira d'chol Temirin).

And this is the difference between Israel, who received the Torah at Sinai, and the Avos' fulfilling of the Torah. It is along the lines of what our Sages, of blessed memory, said: "In the place where baalei teshuvah stand, complete tzaddikim cannot stand."

And the reason is explained in the Zohar (Parshas Chayei Sarah, folio 129b): "for they draw [it] upon themselves with more will of the heart, and with great strength," etc.; that is, they bring the point of the heart out of concealment into revelation more than the tzaddikim [do].

And this is the meaning of "with great strength": that is, with a great and mighty power, from the inwardness and depth of the point of the heart, which is revealed in them.

And therefore they also arouse [a response] above, that there be drawn down and revealed more from the Most Hidden of all hidden. For according to the arousal from below, so is the arousal from above. 12

And this is [the meaning of] what is written concerning the Giving of the Torah, "The voice of Havayah is in power": that is, because they put "we will do" first, in the manner of revealing the secret, "with more strength,"

that is, with a great and mighty power from the point of the heart, which is the level of teshuvah (return), and this was through the Exodus from Egypt, etc.; therefore they also drew down from above, at the time of the Giving of the Torah, out of concealment into revelation to a greater degree,

that is, to a greater degree also than what the Avos drew down, who were at the level of complete tzaddikim; for the flows that they drew down are above, in Atzilus, and did not descend below, etc.;

whereas Israel drew down "to hearken to the voice of His word," that the revelation be drawn down below, and that it be "engraved (charus) on the tablets," etc.: freedom (cheirus) from the suckling of the external forces, etc.,

for the utterance decrees and promises "You shall not murder," meaning that this level shall no longer be, etc., as was explained above.

And the meaning of "Who revealed to My children this secret": "Who" is Binah (understanding); "revealed to My children this secret": it is Yesod (foundation) of Abba; for the hidden love is from the level of supernal Chochmah (wisdom), as is written in [Sefer Shel] Beinonim, chapter 18, and its revelation is through Binah, contemplation. And this is the matter of "a point in a palace," as is written on [the verse] "See, I set [before you]," etc.: for Chochmah and Binah are "two companions," etc.

[And see the Ramaz on Parshas Vayera (folio 98a) concerning "it is a hidden secret," and at the beginning of Parshas Chukas, on the explanation of "and in a supernal secret," etc.

And it is also possible to say that "this secret" is the Chasadim that are covered in Yesod of Imma; see what is written in the explanation on [the verse] "And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted."

And this is [the meaning of] what is said in Midrash Rabbah (Vayera, section 49): "'The secret of Havayah is for those who fear Him': this is circumcision"; that is, because through circumcision is the revelation of the Chasadim that are covered in Yesod of Imma, which is called "secret," that is, the hidden love, etc.]

Now, through this the power is given to draw down also from above the revelation of the supernal will, to be "those who do His word," along the lines of what is explained in the Zohar (Balak, folio 191a); and through this, afterwards, "to hearken to the voice of His word."

And the meaning of "bekol" [literally, "in the voice"] can be explained along the lines of what is written on [the verse] "For you shall hearken to the voice": that is, what is within the voice, etc. And this revelation is drawn down below through "His word," along the lines of what is written in the Zohar (Va'eschanan, folio 261a), "the speech of this from within this," etc.; see there in the commentary of the Mikdash Melech and in the commentary of the Ramaz.

And this is "to hearken to the voice of His word." And therefore there must first be "those who do His word," as it is written, "For the word is near to you," etc., "to do it":

that is, to make and perfect the level of the word, to draw into it the revelation of the level of voice. And see the Zohar, Part II (folio 3b and folio 25b), on the joining of voice and speech;

and also to draw into it the level of "in the voice," as mentioned above; and as in the matter of what is written on [the verse] "And now, let the power of Ado-nai be great," etc.;

and this is through Torah and mitzvos, the Will of all wills, etc. And this is [the teaching] "Do not read 'your children' (banayich) but 'your builders' (bonayich)"; and through this, afterwards, "to hearken to the voice of His word," etc.

3. And the meaning of "Who revealed to My children" may be explained according to what is written, "Who will give that they should have this heart, to fear Me" (in Parshas Va'eschanan, 5:26). 13

And see on this in the Midrash Rabbah at the end of Parshas Ki Savo: "They should have said, 'You give.'" And so it is in the Gemara (Avodah Zarah, folio 4b and the end of folio 5a).

And Rabbi Moshe Alshich asked: but our Sages, of blessed memory, said, "Everything is in the hands of Heaven except the fear of Heaven"; so how could they say, "You give"?

And the Maharsha, in [his] Chiddushei Aggados there, wrote, and these are his words: "Although everything is in the hands of Heaven except the fear of Heaven, nevertheless it is obvious that it is in the power of the Holy One, blessed be He, to incline the heart of people toward good, for a number of verses indicate this." End of quote.

And although his words are compelling, for indeed we say, "And unite our hearts to love and to fear Your Name,"

and as it is written in Psalms (86:11), "Unite my heart to fear Your Name"; and see in the Gemara (the last chapter of Sukkah, folio 52b), "Were it not for three verses," etc. See there.

But if so, how is their saying, of blessed memory, "Everything is in the hands of Heaven except the fear of Heaven," to be explained? Therefore it must be said as Rabbeinu Bachya writes here:

that the meaning of "Everything is in the hands of Heaven except the fear of Heaven" is this: "Heaven" (shamayim) is the name for the supernal attributes (middos), in which and through which the worlds are conducted, which are Chesed (kindness) and Gevurah (restraint), called fire and water (esh and mayim); and this is the meaning of shamayim.

But the fear of Heaven does not depend on these levels, but rather on the level that is above the supernal attributes, "for He is not of any of these attributes at all."

And of this it is said, "Who will give that they should have this heart," etc., in the manner of "Who will give a pure thing out of an impure," etc.: the level of "Who" is the Infinite One (Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), who is not grasped at all. 14

That is: below, at the level of "Heaven," there is "this opposite that": the evil attributes of kelipah (the husk) against the attributes of holiness.

Whereas in relation to the Infinite One, blessed be He, Himself: "Even darkness is not dark for You," etc.; "Mountains melted like wax," etc. (And see Sefer Shel Beinonim (Tanya), end of chapter 19.)

And similarly they explained the saying of our Sages, of blessed memory, "Children, life and sustenance do not depend on merit," which are the attributes of Chesed (kindness) and Gevurah (restraint), "but rather depend on mazal," which is Keser (the Crown), etc.

And it is possible to explain the matter: for in the matter of [G-d's] knowledge and [man's] choice, the Holy One, blessed be He, knows all that will be.

And before it comes to be, He knows that this one will be a tzaddik or a rasha. And even so, this knowledge does not compel the choice, as is explained in the Rambam, chapter 5 of Hilchos Teshuvah; and the Raavad there explains that His knowledge is not a decree, etc. 15

And the explanation is that the knowledge is in the supernal Daas (knowledge), which is the level of Keser (the Crown), the Primordial Thought, which shines only as an encompassing [light];

and therefore a person is not affected by it so that it would compel his deeds, as is written in the explanation on [the verse] "You shall keep My Shabbosos."

This is not so with the level of the attributes (middos), from which the flow is drawn into a person inwardly;

and of this level they said that the angel asks, "This drop, what will become of it? Wise or foolish?" etc., but "wicked or righteous" he does not say, because "everything is in the hands of Heaven except the fear of Heaven" (chapter 2 of Niddah, folio 16b);

that is, it is precisely the hands of "Heaven" on which the fear of Heaven does not depend. And all the more so the angel, who is of the level of the host of heaven, has no dominion over this.

For the knowledge, what the Holy One, blessed be He, knows, that this one will be a tzaddik or a rasha, is at a very high level that is above the chain of descending worlds (hishtalshelus), and is called a general light (or kelali), which includes the whole chain of the worlds' descent in one thought, as in the saying, "He looks and sees to the end of all generations in a single glance";

and no inner flow at all is drawn from there, even into the supernal attributes of Atzilus (Emanation), which are called "Heaven," in which and through which the Holy One, blessed be He, conducts His world.

And see what is written on [the verse] "Listen, O heavens, and I will speak," etc. And therefore this 16
knowledge does not compel the choice at all; rather, the freedom [of choice] is given to every person.

Indeed, this is because so did the Holy One, blessed be He, establish His world: that the supernal Daas (knowledge) should not shine at all in an inner way, even in the supernal attributes (middos), so that it would not compel the choice.

But if it were His will, blessed be He, to shine some illumination from it in an inner way, then through this awe would certainly be drawn down in an inner way; along the lines of "but a great trembling fell upon them," etc., "because their mazal saw."

And of this it is said, "Who will give that they should have this heart, to fear Me." "Who will give" 17
specifically: this is the level of the Most Concealed of all concealed (Stimu d'chol Stimin), where there is this power, to draw awe into them, although in the hands of "Heaven" this level is not [found], as mentioned above.

And if so, the meaning of "Who will give" is along the lines of the saying of our Sages, of blessed memory (first chapter of Berachos, end of folio 7a), that the Holy One, blessed be He, prays, etc.: "May it be the will," etc.

And it is explained in the book Shushan Sodos, by a student of the Ramban, of blessed memory, that "the Holy One, blessed be He" here refers to the level of the light that shines in the supernal attributes (middos), and He prays to draw down the will from the source of compassion that is far above the attributes, etc. See there.

And in the same way one may explain the verse "Who knows the spirit of men that goes upward," etc. (in Ecclesiastes 3:21);

for on the face of it this is not understood, since afterwards he said, "And the spirit returns to G-d, who gave it"; so how did he say first, "Who knows," etc.?

But the explanation is according to what is written in the Midrash Rabbah at the end of Parshas Haazinu: "And I do not know where my soul is going," etc., "as it is said, 'Who knows the spirit,'" etc.

On the face of it, it is astonishing that Moshe Rabbeinu, peace be upon him, should be in doubt whether perhaps his soul, etc.; and further, if, G-d forbid, it goes down below into the earth, then what is [the meaning of] what he said, that it should rest well? For on the face of it, "the spirit of the beast that goes down below to the earth" has no endurance.

Rather, one is compelled to say that "heaven" and "earth" are not the physical heaven and earth, but they are Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) of Atzilus (Emanation), which are called heaven and earth.

For "earth" is the level of Malchus (sovereignty), as is written in the discourse beginning "And the number of the children of Israel shall be." And of this it is said, "And the earth is My footstool," and it is written, "And Your people are all tzaddikim; they shall inherit the earth forever."

Now, the soul is composed of the two levels of heaven and earth, for [the souls] are born through 18
the union of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus); and see the Zohar, Part I, Vayechi, end of folio 245a: "There are three souls," etc. But there are lofty souls whose main soul is from Z'eir Anpin, which is called heaven, and a little from Malchus (sovereignty), which is called earth.

And this is the meaning of "the spirit of men." And there are [souls] the reverse, whose main soul is from the level of Malchus, the Name Ban, "the spirit of the beast," etc.,

like the angels that are called "the face of a lion" and "the face of an ox"; and the twelve tribes, too, are called "twelve oxen," as is written in the Mikdash Melech (Parshas Bereishis, end of folio 37b).

And this was the humility of Moshe, that he was in doubt from which level his soul is, etc. Also, "heaven" is called the higher Garden [of Eden] and "earth" is called the lower Garden of Eden, as is known from the matter of "Whom do I have in heaven? And with You I desire nothing on earth";

and as is written on [the verse] "And this is the commandment that Havayah commanded, to do on earth." And of this it is said, "Who knows": that is, the level of mi, "He who spoke and the world came into being," is the One who knows which is called "the spirit of men that goes upward," etc.

And this is also the meaning of what is written, "Who knows, G-d may turn and relent" (in Jonah 3:9). And see what is written in the explanation on [the verse] "And now, let the power be great," on the meaning of the verse "If You keep [account of] sins, Y-ah, Ado-nai, who will stand?"

And according to this one may also explain the saying of our Sages, of blessed memory, "Who revealed to My children this secret," etc. And see what is written on [the verse] "And all your children shall be taught of Havayah," etc.

And this is what is said in Midrash Tehillim, chapter 14, on [the verse] "Who will give out of Zion the salvations of Israel": "You find that twice it is written in the book of Psalms, 'Who will give,' etc. 19

And why? Rabbi Levi said: The teacher said one verse, 'Who will give that they should have this heart,' and the student said one verse, 'And who will give that all the people of Havayah be prophets'; neither the words of the teacher nor the words of the student are fulfilled in this world, but in the World to Come both of them are fulfilled.

The words of the teacher, from where? As it says, 'And I will give you a new heart.' The words of the student, from where? As it says, 'And it shall come to pass afterwards that I will pour out My spirit upon all flesh.'" End of quote; it is also cited in the Yalkut.

And all this is drawn down because in the Time to Come there will be a revelation from the level of "Who" (mi), which is the level of the fiftieth gate of Binah (understanding), etc. And this is the gate of eisan (the strong), of which they said, "The letters of eisan [alef, yud, tav, nun] serve for the future [tense]."

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 17

ענין שניתנה התורה על הר סיני דוקא ולא...

The Torah Was Given on Mount Sinai

The matter of the Torah's having been given on Mount Sinai specifically, and not on Mount Tabor, Hermon and Carmel, which also came [asking] that the Torah be given upon them. 1

As is written in Targum Yonasan on Judges, chapter 5, on the verse "The mountains flowed," and on Psalms, chapter 68, on the verse "Why do you leap": "It is not My will to give the Torah upon haughty (gaivsanin), scornful (mevasranya) mountains" (the Targum of "the contempt of the proud" is mevasranya vegaivsanya), "behold, Mount Sinai, which is low," etc.

That is to say: the loftiness of Tabor and Hermon is the matter of self-aggrandizement (gadlus), raising oneself up with haughtiness (gasus); and haughtiness is the root of all evil, as is known from the matter of the shattering of the vessels (sheviras hakeilim), etc.

And the essence of the Torah is to be at the level of self-nullification (bittul), and "you shall not profane," etc., as is written in several places. And see the explanation on the verse "And you shall not omit the salt."

And this is what [our Sages] said (Eruvin 54a): "If a person makes himself like a wilderness, upon which everyone treads" — and Rashi explains: that he has no haughtiness — "the Torah is given to him as a gift,"

as it is said, "And may my soul be like dust to all," and then, specifically, "Open my heart to Your Torah" (as is written on this at the end of the discourse beginning "And you shall draw water with joy"). Therefore it was given on Mount Sinai, which is low, which is the matter of lowliness (shiflus): not raising oneself up, etc.

But we need to understand: if so, why was there any mountain at all? For Mount Sinai, too, is at any rate a mountain, which is the matter of elevation; only it is not so high.

But the explanation is that, in truth, although every person must be exceedingly lowly, nevertheless he needs self-strengthening and some elevation, as it is written, "And his heart was lifted up in the ways of Havayah" (and as is written on this in the discourse beginning "Let them bring royal apparel");

for if he will not be at the level of elevation at all, his heart will not venture to approach the service, as he says, "Who am I, and what is my service?"

Therefore he needs an elevation of the heart, in the longing and the thirst that is within it, etc.; only, the self-nullification must be much greater, etc. See there; and [see] in the discourse beginning "Arm [men] from among you," regarding the matter of peace in the household above (pamalya shel maalah) that is in the soul: mind and heart, etc.

And this is the matter of "And the humble shall increase joy in Havayah." For joy is a strengthening and elevation of the soul; only, this joy and elevation is drawn specifically from humility and lowliness. 2

And as is written in Sefer Shel Beinonim (Tanya), at the end of chapter 34: that from the side of the body and the animal soul he is very despised in his own eyes, and his being in joy is from the side of the G-dly soul and the spark of G-dliness that is enclothed in it to give it life, etc. See there.

And [see] what is written at the end of the discourse beginning "Because you did not serve with joy": that, on the contrary, the more he delves into the matter of his own inferiority and becomes despised in his own eyes, repugnant, then the joy of his soul in occupying himself with the Torah will be doubled and redoubled, etc.

And this is [the meaning of] "And the humble," specifically, "shall increase joy in Havayah." And this is the matter of Mount Sinai: that hatred (sin'ah) descended upon the evil traits (middos), along the lines of "A person should always make the good inclination rage against the evil inclination"; and this rage, too, is an elevation and a rising above the evil inclination, etc. Only, it is chiefly self-nullification (bittul): to be [a state of] subjugation (iskafya), etc. 3

And see what is written further on the matter of a mountain in the discourse beginning "Set me as a seal."

And see what is written in the discourse beginning "The voice of my beloved," on the matter of "leaping over the mountains," [and] "May the mountains bear peace to the people"; and see what is written at the end of the discourse beginning "Return, O Israel."

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 18

וידבר אלקים את כל הדברים האלה לאמר אנכי כוי

And G-d Spoke All These Words

◇

1 “And G-d spoke all these words, saying: ‘I am,’” etc. [We need] to understand: what is [the meaning of] “all these words”? It should have said, “And G-d spoke: ‘I am,’” etc. But the explanation of the word “these” (ha’eleh) is that it indicates a thing that is seen and revealed, openly (be’isgalya).

2 Therefore Mishneh Torah [the Book of Deuteronomy] begins, “These are the words,” for they are “the words that Moshe spoke to all Israel,” openly;

whereas in the first books it is said, “And Havayah spoke to Moshe,” and it is written of Moshe, “And he heard the voice speaking to him”: Moshe alone heard, and all Israel did not hear.

3 And therefore it is called Mishneh Torah, from the expression “second (mishneh) to the king”: for it is not at the level of the Torah itself, of which it is said, “And Havayah spoke to Moshe,” in a state of concealment; rather, it is the revelation of the Torah, which Moshe spoke to all Israel.

And so too the Oral Torah is the level of the revealed (isgalya), for it is the revelation of the Written Torah: the Oral Torah is by way of the interpretation and explanation of the mitzvos, which are concealed in the Written Torah.

And concerning all of them it says, “all these words.” That is, every level of the revealed, both the Oral Torah and Mishneh Torah, is all included in the Ten Commandments

(see the Gemara, the first chapter of Chagigah, page 3b, concerning “they were given from one Shepherd,” for it is written, “And G-d spoke all the words”; and so it is also in Midrash Rabbah, Naso, chapter 14; and see further [something] like this in Midrash Rabbah, Ki Sisa, at the beginning of chapter 47; Yisro, at the end of chapter 28;

Zohar, Part II, Terumah, end of 135a. And see further on the subject of “And [He] spoke” in Midrash Rabbah, Behar, at the end of chapter 33; Naso, chapter 11, at the beginning of the chapter and at its end; [and] in Koheles Rabbah, on the verse “To everything there is a season”).

And all of them [are in] "And Elokim spoke" at Sinai: that the Infinite Light (Or Ein Sof), blessed be He, contracted itself into the level of Elokim, the attribute of tzimtzum (contraction), in all these words; for "from the mouth of the Power (haGevurah) we heard them" (see the Zohar, Part II, 86a, 25b; Part III, 133a; Part II, end of 206a).

Now, the giving of the Torah to Israel, as a whole, was with quaking, with thunder and with lightning; yet seemingly the Ten Commandments are simple things: "You shall not murder; you shall not commit adultery," etc.

But the matter is that the purpose of the giving of the Torah is in order that there be a revelation of the actual Infinite Light, blessed be He, who is as His name: He has no end, etc., which is enclothed in the Torah, which is His wisdom, may He be blessed; and He and His wisdom are one, for "He is the knowledge and He is the knower," etc.;

[and that] this revelation be below, specifically in physical things.

And this is [the meaning of] "And Elokim spoke all these words": in order "to say: 'I am Havayah your G-d'"; that is, that "I" (Anochi), which is His very being and essence, may He be blessed, be in a state of revelation, until He is called "your G-d." (And see on the subject of "And [He] spoke… saying" in Midrash Rabbah, Ki Sisa, at the beginning of chapter 40.)

But in order to reach this height and level, there must first be the Counting of the Omer: "Seven weeks you shall count for yourself; from when the sickle is first [put] to the standing grain."

And the matter is that "the standing grain" refers to the natural emotive attributes (middos) of the animal soul, which are at the level of a separate existence (yesh), like standing grain that stands in its place and in its existence, and stands firm in a stance of endurance and strength.

And so the natural emotive attributes are strong in the body, by their nature and from their birth; 4
and one must subdue them and humble them, in the manner of subjugation and transformation (iskafya and is'hapcha), and lift a sickle over them, to cut them off, to consume them and actually to turn them into nothing, they being the seven natural emotive attributes of the animal soul.

"Seven weeks you shall count for yourself (lecha)": that they should be nullified and included in the supernal attributes, "Yours (lecha), Havayah, is the greatness and the might," etc., which are nullified in the actual Infinite Light, as it is written, "Yours, Havayah," etc.

And this is [the meaning of] what is written, "And every stature (komah) shall bow down before You": that is, "stature," the level of the standing grain (kamah), "shall bow down before You," actually. And see Zohar, Part II, Tetzaveh, 183a.

2. The explanation of the matter: it is known from the saying of our Sages, of blessed memory, that "they took a vote and concluded that study is greater than deed"; and they said on [the verse] "And all desirable things cannot compare to it" (in Proverbs 8:11): "even the desires of Heaven." 5

And in the Jerusalem Talmud (the first chapter of Peah) there is one who says that all the mitzvos [together] are not worth even one word of the Torah, etc.;

and close to this is in Midrash Rabbah, Noach, at the end of chapter 35; and see at the end of Koheles Rabbah, on the verse "And besides that Koheles was wise."

But in the Gemara (the first chapter of Moed Katan, page 9b) they set the verses against each other.

It is written, "And all desirable things cannot compare to it," even the desires of Heaven; and it is written, "And all your desires cannot compare to it," which implies "your desires" and not the desires of Heaven. And it answers: here, with a mitzvah that can be done by others, and here, with a mitzvah that cannot, etc.

At any rate, a mitzvah that can be done by others is set aside because of Torah study; and even all the mitzvos are not worth even one word of the words of Torah, as is stated in the Jerusalem Talmud.

Now seemingly this is not understood: is not Torah study occupation with the interpretation and explanation of the mitzvah, how it is to be performed? Why, then, should the power and merit of one who occupies himself with the interpretation and explanation of the mitzvah be greater than the performance of the mitzvah itself, 6

so that one sets aside a mitzvah that can be done by others, such as, by way of example, the separation of terumah, which can [be done] through an agent, for the sake of occupation with the Torah: so that he may have leisure to occupy himself with the laws of terumah, and he himself be occupied with the interpretation and explanation of the mitzvah, while the mitzvah is done by others?

But the matter is as our Sages, of blessed memory, said: "If there is no wisdom, there is no awe; if there is no awe, there is no wisdom."

And we need to understand how to begin. This matter will be understood by first explaining that, as is known, in the life-force and the Infinite Light that gives life to and brings into being all the worlds, from the head of all levels, etc., there are two levels. 7

The first is the level of the light that fills all worlds (memalei kol almin): that the life-force be actually enclothed and filled within the worlds, through many [stages of] the chain of descent (hishtalshelus), by way of cause and effect, and many contractions, and the descent of the levels from level to level.

And "from my flesh I see": as with the enclothing of the intellect in the emotive attributes (middos), and of the emotive attributes in thought, and of thought in speech, which descends and comes down in a chain, level after level, until it becomes thought, speech and action, and the four senses, sight, hearing, etc. 8

And the life-force that rests in the brain and the heart spreads out from the heart to all the limbs, which receive [it] according to their makeup and their nature, so that this one is a head and that one a foot, etc.

And all this is the way and the order of the chain of descent (hishtalshelus): that the power of the soul and its life-force spread out and fill the whole body, so that the limbs of the body are filled with the power and life-force drawn to them, each one receiving according to its makeup and its nature. 9

And this is only at the level of the extension of the soul's powers; for the soul itself has no division into several particular powers; rather, all the powers are included and united [in it], and do not come under the name of a particular power at all.

Yet nevertheless, those powers, and the first of them, the power of Chochmah (wisdom) and intellect that spreads out from the soul, are drawn from the very essence of the soul itself. Therefore it is called "the intellective soul" (nefesh hamaskeles), on account of the power of intellect that spreads out from it, which is the head and the principal of all the powers.

For although there is no revelation in the soul of a particular power of intellect, distinct by itself, nevertheless, since the extension of the power of intellect that spreads out from the soul was, even before its extension, included in the soul, only that it was in the soul in concealment,

and the extension is its coming out from concealment into revelation, it is thus from the essence of the soul. Therefore, even after the extension, at the level of the revelation of a particular power of intellect by itself, it is actually united with the soul, so much so that the soul is called by its name, "the intellective soul." 10

And just so, entirely like this analogy, is the matter of the chain of descent of the life-force from the Infinite Light (Or Ein Sof), blessed be He, to give life to all the worlds: the level of the light that fills all worlds (memalei kol almin). 11

For it is written, "You are He, Havayah, alone; You have made the heavens, the heavens of the heavens."

The meaning of "alone" is that He, may He be blessed, is alone, single and unique: "not that You have a known righteousness," etc., and He is not of any of those attributes at all. Yet nevertheless, "You have made the heavens," etc.

That is, the extension of the greatness of the Infinite One, blessed be He, upward without end and downward without limit.

For this is only at the level of a mere extension, at the level of a radiance and a glow; for "Your kingship is the kingship of all worlds."

And this is only at the level of a name, as it is said, "and we will mention Your name": that is, like the name of a person, by which they call him, and he answers and turns to the one who calls him.

And so it is written, "And Havayah turned to Hevel and to his offering": that He turns, and life-force 12
is drawn from Him to the creatures. And He is "Single, the Life of the worlds, King": that is, He Himself, may He be blessed, is single and unique, alone;

only "the Life of the worlds," that is, the life-force and the existence of the worlds, is from the level of "King," etc. Now, this drawing-down and extension follows the order of the levels, from level to level.

For in the World of Atzilus (Emanation), "He and His life-forces are one": the Infinite Light, blessed be He, is united there in a complete unity, like, by way of analogy, the union of the intellective soul with the power of intellect that spreads out from it, as mentioned above

(for Atzilus is the level of Chochmah, of which it is said, "You have made them all with wisdom (Chochmah)," and as is written in Etz Chaim, Sha'ar (Gate) 47, chapter 3). And of this it is said, "Great is Havayah and highly praised, and His greatness is unsearchable," "and His understanding is without number."

And afterwards, in the world of the Seraphim, "a thousand thousands, and myriads of myriads," etc.; and nevertheless, "Is there any number to His troops?" etc. And from there it divides further, so that "He counts the number of the stars."

And it is written, "He who brings out their host by number." "He who brings out" (hamotzi) is the expression used of one who carries out from the private domain to the public domain: for the private domain is the World of Atzilus, [where] "He and His life-forces are one," and from there it divides, through the many divisions of the levels from world to world, to become the level of the public domain, "the mountains of separation."

And nevertheless, "by the greatness of His might, and because He is strong in power, not one is lacking": that is, not one is lacking the level of self-nullification (bittul); for this is a rule throughout the side of holiness, and even in the lower levels the nullification of the yesh (self-existence) is drawn down, in each world according to its level. And all this is the first level, the level of the light that fills all worlds, in the order of the chain of descending levels.

3. But the second level is the level of the light that encompasses all worlds (sovev kol almin): that is, 13
that it encircles and surrounds all the worlds equally, as one, "equal, and making equal," etc.

And this drawing-down is only in the manner of something encompassing (makif) and concealed, and it does not come to an inner revelation in a person's mind and heart, for "no thought can grasp Him at all";

for this drawing-down is from the essence of the Infinite Light, blessed be He, which is above the bounds of worlds; and "I, Havayah, have not changed," and "there is no comparison to You," and like a drop of water [to] the ocean, etc.

And no created being, which is brought into being anew from nothing to something, has the power 14
to contain the revelation of this light without being actually nullified out of existence.

Yet nevertheless, our Sages, of blessed memory, said that "although he does not see, his mazal sees," concerning Daniel and the men who were with him,

as it is written, "And I alone saw the vision, and the men who were with me did not see, but a great trembling fell upon them."

And they said in the Gemara: "Since they did not see, why were they frightened? Because their 15
mazal saw." The meaning of "their mazal" (mazlayhu) is from the expression "Water shall flow (yizal) from his buckets," which is an expression of drawing down; and the mazal is that which brings about and draws down that flow.

And this is the soul above, which is not enclothed in the body; for not all of the soul is enclothed, only a radiance and extension from it, while the whole essence of the soul hovers over him from above,

and it is called by the name mazal, for from it influence flows (nizal) to the extension of the soul that is enclothed in the body. And through the level of "their mazal" that saw, "a great trembling fell upon them."

For upon Daniel, who saw the vision, which was grasped by his power of comprehension, dread and fear did not fall;

but the men who were with him, since it was not within their power of comprehension to contain the vision except at the level of their mazal, which is above comprehension (for comprehension comes from the level of the soul's extension in a person's body, as it is enclothed in his brain, and the brain of their intellect was too small to contain the vision), therefore a great trembling fell upon them.

16 And so it is with the revelation of the Infinite Light at the level of the mazal, which is the soul that is above enclothement in the body: since this revelation does not come to be enclothed, so as to be grasped and absorbed in the brain of one's intellect, therefore dread and fear and great trembling will fall upon him.

(And see what is written elsewhere, on the verse "Give ear" (Ha'azinu), on the matter of "his mazal," that it is the level of ayin (nothingness), which is above Chochmah; and now it is well understood that the level of sovev can be revealed to the level of mazal.)

And about such a great awe, which is above comprehension in the brain of one's intellect, [being] only at the level of "their mazal," they said: "If there is no wisdom, there is no awe."

And as it is written, "And Havayah commanded us to do all these statutes, to be in awe," etc.: that for this revelation to be at the level of "their mazal," until dread and fear fall upon him, is through occupation with the Torah; for "the Torah comes forth from Chochmah,"

and "Havayah, in wisdom (Chochmah)," etc.: for the Infinite Light, blessed be He, rests and is revealed in Chochmah, koach mah ("the power of 'what'"), the level of self-nullification (bittul); for the Infinite Light, blessed be He, rests and is revealed only in that which is nullified, etc. (And see what is written on this in Parshas Va'eschanan, in the discourse beginning "And you shall love…"; see there.)

And this is the Torah, which is actually His wisdom, may He be blessed; and He and His wisdom are one, for "He is the knowledge and He is the knower," etc.

And the main [place] of this revelation above, in the source of the Torah, which is the level of the supernal Chochmah (Chochmah Ila'ah), is at the level of mazal, which makes the influence of this revelation flow (mazil) and draws it down to the extension of the Torah before us, which is enclothed in physicality.

Now, "three bonds are bound one to another: Israel to the Torah," etc.; and Israel are called "the hosts of the Torah" in the Zohar (at the beginning of Parshas Bamidbar, 117b), on the verse "Lift up the head of the children of Israel," etc.;

for the six hundred thousand letters of the Torah are the root and source of the six hundred thousand souls of Israel, each letter the root and source of one soul, etc.

And through occupation with the Torah below, he will arouse the root of his soul above, the level of mazal, to draw down the revelation of the Infinite Light, blessed be He, which is enclothed in the supernal Chochmah, the source of the Torah, where the soul's "foundation is on the holy mountains";

so that this revelation be drawn down at the level of the mazal, the root of the soul above, and dread and fear and great trembling fall upon him because of the revelation of the very light of G-d, the Infinite One, blessed be He, at the level of "their mazal saw."

(And see what is written on this in the discourse beginning "And this is the commandment which [Havayah] commanded," and in the discourse beginning "When you go out." And one may further explain this matter according to what is written in Parshas Beshalach on the verse "And the people stood in awe of Havayah, and they believed in Havayah": that there are two Names in the Thirteen Attributes of Mercy, and a pause in the cantillation separates them;

and the level of the Name Havayah that brings into being the chain of the worlds: from it awe is drawn down, for awe comes through revelation, as in "and the awesome" (vehanora), with the added vav; whereas of the level of the Name Havayah that is above the chain of descent, sovev kol almin, it says only "and they believed," but not that the level of awe be drawn down from there.

And this was before the Giving of the Torah; but the Giving of the Torah is "And He commanded us," etc., "to be in awe": that is, that through this the revelation of the Name Havayah of sovev kol almin will also be drawn down, so that from it there will actually be the level of awe.

And how is this? It is through "their mazal sees," in the root of the Torah, which is also from the level of the supernal mazal (mazala ila'ah), as is written in the Idra of Naso, 134a, explaining "Everything depends on mazal, even a Torah scroll in the ark," etc.,

and as mentioned above: that is, that it makes the influence flow and draws it down to the Torah before us, etc. It follows that there are two levels of awe: the first, the lower awe (yirah tata'ah); the second, the higher awe (yirah ila'ah), in the manner of "their mazal saw."

Therefore Torah study is not set aside for a mitzvah that can be done by others; for since the purpose of the Torah is "And He commanded us," etc., "to be in awe," etc., and the main revelation of the higher awe is through the Torah, for "if there is no wisdom, there is no awe.")

(And see further what is written on the subject of occupation with the Torah in the discourse beginning "For on this day He shall atone," in Parshas Acharei, in the explanation of "And these words which I command you this day shall be," etc.; see there.)

However, for a mitzvah that cannot be done by others, Torah study is set aside; for otherwise, if there is no lower awe, there is no wisdom, etc.; and when he neglects the positive commandment, he casts off awe, etc.

And [as for] the essence of this higher awe, it is stated in the Ramaz, at the beginning of Parshas Vayeshev and in Parshas Acharei, that it is drawn from the Gevurah of Atik (yirah, "awe," is numerically equal to gevurah), which is what is enclothed in the Mocha Stima'ah (the hidden brain), from which the level of the mazal is drawn down, which is the source that flows to the Torah before us, which "comes forth from Chochmah."

And see in Iggeres HaKodesh: "When a person occupies himself with the Torah, his image 17
(deyokno) occupies itself above with the Torah": that is, the bond of the soul's mazal with the source of the Torah; and through this the higher awe mentioned above is drawn down.

This matter can be explained further in a somewhat different way, according to what is written on the subject of the root of [divine] service and the mitzvah of Torah study: that the soul itself is above Chochmah, so that Chochmah, and all the more so the other levels of the soul, Binah and Daas and the seven emotive attributes (middos), are only at the level of vessels for the essence of the soul, which is above intellect.

And in the same way, and infinitely more so, the Infinite Light (Or Ein Sof), blessed be He, is far, far above Chochmah; but nevertheless it rests in Chochmah and is united with it, and "the Torah comes forth from Chochmah"; thus in it [the Torah] there is the indwelling of the Infinite Light, blessed be He, which is above Chochmah.

And through the bond of a person's intellect with the wisdom (Chochmah) that is in the Torah, through this there will also be a revelation of the Infinite Light that is above Chochmah, which rests in the wisdom of the Torah:

there will be a revelation from it to the level of the soul that is above Chochmah, etc.; for Chochmah is united with the soul, even though the soul itself is above Chochmah, as mentioned above.

Therefore, through occupation with the Torah, which is the bond of a person's intellect with the 18
wisdom of the Holy One, blessed be He,

through this even the essence of the soul, which is above Chochmah and intellect, will actually be included in the essence of the Infinite Light, blessed be He, which is above even the supernal Chochmah, etc.; as is explained on this at length in the explanation of the verse "And you shall not omit the salt."

And this is "If there is no wisdom, there is no awe": for there cannot be this revelation in "their mazal" and in the essence of the soul, from which the higher awe mentioned above is drawn, except through the bond of a person's intellect with the wisdom of the Torah; because "Havayah [is] in wisdom (Chochmah)," and as mentioned above from the analogy of the soul's being called by the name "the intellective soul."

4. But in order to reach this height and level, to draw down the level of the supernal Chochmah, the source of the Torah, in which the very Infinite Light, blessed be He, is enclothed, and which is united with Him in a complete unity, 19

so that this revelation be below, in occupation with the Torah before us, which is enclothed in physicality, at the level of awe and great trembling: about this they said, "If there is no awe, there is no wisdom."

And this is the level of the lower awe, in the actual fulfillment, in deed, of the practical mitzvos. For the mitzvos are the commands of the King; 20

and by fulfilling them one fulfills "You shall surely set a king over yourself." And this awe is a preparation, through which to draw down the revelation of the very Infinite Light that is enclothed in the supernal Chochmah, which [comes] through occupation with the Torah.

And this is [the meaning of] "Sanctify us with Your commandments" first, and afterwards "and grant our portion in Your Torah." The explanation is that "sanctify us" (kadsheinu) is an expression of kiddushin and betrothal, as it is written, "And I will betroth you to Me forever"; and that is through the mitzvos. 21

For just as kiddushin is through his placing the ring on the bride's finger, which is only an outer matter (chitzoniyus), and through this she is consecrated to him and is acquired by him in union, which is an inner drawing-down;

so too the mitzvos: although they are an outer matter and garments for the soul, nevertheless in them and through them the level of kiddushin comes about, so that there is "You shall surely set a king over yourself" in an outer manner, and "you shall be holy to your G-d";

and with this, "and grant our portion in Your Torah": "in Your Torah" specifically, so that the drawing-down of the supernal Chochmah may rest and be revealed in an inner manner (pnimiyus), as an actual union and oneness.

And as our Sages, of blessed memory, said on the verse "and on the day of his wedding": "this is the Giving of the Torah," which is actually the level of His wedding. 22

And therefore our Sages, of blessed memory, said, "Whoever says, 'I have nothing but Torah,' does not have even Torah"; for it is impossible to draw down the Torah in its source and root, which is the supernal Chochmah, in an inner manner, without the mitzvos coming first, at the level of the lower awe, the outer level.

And this is [the meaning of] what our Sages, of blessed memory, said: that after he has accepted upon himself the yoke of the Kingdom of Heaven, he should accept upon himself the yoke of the mitzvos. For there cannot be a true fulfillment of the acceptance of the yoke (kabbalas ol) of the Kingdom of Heaven in the first section [of the Shema], so that through it [there be] "and you shall speak of them when you sit in your house," etc., except through the yoke of the King's commands, which are the level of kiddushin, as mentioned above.

Now, all this is the way and the order of [divine] service: to begin with the lower awe, in the fulfill- 23
ment of the mitzvos, first: "If there is no awe, there is no wisdom." And afterwards, "If there is no wisdom, there is no awe":

that is, the drawing-down of the supernal Chochmah through occupation with the Torah, in which the Infinite Light, blessed be He, is enclothed and united in unity, until dread and fear fall upon him at the level of "their mazal."

And this order of service applies once the Torah and the mitzvos have already been given to Israel. 24
But at the time of the Giving of the Torah, when Israel had not yet been commanded concerning the mitzvos, from where did the drawing-down of the Torah, the supernal Chochmah, with the revelation of the very Infinite One, blessed be He, come?

But of this it is said, "And Havayah descended upon Mount Sinai": it was an arousal from above (isarusa dil'eila), by His will, may He be blessed, of His own accord, and for the need of the hour.

Yet nevertheless, Israel understood of themselves that this could not become fixed for the generations except through the fulfillment of the mitzvos.

And therefore they put "we will do" before "we will hear": for there cannot be "we will hear," which is the drawing-down of the Torah in an inner manner, except through "we will do," the doing of the mitzvos, so that they be vessels and a dwelling for this indwelling and drawing-down.

And this is [the meaning of] what our Sages, of blessed memory, said: "Who revealed this secret," 25
etc. For it was truly a secret, that is, something concealed, since the revelation came in the drawing-down of the Torah without the mitzvos coming first; but Israel understood the secret that was concealed.

5. But the power of this revelation at the Giving of the Torah, that there be a revelation of the supernal will, blessed be He, enclothed in the supernal Chochmah, above the order of the chain of descent (hishtalshelus) and the fixed order of service, is through the Counting of the Omer: "Seven weeks you shall count for yourself; from when [the sickle] is first," etc. 26

And the explanation: the meaning of the matter of the Counting (sefirah) of the Omer is that the word sefirah is an expression of illumination.

That is, illuminations and drawings-down to the Omer, which is of barley, the food of an animal: that is, the life-force of the animal soul, in the seven natural emotive attributes (middos) that spread out from it. 27

And one must illuminate them and refine them, so that they be included in the attributes of holiness, "Yours, Havayah, is the greatness," etc., in the manner of subjugation and transformation (iskafya and is'hapcha).

And this is through the drawing-down of [the count] "Today is day…," which is drawings-down of the supernal Chochmah, blessed be He, which is light, and a sown seed, which transform, etc.; and "a little light dispels much darkness," etc.

And this is "from when the sickle is first [put] to the standing grain." Chermesh, "sickle," is from the expression "you shall utterly destroy them" (hacharem tacharimem). The "standing grain" (kamah) is the emotive attributes, which stand up (kamos) and also stand firm in their place, in a stance of endurance and strength, in their force, by their nature, as they were born; one must lift a sickle over them, the level of "you shall utterly destroy them," to cut them off and subdue them beneath holiness.

Now, all the seven weeks are in the manner of a war of the G-dly soul against the evil inclination and the animal soul, to bring about subjugation and transformation; and this is from the level of the chain of descent (hishtalshelus), from Chochmah downward, for "through Chochmah they are refined." 28

But after the end of the war, when one has finished and defeated all the enemies, namely the seven natural attributes, conquering and subduing them, then of itself and as a matter of course the supernal will (ratzon), blessed be He, is revealed, which is far, far above the bounds of the chain of descent; it is the light that encompasses all worlds (sovev kol almin), and it is "equal, and making equal," etc.

And at this level no war at all applies, for everything becomes one, and from the public domain it becomes a private domain for His unity, may He be blessed. 29

As in the analogy of the limbs of the body, which are divided into particular limbs according to their makeup and nature, the power of sight in the eye, etc., and this one a head and that one a foot, etc.; nevertheless they are united and "become one," and all of them obey his will.

So too, by way of analogy, with the revelation of the supernal will, blessed be He, all of them enter under the hand of holiness in a complete unity, without any separation, G-d forbid.

And this is [the meaning of] what is written, "And you shall make the Festival of Shavuos to Havayah your G-d, according to the measure of the freewill offering of your hand that you shall give," etc. It does not say "the freewill offering of your heart," for the freewill offering of the heart is felt in the heart's feeling, and there is one who loves, etc.; and this is not yet the level of actual self-nullification (bittul). 30

But with the revelation of the supernal will, blessed be He, on the Festival of Shavuos, the will that is above the heart is revealed, for the heart is not a vessel able to receive the supernal will, so that it be grasped and felt within it; 31

and then it is called "the freewill offering of the hand that you shall give," of itself and on its own. "As Havayah your G-d shall bless you": that is, as it is drawn down from above.

And therefore it is written of the two loaves that were offered on Shavuos, "they shall be baked chametz." For chametz is an expression of self-elevation; and on Pesach chametz is forbidden, for this gives nurture to the kelipos and the sitra achra (the other side): haughtiness and coarseness of spirit, etc. 32

Whereas on Shavuos, when the natural emotive attributes have been refined and rise to be included in holiness, the elevation is only at the level of holiness; for this elevation is as it is written, "Yours, Havayah, is the greatness," etc.,

and there is no nurture there for kelipah and the sitra achra at all, because of the revelation of the supernal will, blessed be He, which is far, far above the bounds of the chain of descent.

And this is the purpose of the giving of the Torah to Israel: that this revelation, which is far, far above the chain of descent, be below, within the level and the order of the chain of descent, in occupation with the Torah.

And this is "And Elokim spoke all these words," in order "to say: 'I am Havayah your G-d.'" 33

For the revelation of Anochi ("I"), which is His being and essence, far, far above the bounds of the chain of descent, so that it be at the level of "Havayah your G-d" in actuality, is through the Torah; and as it is written in the Shema, "And these words which I (anochi) command you this day shall be upon your heart," etc.

But this revelation is at the level of "their mazal sees," and the yoke of the mitzvos must come first. And to this the second section alludes: "And it shall be, if you will diligently listen to My commandments," etc.;

for without the mitzvos the drawing-down of the Torah has no endurance, as mentioned above. (And see what is written in the discourse beginning "When you listen to the voice," concerning "to keep all His commandments.")

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 19

ביאור על הדברים הנ"ל

An explanation of the matters above, on "And G-d spoke all these words"

An explanation of the matters mentioned above. 1

To understand the root of the mitzvos. Now, it is written, "And the people saw, and they trembled, and they stood from afar." This is the level of awe and exceedingly great fear, such that the vessel of the soul cannot contain this great awe within itself, and it remains at the level of mazal, which is the level of makif (that which encompasses). 2

And as is written in Daniel, "And the men who were with me did not see the vision, but a great trembling fell upon them."

(According to this, it seems that the meaning is that the soul has no power to contain the vision and the revelation, and it remains at the level of mazal and makif; but the trembling and the awe spread also into the inner dimension (pnimiyus), as is evident from Daniel's companions.

And something like this is explained elsewhere: that when one prays with ten, a person will be more stirred, because "upon every [gathering of] ten the Shechinah (Divine Presence) rests"; and the indwelling is at the level of makif upon the person — only "their mazal sees" — yet nevertheless, through this, an illumination spreads into the inner dimension as well, so that he is more stirred in love and awe.)

And our Sages, of blessed memory, said: "Even though they did not see, their mazal saw." The meaning of "their mazal" is the level of chayah and yechidah that are in the soul. For in the soul there are nefesh, ruach and neshamah, yechidah [and] chayah (in Bereishis Rabbah, at the end of chapter 14).

The level of nefesh, ruach and neshamah is the level of the enclothement of lights in vessels, as the intellect rests in the brain, etc. Whereas the levels of chayah and yechidah have no vessel in the soul for their indwelling, and they are called the level of mazal.

And although Chochmah (wisdom) is the beginning of revelation, that is the level of Yesod (foundation) of Abba: a mere illumination from the level of Abba comes into revelation and enclothement. But the very essence of Abba is hidden and concealed.

And this is [the meaning of] what is written, "And wisdom, from where (me'ayin) shall it be found?": that the essence of Chochmah is the level of ayin (nothing); only that "it shall be found," in that Yesod of Abba is enclothed in Yesod of Imma, which is called the level of yesh (something), as is written, "To cause those who love me to inherit yesh," etc.; for Abba and Imma (Chochmah and Binah) are "two companions who never part." 3

And there, in Imma, is the level of yesh: the comprehension of the intellect, the level of length and breadth, as is written, "Acquire wisdom, acquire understanding." Twice kaneh ("acquire") has the numerical value of yesh (יש); and this is in Binah (understanding). And from there [it comes] to Z'eir Anpin, the level of the greatest revelation: the emotive attributes (middos) of love and awe.

And according to the above, it will also be understood [how it is] above: that the level of Keser (the Crown) is called ayin, because the inner dimension (pnimiyus) of the level of Keser is the level of Malchus of the Infinite One (Ein Sof), above the level of revelation in vessels — "the King Who alone is exalted," etc., "there is none to compare," etc., "darkness is as light" — and it is also called the level of mazal and makif, etc. 4

2. Now, our Sages, of blessed memory, said, "If there is no awe, there is no wisdom." The meaning: "if there is no awe" is the level of the lower awe (yirah tata'ah), the yoke of the mitzvos; 5

for the revelation of the mitzvos is the level of "the commands of the King," which is the level of makif (that which encompasses); for the level of a king over his servants is the level of exaltation over them, and there is no comparison to him. And this is the matter of Malchus (sovereignty) of Atzilus [being] Atik for Beriah, etc., which is the level of Keser and makif.

And through this, by reason of His loftiness and His exaltation over them, "and all the host of heaven bow down to You," in a state of self-nullification (bittul).

And this level of exaltation is in the manner of makif over them, and not in the manner of inner light (or pnimi), just as a king has no bond and connection with his servants; and as is said, "the King Who alone is exalted," etc.

And so too, far higher above: the level of Malchus of the Infinite One (Ein Sof), [which is] Keser for the emanated [levels], is also the level of makif for Atzilus (Emanation). And as is written in the Tikkunei Zohar: "The supernal Keser is the crown of Malchus, and it is the karkafta (skull)": that the level of Keser and the level of Malchus are one matter. 6

For the crown is upon the head, and it has no comparison or relation at all to the head itself.

So too, the level of Malchus is the level of exaltation, and there is no comparison: the level of makif, etc. And as for Malchus sometimes being called by the name "garment," as is written, "Havayah reigns; He is clothed in majesty": this too is in the manner of a garment and makif, and not in the manner of inner enclothement. 7

And this is the level of the karkafta: makif, etc. And this is the level of the karkafta, the bone of the skull, which is above, upon the head, and has no bond and connection with the brain (mochin);

for the brain gives life to the body through the veins and sinews that branch out through the whole body, even into the foot. For the level of the karkafta is the level of Keser, except that it is the level of the outer dimension (chitzoniyus) of Keser.

And with this it will be understood [why] Torah and mitzvos are sometimes called Z'eir Anpin and Nukva (the feminine), as is written, "For a mitzvah is a lamp, and Torah is light" (see Zohar, Part II, 166b), which is the level of the vav and hei of the Name Havayah.

And we also find that the mitzvos are in Keser: "613 paths," 620 (תר"ך) pillars, the letters of Keser (כתר). And likewise we find that the mitzvos are in Z'eir Anpin: "the 248 commandments are the 248 limbs of the King," which is the level of Z'eir Anpin, etc.

(It follows that there are three difficulties here. The first: that sometimes it implies that the mitzvos are higher than the Torah, namely that the mitzvos are in Keser while the Torah "comes forth from Chochmah"; and sometimes it implies that the Torah is higher than the mitzvos, that the Torah is in Z'eir Anpin and the mitzvos in Nukva.

The second difficulty: that sometimes it implies that the root of Torah and mitzvos is in Z'eir Anpin and Nukva, and sometimes it implies that their root is in Keser and Chochmah, as mentioned above. The third: it is further difficult that sometimes it implies that the root of the mitzvos is in Z'eir Anpin, as mentioned above — "the 248 commandments," etc. And this is unlike the two implications above, that the root of the mitzvos is in Keser and also in Malchus, as mentioned above.)

But the matter is that there is the level of the inner limbs and [that of] the outer limbs.

Now, the inner limbs receive their life-force (chayus) from the brain that is in the head, through veins and sinews, etc. Therefore they [and the brain] have a bond and connection with each other.

The level of the inner limbs is the level of the emotive attributes (middos), which are in proportion to the intellect, as is written, "A man is praised according to his intelligence": for glorying and prevailing, and likewise all the emotive attributes, are according to the direction of the intellect.

Whereas the outer limbs are not bound together with the brain that is in the head, but rather they are bound with the bone of the skull, which descends and extends and connects into the eighteen vertebrae of the spine, and from there to the sciatic nerve (gid hanasheh), and there the cord branches out and descends to the thighs; as is written, "And he touched the hollow of his thigh." For all the outer limbs are connected to the bone of the skull that is in the head.

And according to the above, the matter of the mitzvos will be understood: that they are "the commands of the King," that is, the level of the outer dimension (chitzoniyus) of the limbs; and "the 248 commandments are the 248 limbs" — that is, the inner dimension (pnimiyus) of the limbs, which is the level of Z'eir Anpin, the level of the Torah. 8

And although the mitzvos are below, in Malchus — "the commands of the King" (and this is drawn from the outer dimension of the limbs of Z'eir Anpin, as [explained] below) — below the level of Torah (which is the inner dimension of the limbs of Z'eir Anpin), nevertheless, in their root they are above:

that is, from the level of the karkafta, the bone of the skull, above the mochin (the brain), which is the level of the Torah; for "the Torah comes forth from Chochmah," and Abba and Imma are the mochin of Z'eir Anpin, by way of the step-by-step descent (hishtalshelus) of inner light (or pnimi).

(And as mentioned above in the analogy, that the inner dimension of the limbs is bound to the brain, so the inner dimension of the limbs and vessels of Z'eir Anpin is bound to Abba and Imma. And this is the level of the Torah, which "comes forth from Chochmah" and is enclothed in the inner dimension of Z'eir Anpin. And the outer dimension of the limbs is bound to the gulgalta (skull); and this is the root of the mitzvos, whose root is in the gulgalta.

And as they are drawn down below, they are enclothed specifically in the outer dimension of the limbs, below the level of the Torah, which is the inner dimension. For whatever is higher is able to be enclothed lower down; see what is written elsewhere on [the verse] "And He formed man [of] dust," etc. And so too from the analogy of the power of sight, which is enclothed in the physical World of Asiyah (Action), whereas the power of hearing is not.

And this is what is written in Iggeres HaKodesh, in the discourse beginning "He and His life-forces are one," and these are its words: "And with this it will be understood how the mitzvos are in Malchus and the Torah in Z'eir Anpin, although above, in Arich Anpin, the mitzvos are in the gulgalta and the root of the Torah is from Mocha Stima'ah (the hidden brain); only that it is like a seal that is reversed, and 'their beginning is wedged in their end.'" See there.)

And as for our finding mitzvos at the level of Z'eir Anpin: this is because Malchus "has nothing of its own," except that it is "the tenth of all."

For Z'eir Anpin is nine Sefiros: from Keser until Malchus, or from Chochmah until and including Malchus. And each one is comprised of nine; this makes eighty-one.

And in each one there are three levels: head, middle and end, which are Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod. 9

For in each Sefirah in particular there is the attribute itself, which is the level of Chesed, Gevurah and Tiferes; and the intellect and reason of the attribute, the level of Chochmah, Binah and Daas; and Netzach, Hod and Yesod, which is the outflow. For example, the level of prevailing: the reason for prevailing, the prevailing itself, and the outflow of the prevailing, which is enclothed in the level of action, in the level of revelation; and this is the level of "the tenth of all."

And the reason for the number of 248 limbs in Z'eir Anpin: three times eighty-one comes to 243, and the five Chasadim that bring about growth [bring it to] 248. And the level of Malchus [is] "the tenth of all": for from the Malchus of Chesed is made the Chesed in Malchus, and from the Malchus in Gevurah, the Gevurah in Malchus; which is the level of the outer dimension. 10

[And all the difficulties above concerning the root of Torah and mitzvos are resolved. But the explanation of the essential nature of the root of the mitzvos in Keser, and how afterwards they are in Z'eir Anpin and Nukva: the matter is that, just as in the mitzvos that we do, there are two aspects: the deed of the mitzvah,

and the matter of the supernal will that is in it, that G-d, may He be blessed, wants us to do the mitzvah: that we put on tefillin and wrap ourselves in tzitzis — so too the root of the mitzvos in Keser will be understood: that is, the level of the supernal will that is in the mitzvos. 11

And their root in the outer dimension of the limbs of Z'eir Anpin is the rectification (tikkun) of the limbs of Z'eir Anpin: for the supernal will of the Emanator, blessed be He, is to rectify them through the 248 positive commandments that we fulfill, etc.; as is written elsewhere on the subject of the section of tzitzis, on what is written, "And you shall do all My commandments."

And so it is understood from what is written in Iggeres HaKodesh, in the discourse beginning "To understand what is written in Pri Etz Chaim, that in the present time," etc.: that all the mitzvos are to rectify the 248 limbs of Z'eir Anpin through drawing down the Infinite Light (Or Ein Sof), blessed be He, etc., 12

and the supernal desire is to draw down the light, etc.; for example, through charity and acts of kindness (gemilus chassadim), the illumination of the Infinite One (Ein Sof), blessed be He, is drawn down to the outer dimension of the vessel of Chesed of Z'eir Anpin; and through upholding the laws, into the outer dimension of Gevurah; and through compassion, etc. See there.

And from there it is implied that the matter of "248 commandments, 248 limbs" of Z'eir Anpin is the outer dimension of the vessels, where the root of the mitzvos is.

And so too in actual fact, the 248 limbs that are enumerated there in the Mishnah (at the end of the first chapter of Ohalos) are all the outer limbs, and not the inner limbs;

for specifically the outer limbs, which have bones in them, are called limbs there; whereas the inner limbs, which have no bone in them, are not called limbs with regard to impurity, and they are like other flesh that is not a limb.

And this is because atzamos (bones) is from the expression atzmiyus (essence), which is the level of the essence and very being of the thing. And see what is written elsewhere on the Raaya Mehemna, Parshas Shoftim (folio 275a): "And why more in the bones than in the flesh?" etc.

And also because the main power of action in a person is through the outer limbs: the power of movement, to do anything with the hand, and the power of walking with the foot, etc.

And [as for] the fact that the mitzvos are in Malchus — "the commands of the King" — [that is] because Malchus is drawn from the outer dimension of Z'eir Anpin, as mentioned above, for it is "the tenth of all"; and the Torah, which is in Z'eir Anpin, is the mochin and the inner dimension of the limbs.

However, here it is implied that "248 commandments, 248 limbs" is the inner dimension of Z'eir Anpin, and does not refer to the mitzvos but only to the Torah. In any case, the intent is one: that the mitzvos are in the outer dimension of Z'eir Anpin and in Malchus, "the tenth of all," and their root is from the gulgalta.

And with this the three places are reconciled, in which the mitzvos are once in the gulgalta, once in Z'eir Anpin and once in Malchus: for all is true. 13

And the Torah is the inner dimension of Z'eir Anpin, and its root is from the higher Chochmah (Chochmah Ila'ah). And it is also resolved that in the root of Torah and mitzvos, the mitzvos are higher — the gulgalta [being] above the brain — while below, the Torah is higher, like a seal that is reversed, and "their beginning is wedged in their end."]

3. And this is [the meaning of] what we find, that Mishneh Torah [Deuteronomy] is the level of Malchus, from the expression "second (mishneh) to the king": the level of the revelation of the crown of Malchus, "And Moshe spoke," etc.; whereas in the first books, "And Havayah spoke," etc., in Z'eir Anpin. 14

And also in Malchus: that is, the level of the outer dimension of Z'eir Anpin, "the tenth of all," the level of the Malchus that is in Z'eir Anpin, from which the structure of Nukva is made, etc.;

and their root above is the level of the karkafta, the level of Keser (see in the Zohar, Part III, folio 261, and folio 7a, on the subject of Mishneh Torah; and see Part I, 87b, and in the Mikdash Melech there, on the explanation of "but one," etc.).

And this is [the meaning of] "If there is no awe, there is no wisdom": that from below upward there must first be the level of the lower awe (yirah tata'ah), "the commands of the King," the level of the outer dimension.

And from this one will rise and come to the level of Chochmah, the level of the inner dimension. And afterwards, "if there is no wisdom, there is no awe": the level of the higher awe (yirah ila'ah), which is Keser and mazal, as mentioned above.

15 And all this is the order of the chain of descent (hishtalshelus). But at the Giving of the Torah, when they had not yet been commanded concerning the mitzvos, there was a revelation of the illumination of Keser (the Crown) not in the order of the levels — through the lower awe first — but rather through the Counting of the Omer.

And although they had not yet been commanded concerning the Counting of the Omer, nevertheless [it was] through the seven weeks themselves, which are the level of the Exodus from Egypt: from the forty-nine gates of impurity to the forty-nine gates of holiness, which is the level of subjugation and transformation (iskafya and is'hapcha) in the inner dimension (pnimiyus) of the emotive attributes (middos), to turn them around from one extreme to the other.

16 And as is written in the Kessef Mishneh, chapter 7 of the Laws of the Daily Offerings, in the name of the early authorities (Rishonim): that [in the word] bakamah ("in the standing grain") read bakomah ("standing at full height"). The level of "stature" (komah) is the emotive attributes of kelipah (the husk),

the level of yesh (something) and a full stature; to transform them so that they become included in the emotive attributes of holiness through the Counting of the Omer, "Today is day …": [the word] yom ("day") has the numerical value of zan (זי"ן); see the intention (kavanah) of Grace after Meals concerning "for He is a G-d (Kel) Who nourishes (zan)";

and [it is] the numerical value of Kel Havayah in Yetzirah, for in Yetzirah is the root and source of the emotive attributes of kelipah.

And through the transformation of the attributes of kelipah into the attributes of holiness, in the inner dimension (pnimiyus), then through this, of itself and as a matter of course, the fiftieth gate was revealed, the level of Keser; and as is written, "And Havayah descended upon Mount Sinai": that the level of Keser was revealed as a matter of course, and it divides into two: half to Nukva and half to Z'eir Anpin, the level of ayin (nothing) that is in Chochmah (that is, the level of Mocha Stima'ah (the hidden brain) that is in Keser, the root of the Torah: this is drawn to Z'eir Anpin).

And the outer dimension (chitzoniyus) of Keser, the level of the karkafta (skull), [goes] to Nukva. And this is [the meaning of] "And you shall make the festival of Shavuos, the measure of the freewill offering of your hand, which you shall give."

And it does not say "the freewill offering of your heart," for the freewill offering of the heart is the level of Z'eir Anpin, which is called lev (heart) because it receives the illumination of the thirty-two (lamed-beis) paths of Chochmah in the manner of the inner dimension. But on Shavuos the illumination of Keser is revealed also in the manner of the outer dimension.

And this is "the freewill offering of your hand": the outer dimension of the hand; "as Havayah your G-d will bless you": the illumination of Keser.

(And as [explained] above, that specifically the outer dimension of the limbs is bound to the gulgalta (skull); and this is the level of Malchus, "the commands of the King," "the freewill offering of your hand," etc. And the Giving of the Torah includes two aspects: Torah and mitzvos.

And this is [the matter of] the two crowns: half to Z'eir Anpin, the level of Torah, and half to Nukva, the level of mitzvos. And because the root of the mitzvos is high, in the gulgalta, therefore it mentions "the freewill offering of your hand.")

And this is what our Sages, of blessed memory, said: "At the moment when Israel put 'we will do' before 'we will hear,' a heavenly voice went forth and said, 'Who revealed this secret to My children?'"

The meaning: that Israel understood of themselves that the illumination that there was then, at the Giving of the Torah — the revelation of Keser from above to below — is not fixed as a rule for the generations, except through the yoke of the mitzvos coming first: first "we will do," and afterwards "we will hear," etc.

And therefore it is written of the two loaves of Shavuos, "They shall be baked leavened"; for of all 17
the offerings it is said, "For any leaven and any honey," etc.,

because leaven is the level of self-exaltation, and the external forces (chitzonim) can have a hold and draw nourishment [from it].

Whereas on Shavuos — the illumination of Keser, the level of the exaltation of "He Who is exalted," etc. — it is written, "They shall be baked leavened," for there the external forces have no hold or nourishment at all (see on the subject of "And He spoke," etc., "I am," etc., in the Zohar, Part III, 111b; end of 11b; Part I, 87b; end of 89a; Part II, 83b; 25b; 6a).

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 20

דרוש לשבועות

A discourse for Shavuos: "And I was with Him a nurturer"

◇

A discourse for Shavuos. 1

"And I was with Him a nurturer (amon), and I was delights (sha'ashu'im) day by day, playing before Him at all times; playing in the inhabited world (tevel) of His earth, and my delights are with the children of man." 2

And the Midrash Rabbah, at the beginning of Parshas Bereishis, explains: "Amon [means] a tutor (padagog), as you say, 'as the nurturer (omen) carries the suckling.'" And this is an expression of providing sustenance; and so it is also in the Rabbah on Mishpatim, section 30.

The explanation is: Moshe our teacher, peace be upon him, said to the Holy One, blessed be He, "that You should say to me, 'Carry them in your bosom, as the nurturer carries the suckling,' etc.," [and] "From where do I have meat," etc. 3

That is, because he was at a high level, "from the water I drew him," to the point that he was "heavy of mouth" with respect to the Oral Torah and "heavy of tongue" with respect to the Written Torah [and see what is written on this in Parshas Beshalach, in the discourse beginning "To understand the matter of the double bread (lechem mishneh)"].

Therefore he said, "From where do I have meat?" — for this is not within his measure at all. [And see what is written on this in Parshas Behaalos'cha.] Only the manna came down in his merit, the food of wisdom (mezona dechochmesa).

But the Torah praises itself with an added virtue: that it is able to descend from its high and lofty level to be an amon, that it shepherds and sustains the souls of Israel, as is known that the Torah is called food for the soul. And therefore the Torah is called bread, as it is written, "Come, eat of my bread."

And this is [the meaning of] "as the nurturer carries the suckling": that is to say, that he sustains him with bread after the days of nursing. For if it meant that he nurses him, what is [the sense of] what he said, "as the nurturer carries," etc., [and] "From where do I have meat," etc.?

Now the revelation of this level — that the Torah be at the level of bread — is on Shavuos, the time of the Giving of the Torah, when they offered the two loaves (shtei halechem): "eat of my bread," the Written Torah and the Oral Torah. For the days of the Counting [of the Omer] are days of nursing. 4

For the birth of the souls of Israel was on the seventh [day] of Pesach, [when] "the children of Israel walked on dry land in the midst of the sea," for they were drawn forth from concealment into revelation. And from the seventh of Pesach until Shavuos [are] forty-four days, which are at the level of nursing,

that is, the growing of the emotive attributes (middos) — Chesed (kindness) of Chesed, etc. — just as, by way of analogy, milk makes the limbs of the infant grow. And so the days of the Counting are drawings-down of the supernal days: "Today is day," etc.,

"of the Omer" — [an Omer] of barley, which is animal food, [and] which is the source and life-force (chayus) of a person's animal soul [for the neshamah and G-dly soul needs no rectification for itself, etc.],

to transform all the emotive attributes that are in it so that they be "for Havayah alone," and "you shall not profane," etc. The first day, Chesed of Chesed, etc.

And this is the growing of the emotive attributes in the animal soul and their elevation from below upward, through a drawing-down of the intellect (mochin) from above; and in Etz Chaim this is called "the mochin of nursing" (mochin deyenikah), as is explained elsewhere on [the verse] "and teeth white with milk."

And this is a supernal drawing-down from above, from the supernal days that are drawn down in the forty-four days of the Counting — just as, by way of analogy, blood decomposes and becomes milk. So too, through subjugation (iskafya), by which a person refines his emotive attributes, the growing of the emotive attributes is drawn down.

But "the infant does not know how to call 'father' and 'mother' until he tastes the taste of grain": for at the level of nursing, Daas (knowledge) has not yet entered him, until he tastes the taste of bread, which is the Torah, which was given after the days of the Counting, on Shavuos.

And then they offered on it the two loaves, and it is food for the G-dly soul: "Come, eat of my bread." And this offering must be "from your dwellings (moshvoseichem)," the level of sitting, which is the Shema.

For prayer is [said] standing, and the Shema sitting, in the World of Beriah (Creation), for there is the unification of the Shema, the higher unity (yichuda ila'ah) of Abba and Imma (Chochmah and Binah), which it is impossible for us to attain in Atzilus [as is written in Pri Etz Chaim, Sha'ar Kerias Shema, chapter 4].

And the meaning of the verse is: "From your dwellings" — from the level of the Shema with self-sacrifice (mesirus nefesh) — "you shall bring bread," etc.: you will be able to draw down the Torah to be for you at the level of bread, which brings about the drawing-down of Daas and comprehension. And this is [the meaning of] "And I was with Him a nurturer (amon)."

2. And afterwards, "and I was delights": for through the level of amon, which is the drawing-down of bread and food so that there be Daas (knowledge) and comprehension — through this, afterwards, the revelation of joy and delights is drawn down. 5

Now, the explanation of the joy and delights that are revealed through Daas and comprehension will be understood from what is written, "Your statutes were songs (zemiros) to me," etc. And our Sages, of blessed memory, said [in the Midrash Rabbah,

and in the Tanchuma, and in the Gemara, chapter 7 of Sotah, folio 35a] that David was punished for calling words of Torah "songs." And the Holy One, blessed be He, said to him, "You called them songs?" 6

"Behold, I will make you stumble in a matter that even schoolchildren know," as it is written, "But to the sons of Kehos he did not give [wagons], for the service of the holy [things] was upon them; they shall carry on the shoulder." And he brought the Ark on a wagon.

The explanation of this is: the meaning and sense of the word zemiros is like a song and melody, when one sings and plays one melody many times. Although it is all one pleasantness and sweetness, nevertheless, when some melody and song is pleasing to a person, he can sing it and play it many times. 7

And so, "Your statutes were to me": chukim (statutes) is what the mitzvos that have no reason are called, such as the red heifer and sha'atnez, etc. 8

That is to say: although this mitzvah has no reason or knowledge at all in intellect that is grasped and understood, nevertheless it was exceedingly pleasant and sweet to his palate.

And this is because, even if no reason or knowledge is enclothed in the drawing-down of this mitzvah below, as it is enclothed in physicality, nevertheless "its foundation is in the holy mountains":

it is from the level of the supernal will (ratzon), blessed be He, which is far above the level of reason and knowledge that is drawn from the level of the higher Chochmah (Chochmah Ila'ah). And "Chochmah is found from ayin (nothing)," for it is drawn from the level of ayin, which is the level of the supernal will, blessed be He.

For Chochmah is called Eden, which is the delight of the souls in Gan Eden, in the intellect of created beings who contemplate the greatness of the Infinite One (Ein Sof), blessed be He, and take wondrous delight in their comprehension, without end — along the lines of what was said in the Gemara about Elisha Acher: "It is better that he be judged," etc.

Now, although in the books only two levels of Gan Eden are mentioned, the lower and the upper, in truth there are many kinds of Gan Eden, one above the other, without end or limit, "one higher than the high," etc. 9

And our Sages, of blessed memory, alluded to this: "Torah scholars have no rest, neither in this world nor in the World to Come, as it is said, 'They go from strength to strength,'" etc. Only, the books did not speak of them, but only of the two kinds of Gan Eden, the upper Gan Eden and the lower.

But to the higher Gan Edens, up to the loftiest heights, they did not put forth their hand [to discuss them]. And every Eden, higher and higher up to the loftiest heights, is all called by the name Chochmah (wisdom),

for the delight in them is according to the measure of the understanding and comprehension, and there is comprehension above comprehension, up to the loftiest heights. But every level of comprehension and delight, [even] from "the head of all levels," etc., is only at the level of radiance (ziv).

As our Sages, of blessed memory, said: "and they delight in the radiance," etc. And this is [the meaning of] "Creator of holy ones, may Your Name be praised forever, our King." "Holy ones": these are the souls; and "holy ones praise You every day, selah," without interruption, in comprehension above comprehension, for "Torah scholars have no rest," etc. 10

And all this praise and acclaim is only "may Your Name be praised": the level of a name alone, the level of radiance, etc. (as is written on this in the discourse beginning "You shall keep My Sabbaths").

And "His Name" (shemo) has the numerical value of ratzon (will); for will is far above the level of Chochmah, and Chochmah is what is drawn from the level of will, for so it arose in His will, to be enclothed in the level of Chochmah.

Therefore the level of Chochmah is nullified as nothing before the level of the supernal will, blessed be He, that is enclothed in it, and it bears no comparison to it.

And this is the matter of the "songs," as David called words of Torah, [namely] the level of the statutes: although they have no reason, this is because they were drawn and taken from the supernal will, blessed be He, which is above comprehension and reason.

And as for what is said, "The Torah comes forth from Chochmah": "comes forth," specifically. But 11
their foundation is above Chochmah, the 620 pillars of light — by way of analogy, the pillar that joins the roof with the floor. So the mitzvos were lowered below,

but their root is very high and exalted. Therefore he rejoiced with great joy in his occupation with Torah and mitzvos, through this contemplation: that they are the supernal will.

And therefore he called them "songs," for they were to him like a kind of song, in which one sings one song many times because of the great sweetness in it.

So too, although all the mitzvos, every one of them, are His will, may He be blessed, so that this is one praise for all the mitzvos, that the supernal will, blessed be He, is enclothed in all of them, nevertheless he delighted and rejoiced in each one,

just as one delights and rejoices in the pleasantness and sweetness of a melody and song, so that one melody and song is played and sung many times, since it is a very beautiful song. And this is the joy of a mitzvah (simchah shel mitzvah):

that is, because of the immense greatness of the mitzvah itself, for its standing is very lofty: it is the supernal will itself, blessed be He, which is above Chochmah, which is the level of Eden and of delight and wondrous comprehension without end, from "the head of all levels," etc.

Nevertheless, David was punished for this, because he had not yet reached the ultimate praise, the main [praise], of Torah and mitzvos and their essential virtue; for he praised them only in terms of the supernal will, blessed be He, that is enclothed in them.

Now, the will is still at the level of their outer virtue and rank, as it is written, "And you shall see My 12
back, but My face shall not be seen."

But their inner dimension (pnimiyus) and essence is the supernal delight, blessed be He, which is the inner dimension of the will, as is known.

And of this it is said, "Back and front You have formed me." And by way of analogy, "from my flesh I behold": the delight is the main intent, and the will follows the delight; for because there is gratification and delight before him, therefore he wills and desires it.

Therefore the will is called the level of the back (achorayim) and the outer level, in relation to the supernal delight, blessed be He, that is enclothed in it. And of this it is said, "And you shall see My back, but My face shall not be seen": for the inner dimension of the delight is not revealed, only the level of the will alone, 13

just as in a person nothing is seen and revealed to another except the will alone, when he reveals to him his will that such-and-such should be.

But the inner dimension of the delight that is enclothed in it, and what is intended by it, what delight and gratification he has from it, is not given to be made known and revealed. And it is this delight that is enclothed in the mitzvos, which are His will, may He be blessed.

And this is [the meaning of] "Who (asher) has sanctified us with His commandments": asher is from the expression "In my good fortune (be'oshri), for they will call me fortunate (ishruni)," which is an expression of praise and acclaim; and it is because of the immense abundance of delight that there is in this, enough to praise and acclaim [it] greatly. 14

And of this level it is said of Asher, "and he dips his foot in oil": for only at the level of "his foot" is it enclothed in the level of oil, which is the higher Chochmah (Chochmah Ila'ah), etc.

3. Now, the difference between the level of the back and the level of the face, [as] "from my flesh I behold": in the nape of the neck there is no division into organs, for one skin covers all of it. 15

In the face, by contrast, the form of the division of the organs is seen and revealed: eyes to see, ears to hear, etc.; and the delight in sight is a different thing from [the delight in] hearing, etc.

So it is Above, as it were: the level of the supernal will, blessed be He, is called the level of the back, and there is no division in it at all. Therefore the will that is enclothed in the mitzvos includes all the mitzvos equally, for all of them are His will, may He be blessed,

and so this is one praise for all of them; only, it is a very great praise, as mentioned above, for the supernal will is above Chochmah, etc.

And therefore the delight and joy that come from this are called by the name "songs," like a song in which one plays one very beautiful melody many times, as mentioned above.

But [as for] the supernal delight, blessed be He, that is enclothed in the mitzvos, each mitzvah has a particular delight. For the delight is the inner dimension of the intent that is enclothed in the will, and the inner dimension of the intent enclothed in the will of this mitzvah is not enclothed in the will of another mitzvah, for each mitzvah has a different intent, as is known.

And just as, by way of analogy, in the face, the delight in sight, which is enclothed in the eyes, is not at all like the delight in hearing, which is in the ears; and likewise the delight in tastes, "the palate tastes food," etc.: each kind of delight is a different essence. 16

So [with] the supernal delight that is drawn down and revealed through the mitzvos: in tzitzis [there is] a unique delight, different from the delight in another mitzvah, and so in tefillin, etc., and in all the mitzvos.

This is unlike the standing of the will, which is one level for all of them (and see what is written in the discourse beginning "See that Havayah has given you the Shabbos," on the meaning of "Its ways are ways of pleasantness").

Therefore, at the Giving of the Torah, of which it is written, "Face to face Havayah spoke," there was a revelation of the supernal face, which is the supernal delight, blessed be He, that is enclothed in Torah and mitzvos.

Indeed, our Sages, of blessed memory, said, "At each utterance their souls flew out": because in each utterance of the Ten Commandments there was a revelation of a particular delight, enclothed in that utterance alone, which is not like the revelation of the delight in the other utterance.

And what caused Israel to merit this at the Giving of the Torah is that it is written, "Face to face": for from below upward, too, it was at the level of the revelation of the inner dimension, and not at the level of the back. For in the yearning and the expiring of the soul (kelos hanefesh) from below upward, too, there are two levels. The first is as it is written, "Whom do I have in heaven? And besides You I desire nothing on earth":

that is, he sets aside his will and desire that are enclothed in the body and the animal soul, and wants to cleave to Him, may He be blessed, with yearning and thirst, etc.

Nevertheless, this will and this yearning are at the level of the back: for his G-dly soul is still enclothed in the body and the animal soul, in the pleasures of mankind; only, he wants to leave them, and agrees with true consent that the love should strip off its garments that are in [kelipas] nogah, to cleave to the living G-d.

But the love has not yet been stripped [of them] to the point that it desires closeness to G-d "with joy and gladness of heart, from the abundance of everything," and to delight in G-d, actual "love with delights." This is the second level, as it is written, "My flesh and my heart pine away," etc.

And it is a level and a surpassing virtue: joy and delight in G-d Himself. And it is the joy of a mitzvah: "and we will rejoice in the words of Your Torah and in Your mitzvos forever and ever, for they are our life," etc.

And this second level is the level of the revelation of the inner dimension. And this is [the meaning of] what is written, "Face to face Havayah spoke":

that is to say, there was a joining and binding of the supernal face with the lower face: the supernal delight, blessed be He, which is the very inner dimension of the will, was enclothed in the lower delight that rises from below upward, "My flesh and my heart pine away," etc.,

at the level of the inner dimension of the "love with delights," to delight in G-d Himself. Through this they merited and attained the supernal delight, blessed be He, that is enclothed in each mitzvah as a particular delight.

And therefore at each and every utterance their souls flew out. And this is [why] King David, peace be upon him, was punished: because he praised the Torah only as "songs," which is from the aspect of the back of the mitzvos, 17

and did not praise the Torah in this inner aspect, which is their main, essential virtue. And therefore the punishment, too, was measure for measure: he forgot the virtue of the Torah, which is at the level of the face.

For this is why it is said, "They shall carry on the shoulder": the Levites were the bearers of the Ark, and their shoulders were outward and their faces toward the Ark, facing one another.

This is because there must be [the level of] face to face, as mentioned above. And the Tablets in the Ark, too, were at the level of face on every side, for the Tablets were written on both their sides, so that on each side nothing was seen but the face.

And he was punished in that he forgot this, and they carried it with cows on the wagon.

And as for his being punished by falling into forgetfulness, which is the level of the back [see what is written in Parshas Tetzaveh, at the end of the discourse beginning "Remember," etc., "do not forget"], this is measure for measure: because he praised the Torah not at the level of the face but at the level of the back, he forgot the virtue of the Tablets, which were at the level of the face, and fell into forgetfulness, which is the level of the back.

Through this will be understood what is written, "and I was delights": for delights (sha'ashu'im) are the very revelation of the inner dimension (pnimiyus), that is, the supernal delight that is enclothed in the mitzvos, 18

which is the inner dimension of the will; whereas "songs" are the level of the back, which is the will, as mentioned above [and see what is written further on this matter on [the verse] "And it was at the end of two years," and in Iggeres HaKodesh, near its end, the passage beginning "David, You called them songs"].

But note: it is written ve'ehyeh, a present-tense form. That is, one must draw down the revelation and coming-into-being of the delights; for the matter depends on an arousal from below.

And this is [the meaning of] "day by day": that is, the Shema, which is said "each day's matter on its day," for every day there comes about a new creation. 19

Therefore every day one must recite the Shema and give over his soul at [the word] "One" every day, [and then] "And you shall love," the level of delight, etc. And through this he brings about the descent of the supernal delight, the delight (sha'ashua) that is in His essence, so that it is enclothed in the Torah. And this is [the meaning of] "I (ani) have delighted (shi'ashati) Your Torah."

Shi'ashati is a transitive verb: he draws the delights into the Torah. And this is through ani ("I"), which has the letters of ayin ("nothing"); that is, the level of the nullification of the self (bittul hayesh), when one makes of ani, ayin.

That is, in the study of the Torah, too, he should not be in a state of yesh (self), but in the nullification of the self, as it is written, "with all your soul," next to "and you shall speak of them," etc. And through this he causes Above a drawing-down from yesh to ayin:

that is, from the true Yesh, the essential delights, a radiance is drawn down into Chochmah, which is the level of actual ayin [and this is also the drawing-down from the level of ani into the level of ayin; see in Etz Chaim, Sha'ar Hishtalshelus HaYud Sefiros, Derech HaIgulim, in the Mahadura Basra, chapter 2, on the matter of ani and ayin.

And in Meorei Or, letter alef, at the end of section 64: "Malchus (sovereignty) of Adam Kadmon is called ani; [when] it is enclothed in Radla (the Unknowable Head) it is called ayin." End of quote. And on the matter of ve'ehyeh, see the Zohar, Vayakhel, folio 217a: "It is not written vehayisi ('and I was'), but ve'ehyeh," etc.; 20

and at the beginning of Parshas Shemini, folio 35b, and in the Ramaz there; and in Parshas Acharei, folio 65b, "and a sign: ve'ehyeh," etc.; and folio 67b].

4. "Playing before Him at all times." Now, there are twenty-eight times, fourteen for good, etc., and one of them is "a time to embrace and a time to refrain from embracing." The meaning is: sometimes there is a time of favor (eis ratzon) Above, when there comes about an embrace of Knesses Yisrael (the Community of Israel), the source of the souls, with the Holy One, blessed be He. 21

Like a person who embraces his fellow from behind so that he not go away from him, so, as it were, the Holy One, blessed be He, embraces Knesses Yisrael, as it is written, "I have loved you, says Havayah," and His love will not depart from us forever, so that a person not be in a state of separateness from Him, G-d forbid.

As it was at the Giving of the Torah: "Face to face Havayah spoke with you," for from below upward, too, everything was at the level of face: even the back was included in the level of face, and everything became face, 22

that is, even the animal soul was transformed (is'hapcha), etc., as it is written, "with all your heart," with both your inclinations, etc. And this is [the meaning of] "The right hand of Havayah does valiantly (oseh chayil)."

[And see in Etz Chaim, Sha'ar (Gate) 20, chapter 2: that twice the twenty-four letters that are in the verse "Blessed be the Name of the glory of His kingdom forever and ever" of the morning and evening Shema is the meaning of chayil; and therefore Knesses Yisrael is called "a woman of valor (eishes chayil)." And see what is written on [the verse] "And I will make [your windows of] kadkod." And the meaning of "Blessed be the Name of the glory of His kingdom forever and ever" is accepting the yoke (kabbalas ol) of the kingdom of Heaven and the nullification of the self (bittul hayesh); and this is [the meaning of] "The right hand of Havayah does valiantly"].

In exile, however, it is the level of "a time to refrain from embracing": when there is no time of favor, then [He] refrains from embracing, and then Knesses Yisrael does not stand with the Holy One, blessed be He, face to face; that is, the soul's cleaving to the living G-d is not at the level of the actual face, in the manner of "My flesh and my heart pine away," etc.,

and he has delight in worldly matters. Although he has a will for G-d, it is only at the level of the back, as mentioned above, for the will is called the back and delight is the level of face, etc.

And this is [the meaning of] what is written, "Why do You withdraw Your hand, even Your right hand? From within Your bosom, make an end!" Cheikcha ("Your bosom") is how it is read, and chukcha ("Your statute") is how it is written; and "Your statute" is the Torah, which is the statute of G-d.

And this is the request of Knesses Yisrael that His right hand, may He be blessed, be revealed, and not be hidden and concealed within His statute. And from this you can infer that there are times when the right hand is hidden and concealed within His statute.

And this is along the lines of the saying of our Sages, of blessed memory: "The light that was created on the first day: by it man could see from one end of the world to the other. He saw that the world was not worthy of it, [and] hid it away for the righteous."

And where did He hide it? In the Torah. And see the Zohar, Parshas Terumah (folio 149a).

And this is the meaning: the right hand, which is supernal Chesed (kindness), which is the level of the primordial light (nehora kadma'ah), is hidden within His statute, which is the Torah.

(And from this is understood the story found in the Zohar, at the end of Part III, folio 305a, that Rabbi Elazar said, "And I saw," etc.: for he was able to have revealed to him, through the Torah, that light hidden in it, by which man can see from one end of the world to the other; and therefore he said, "I saw," literally.)

And this is [the meaning of] what is written, "The right hand of Havayah is exalted; the right hand of Havayah does valiantly": for G-d always commands His kindness upon us, and the right hand of G-d is stretched out over us;

only, sometimes it is "exalted" above a person's soul, being only hidden in the Torah, and sometimes it descends and is drawn down below into a person's soul, and then it "does valiantly."

Therefore the verse says, "Your right hand, from within Your bosom, make an end": that is to say, that it should not be enclothed and concealed in the Torah, to be hidden there, but that You bring it out from within Your bosom, from concealment into revelation, so that there be a revelation of the right hand and kindness of G-d, which is the love implanted in a person's soul.

Now, at each and every time, whether at the level of "a time to embrace" or at the level of "a time to refrain from embracing," it is said of the Torah, "playing."

The explanation is that laughter (sechok) is the level of the nullification of yesh (something) into ayin (nothing), as it is written, "Elokim has made laughter for me."

The meaning is: the Name Elokim, which hides and conceals the Infinite Light (Or Ein Sof), blessed be He, so that the world appears as a yesh and a separate thing, etc., and so that it not be nullified out of existence, etc., like the radiance of the sun within the sun, etc.,

is for the sake of the laughter at the end of everything, when it will turn back and be transformed, so that the yesh will be nullified into ayin, and "the glory of Havayah will be revealed" before every eye.

For the Name Elokim, which conceals and hides so that [the world] appears as a yesh, etc., is only like the jesting done before princes, when they perform oddities, strange things, to laugh at them.

[So] there came about the level of yesh, and [this is] so that the yesh will be nullified into ayin, and the making of the revelation of the yesh will be "counted as a strange thing," and this is only the level of laughter. And along these lines is the matter of the laughter in the Time to Come, when the Holy One, blessed be He, will make a hunt (kenigi) for the righteous, the wild ox with the Leviathan, etc., as is explained elsewhere.

Now, the revelation of the nullification of yesh into ayin that will be in the Time to Come comes through the Torah, which is the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, into physical things that are under the dominion of kelipas nogah, to raise them and bind them to the light of G-d and His holiness; and this is the nullification of yesh into ayin. 23

Therefore it is called "playing at all times": that is, even through subjugation (iskafya), etc., the supernal delight is drawn into the Torah. And this is the level of the beinonim (intermediate people), [of whom it is said,] "this one and that one judge them."

And they have both of the times mentioned above: during prayer he cleaves to G-dliness, and afterwards he turns to his affairs, etc.

"Playing in the inhabited world (tevel) of His earth." Tevel is [in numerical value] twice aryeh (lion): for there is a lion among the holy chayos, and there is a lion among the ofanim. The chayos are of the level of Yetzirah (Formation): "six Sefiros nest in Yetzirah," and they are the six orders of the Mishnah, 24

which are at the level of reason and knowledge. And so the holy chayos: their love is at the level of reason and knowledge, a lion roaring, etc., because of their comprehension that "Holy, holy, holy is Havayah of hosts," etc.:

how He is holy and set apart, etc.; and from this level, which is holy and set apart, not within the bounds of worlds, there is a drawing-down to a multitude of hosts and chambers, to the point that even below, "the whole earth is full of His glory."

Therefore they raise a tumult "with a great roaring sound" over the immensity of this holiness: that from so holy a place there should be drawn down, "from the place of His glory," from the Infinite Light (Or Ein Sof), blessed be He, which is above the bounds of worlds, [light] to give life to the worlds.

And yet He is holy and set apart, and not like the soul that is enclothed in the body, etc. But the ofanim are at the level of Asiyah (Action): they do not have reason and knowledge or great comprehension of the Infinite Light, blessed be He, as the holy chayos do; and nevertheless they raise a tumult, because of their natural love.

And this is "playing in tevel," twice aryeh: for in both levels of lion it is at the level of "playing," both in the lion among the holy chayos and in the lion among the ofanim.

Now, just as there are two levels among the angels, chayos and ofanim, so there are two levels among human beings, who dwell below. There is one who contemplates the greatness of Havayah in the Shema: "Hear, O Israel," "hear" being an expression of understanding, [contemplating] "One" and "Blessed be the Name of the glory of His kingdom forever and ever," 25

and through this he comes to fulfill "And you shall love … with all your soul," literally, [and] "and you shall speak of them," of them, in words of Torah, at the level of the nullification of yesh into ayin: "I am the Mishnah that speaks in your mouth," and "My words that I have put in your mouth." And these are the Torah scholars who occupy themselves with words of Torah, the six orders of the Mishnah, which are in Yetzirah.

And there is one who cannot learn, and his mind is limited, and he is also occupied in business; he is of the level of Asiyah. 26

Nevertheless, he too can roar like the lion among the ofanim, through the simple meaning of "One": that He alone, may He be blessed, is [G-d]. And through this there is drawn into him, too, "And you shall love … with all your heart," with both your inclinations,

for in every one there is the natural love (see Sefer Shel Beinonim, chapter 18). And they merit this revelation through charity (tzedakah), which is called "deed" (maaseh), as it is written, "And the deed of charity shall be peace," etc.

And through this they bring about and draw down the level of "playing in the inhabited world of His earth," which is the drawing-down of the supernal delight and delights, as mentioned above; and as it is written, "As water, face to face, so the heart of man."

The meaning is: there are two levels of "man" (adam). For of the angels, [with] the face of a lion, etc., it is written, "And the likeness of their faces was the face of a man"; and there is a level of "man" above: "And upon the likeness of the throne, a likeness like the appearance of a man,"

that is, the 248 positive commandments and the 365 prohibitions. And through "as water, face to face," so that there be the inner dimension from below upward, to draw down the supernal inner dimension, so "the heart of the man" — of the supernal man upon the throne, which is the Torah, the 248 positive commandments, etc. — is drawn down to the lower man that is among the angels, "and the likeness of their faces," etc.

And this is [the meaning of] what is written, "and my delights are with the children of man (bnei adam)": these are the two levels of "man" mentioned above, so that the drawing-down be "as water, face to face," etc.

Therefore our Sages, of blessed memory, said, "'On the day of his wedding': this is the Giving of the Torah," the level of a wedding and union of giver and receiver, etc.; for there is no drop that comes down from above without [two] rising up [toward it], etc.

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 21

ביאור ע"פ ואהיה אצלו אמון

An explanation of "And I was with Him as a nursling (amon)"

An explanation of [the verse] "And I was with Him as a nursling (amon)." 1

1. Now, the Counting of the Omer is the level of the mochin of nursing (mochin de-yenikah), and it 2
is the level of the sweetening of the Gevuros (restraints). And it comes about through the sweetening of the Gevuros in man, which is the level of subduing and transforming (iskafya and is'hapcha); for the kelipos (husks), their root is the level of Gevuros.

Therefore the level of subduing the sitra achra (the other side) and transforming darkness into light is the matter of the sweetening of the Gevuros. And it is written, "Yaakov is the rope of His inheritance": it is like the analogy of a rope whose one end is tied above and its [other] end below,

so that through one's pulling the rope from below, it is likewise drawn above. So too, through the sweetening of the Gevuros in man mentioned above, one also arouses above that the Gevuros be sweetened. And the meaning and substance of the sweetening is that the Gevuros themselves become sweet,

as, by way of analogy, when one sweetens a sour food: it too is itself in the category of food, only it is sour, and now one sweetens it, and then it becomes a confection and restores the soul. So too the level of the sweetening of the Gevuros: they themselves become sweetened, and then they are more excellent and more praiseworthy.

And this is the level of the mochin of nursing, as in the analogy of "blood is decomposed and be- 3
comes milk": the blood itself, which is the level of Gevuros (restraints), is transformed into milk, whiteness, Chasadim (kindnesses), etc.

And this is the matter of the forty-four days of the Counting of the Omer, from the seventh day of Pesach until Shavuos. For the seventh day of Pesach is the birth of the souls, and after the birth comes the level of nursing, the growth of the emotive attributes (middos). And this is as is written, "And he shall wave the omer, etc., for your will (lirtzonchem)."

That is, the main intent is to transform the will and the emotive attributes of the animal soul so that they be for G-d; and then they are more praiseworthy than the attributes of the G-dly soul. And about this our Sages, of blessed memory, said: "'Good' — this is the good inclination; 'very' — this is the evil inclination." (And see the Zohar, Parshas Yisro, folio 68b, and the commentary of the Ramaz there.)

And for this reason too our Sages, of blessed memory, said, "In the place where penitents (baalei teshuvah) stand, etc."

And it is known that teshuvah (return) does not refer specifically to sins; rather, every person must be in teshuvah all his days, to draw close to G-d in the manner of face to face; and this is through transforming the will and the emotive attributes from the level of "something" (yesh), etc.

And the reason that through the refinement of the attributes of the animal soul [this] is called "very good" is that the attributes of the animal soul, by virtue of their very existence, are mightier and stronger than the attributes of the G-dly soul, like the advantage of strength in an animal over [that] in a man, except that it is an animal. 4

But when the animal is included in the level of man, then its power is very great; for their root is from the level of "the face of the lion" [and] "the face of the ox," whose love and awe are immeasurably great.

As is written in the Zohar, [Parshas] Beha'aloscha (folio 154a): "Three hundred and seventy thousand lions surround this lion, etc.; when this lion roars, the firmaments tremble, etc."

And the reason for all this is that even in the World of Tikkun (Rectification) itself, the root of the emotive attributes (middos) is above intellect; for Abba and Imma (Chochmah and Binah) "are suspended from the Mazla," but Z'eir Anpin (the emotive attributes) "is attached to and suspended from Atika";

only its emergence and revelation are through Binah (understanding). It is like the analogy of a male child: although he grows in the mother's womb and is born from there, nevertheless his essence is taken from above her, etc.

[And sometimes, too, "the power of the son is greater than the power of the father." And see what is written in the discourse beginning "To understand the explanation of the matter, 'The Patriarchs are themselves the Chariot,'" in Parshas Yisro.]

Now, this is so even in the attributes of Z'eir Anpin of Tikkun. All the more so the refinement of the attributes that are from the World of Tohu (Chaos), etc.: when they are refined from the shattering, their power is very great. 5

And this is the matter of the sweetening of the Gevuros, and this is the meaning of "for your will (lirtzonchem), etc." And who is it that sweetens them? It is the level of the Chasadim.

Now, the five Chasadim (kindnesses) are from Chesed that is in Chesed to Chesed that is in Hod; for the Chasadim of Yesod and Malchus are only the general and collective expression (klalus) of the five Chasadim, and the general expression of the general expression, as is written in Pri Etz Chaim, in the intentions (kavanos) of Hoshana Rabbah. And these five Chasadim are the five days of the Counting of the Omer before the seventh day of Pesach. 6

And the first day of Pesach is the level of the mochin of Abba and Imma (Chochmah and Binah), the source of the emotive attributes (middos); therefore we recite the complete Hallel on it. Whereas the second day of Pesach, [when] the Counting of the Omer begins, is the level of the emotive attributes. Therefore in the Land of Israel the complete Hallel is not recited on the second day. 7

Now, on the seventh day of Pesach, which is the level of the birth of the souls in the World of Beriah (Creation), where the external forces draw nourishment, therefore there must be the sweetening of the Gevuros through subduing and transforming, in which a person refines his emotive attributes, etc.

But the five days before the seventh day of Pesach are at the level of the World of Atzilus (Emanation), of which it is written, "Evil shall not dwell with You"; and they are the five Chasadim that sweeten the Gevuros, etc.

Now, the Counting of the Omer is the level of the mochin of nursing. And just as, by way of analogy, milk makes the limbs of the infant grow, so the emotive attributes (middos) are in a state of smallness (katnus), as they were in Tohu, in the form of points (nekudos); and through the milk the growth of the attributes comes about. 8

For the seven attributes become seven weeks, since each one comprises seven; and therefore in each attribute there are seven days.

And this is the matter of the growth [and see what is written on the verse "I have drunk my wine with my milk"]. And through this they become a broad vessel of reception to receive the Torah on Shavuos, which is the level of "And I was with Him as a nursling (amon), etc.," the two loaves, etc.

2. And the meaning of "and I was a delight (sha'ashuim)" will be understood by first introducing what is written regarding David, "Your statutes have been songs to me," and he was punished for this. And one must first introduce the matter of the Infinite Light (Or Ein Sof), blessed be He. 9

For we see below that delight is the greatest and most abundant of all the powers of the soul, and it is the head, source and life-force of everything.

As we see the immense multitude of kinds of delights: there is delight in sight, and delight in hearing, and in smell, speech and taste; 10

and likewise in each kind of these kinds there are many varieties of delights, for there are many kinds of delicacies, no one taste resembling another, and the taste is from the world of delight, etc.

And likewise there are spiritual delights, such as the delight from intellect and a word of wisdom, etc. It follows that delight below is mightier and greater than all the powers of the soul.

And the whole level of delight in this world, as a whole, is only from the shattering, in which dross fell, etc.; and there is no comparison between the essence of the delight in this world and the essence of the delight in the lower Gan Eden, etc., "and higher above higher," etc. But the Infinite Light (Or Ein Sof), blessed be He, is called "the source of delights." 11

That is, the light and radiance of the revelation of the Infinite One (Ein Sof), blessed be He, and not His essence, for of His essence it is not applicable to say so. Only of the level of the light is it applicable to say "source of delights." And its revelation is in Chochmah (wisdom), which is called Eden, through a great and immense tzimtzum (contraction); 12

for in order for a glow to be drawn into Chochmah, which is the source of the comprehensions of the souls, which bear no comparison to Him, may He be blessed, there must be a great tzimtzum.

For through this it is changed from one essence to another, so that the essence of the delight that is revealed in Chochmah is not of the order of the essence of the source of delights, but rather, by way of analogy, [it is like] the hairs that are drawn from the brain, which are the level of superfluities, the superfluities of the brain, to the extent that one can cut and shave the hairs; whereas the membrane of the brain, if it is perforated, [the animal] is tereifah (fatally defective).

And this is because the hairs are drawn from the skull, which canopies and covers the brain. So too above: the level of Keser (the Crown), which is called Gulgalta (the skull), is that which enclothes the radiance of the Infinite One (Ein Sof), blessed be He. 13

And from it [the light] is afterwards drawn down through hairs and mazalos (flows); but the level of the supernal delight that is enclothed in it is the level of the Infinite One, which is far, far above the level of Keser and Gulgalta.

And the matter of Keser (the Crown) is the 620 pillars of light, which are the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis. That is, by way of analogy, the level of the will that is in the mitzvos, which are the supernal will. And the will is the level of the outer dimension (chitzoniyus), that is, the level of Gulgalta, which canopies and enclothes the inner dimension (pnimiyus), and that is the level of Atika. 14

By way of analogy, in a person who has a will, such as to travel to some place for trade: this will is only the outer dimension (chitzoniyus), but the inner dimension (pnimiyus) and the intent is the delight he will take in the profit he will earn in that trade. 15

So too the level of Atika, the supernal delight, is the inner dimension of the will that is in the mitzvos; only the will, which is called Gulgalta, enclothes it and conceals it, so that it should not be revealed, but only the will.

And [it is] like the matter of "Be silent; so it arose in thought." [And as is explained elsewhere, in the explanation on the verse "I am Havayah your G-d" in the section of tzitzis.]

And it is from it that a glow is afterwards drawn down, through tzimtzum (contraction), to be enclothed in Chochmah (wisdom). And this is [the meaning of] "With the yud the World to Come was created": the level of hairs; Abba draws nourishment from the Mazla. And therefore it is not of the nature of the very essence of the supernal delight, etc. 16

[And this is "Creator of holy beings, may Your Name be praised": shemo (His Name) has the numerical value of ratzon (will), for from this all the levels of the holy ones receive, which is the level of Chochmah, which is called kodesh (holy), etc. And see what is written on the verse "You shall keep My Sabbaths."]

Now, David praised the Torah in the aspect of their being the supernal will, which is the matter of "songs" (zemiros), like the analogy of singing one song many times because of its great beauty.

So too, although this virtue of theirs, that they are the supernal will, is one song, for it is the all-embracing praise of all the mitzvos, that all of them are His will, yet one should rejoice in this song every time, more than over an abundance of everything;

for this will is above the level of wisdom and reason, to the extent that from the level of a single hair that is drawn from the will, which is the level of the mazalos (flows), etc., from this all the worlds come into being:

the lower Gan Eden, of which they said, "Better that he be judged, etc.," and the higher Gan Eden, without end, etc., and even the higher Chochmah (Chochmah Ila'ah), Eden, as mentioned above.

Therefore he said of the statutes (chukim), which are the mitzvos that are without a reason — and in truth all the mitzvos are called "Your statutes," for the reason that is grasped bears no comparison to the true reason — "have been songs to me": 17

for they were very precious to him, since they are the supernal will, and from a single hair alone that is drawn from it come into being all the wisdoms and the delights in the worlds of Atzilus, Beriah, Yetzirah and Asiyah, etc.

[It follows that David praised the mitzvos in their supreme virtue, higher than the level of their being in the higher Gan Eden, the delight of the souls, etc.,

for that is drawn only from a single hair alone that is drawn from the will and Keser (the Crown) into the higher Chochmah (Chochmah Ila'ah), the source and root of Gan Eden; and he praised them in the aspect of their being the supernal will itself, etc.]

Nevertheless, David was punished for this, for this virtue of theirs is only the level of the outer dimension (chitzoniyus), for their outer dimension is the level of the supernal will and Gulgalta.

He should have praised the Torah in the aspect of its inner dimension (pnimiyus), which is the level of the supernal delight, which is higher, above the supernal will, as mentioned above. 18

[And see Iggeres HaKodesh, the section beginning "David, You called them songs," "And therefore also, etc.," see there. That is, the supernal will is the source and root of the emanations, whereas the level of Atik, etc.]

And from the aspect of their inner dimension, there is a particular delight for each mitzvah by itself, etc., and not like the analogy of one song, etc. [And see what is written in the discourse beginning "For the conductor, on the sheminis," on the matter of the outer dimension of Adam Kadmon and the inner dimension of Adam Kadmon.]

And this was the revelation at the Giving of the Torah, as it is written, "Face to face Havayah spoke": the revelation was of the level of the inner dimension (pnimiyus) of the mitzvos, which is the level of the supernal delight of that utterance. 19

Therefore their souls flew out at each utterance, for in each utterance there was a revelation of delight of its own, etc. And this revelation of the level of the supernal Face came about because from below, too, there was the level of turning the face [toward Him],

that is, through the seven weeks from the Exodus from Egypt until the Giving of the Torah, which is the matter of the seven weeks of the Counting of the Omer (and see the commentary of the Ramaz on the Zohar, at the beginning of Parshas Shemos, folio 2, end of side b, citing the Midrash that at the Exodus from Egypt, too, Israel counted fifty days to the Giving of the Torah; and see the Zohar, Parshas Emor, folio 97),

in which they transformed their inner dimension and all the emotive attributes (middos), so that they be for G-d alone; and [it is] "as water [reflects] face to face," for according to the face that is shown from below, so, etc.

So too now it is written, "And I was a delight (sha'ashuim) day by day": through the recital of the Shema with self-sacrifice (mesirus nefesh) every day, one draws down from above the revelation of the supernal delight and its enclothement in the emanations, Keser (the Crown) and Chochmah (wisdom).

And they are what is called "day by day." (And see the Midrash Rabbah on Song of Songs, on the verse "His head is the finest gold," on the matter of "day by day.") And this is [the meaning of] "I (ani) — in Your Torah I have delighted (shi'ashati)."

For in order that there be "in Your Torah I have delighted" — that the level of the supernal delight be enclothed in the supernal will, which is called Gulgalta, and in the higher Chochmah (Chochmah Ila'ah), which is called Eden — it is through "I" (ani),

that is, when one makes of the level of ani (I) ayin (nothing), which is the nullification of the yesh (something). Through this specifically one draws down the level of sha'ashuim (delight) and the supernal delight mentioned above.

And the foundation of the entire Torah is the nullification of the yesh (something) into ayin (nothing): for when one takes the esrog for the mitzvah, the level of ayin rests upon it. And the 248 positive commandments are 248 limbs, like the analogy of the limb into which the life-force of the soul is drawn. 20

And the soul, too, receives from it, for were it not for the limb, the soul would not perform its action, etc. So too, through the mitzvos the nullification of the yesh into ayin comes about.

And through the nullification of the yesh, this arouses above the revelation of the supernal Ayin, which is the level of the supernal delight, before Whom in truth "all is considered as nothing."

For a person's nullifying himself is not yet [the] truth, but through this the revelation of Ayin is drawn down, etc. [And in the Idra Zuta, folio 288, at the beginning of side b: "And because of this, Atika Kadisha is called Ayin"; and it is above the level of Gulgalta, as mentioned above. And see what is written on this matter on the verse "You shall keep My Sabbaths."]

And this is the matter of "a delight day by day," for every day a person makes ayin out of yesh anew; and this level is chiefly through self-sacrifice (mesirus nefesh) in the recital of the Shema, as mentioned above.

3. "Playing before Him at all times." There are two times, as is known, for there are several different times in Malchus (sovereignty): sometimes it stands face to face, and sometimes up to the chest of Z'eir Anpin (the emotive attributes), and sometimes a point beneath Yesod (foundation). 21

That is, sometimes the source of the souls of Israel [has] their inner dimension (pnimiyus) toward G-d, and sometimes [it is] at the level of the back (achorayim); as it is written, "A time to embrace, and a time to refrain from embracing" [and see the Zohar, Parshas Acharei, folio 58, end of side a and side b];

for it is written, "And His right hand embraces me," and through this it brings about that there be face to face [see what is written in the discourse beginning "A person is obligated to become intoxicated on Purim," on the matter of "He overturned the mountain over them like a barrel," which is the level of "And His right hand embraces me," etc., see there; and see Pri Etz Chaim, Sha'ar Chag HaSukkos (the Gate of the Festival of Sukkos)].

And sometimes [it is] "a time to refrain from embracing," when the Chasadim (kindnesses) are covered in the Yesod of Imma and are not revealed and shining, but are hidden within Binah (understanding).

And about this we say, "And spread over us the sukkah of Your peace"; and this is what we request: 22
"And Your right hand, from within Your bosom, bring forth," that the Chasadim come out from the Yesod of Imma, which is the level of the Oral Torah, where the light is hidden, and that there be "The right hand of Havayah does valiantly," etc.

And of the two times it says "playing," for in every one of Israel there is the level of self-sacrifice (mesirus nefesh) and will for G-d; only, there is one who is at the level of the back (achorayim), etc.

And even so, then too he can serve with a perfect service and have self-sacrifice (mesirus nefesh) 23
in "One" [and see what is written in the discourse beginning "Remember what Amalek did to you on the way," etc., on the matter of "And your ears shall hear a word behind you, saying, 'This is the way,'" etc.].

Therefore from him, too, there is laughter, from the nullification of the yesh (something) into ayin (nothing); and through this one arouses above the revelation of the supernal delights (sha'ashuim) in Keser (the Crown) and Chochmah (wisdom), etc.

[And laughter (sechok) is the matter of the revelation of delight. And see Etz Chaim, Sha'ar Leidas HaMochin (the Gate of the Birth of the Mochin), chapter 2, and Sha'ar Leah veRachel (the Gate of Leah and Rachel), chapter 3, that sechok is twice or (light), and likewise ve'ahavta (and you shall love) is twice or.

And twice or is the matter of "And I will make kad kad," that is, the 24 letters in the verse "Blessed be the Name of the glory of His kingdom forever and ever" of the Shema of the morning and the evening; and as mentioned above, that through the nullification of the yesh and the self-sacrifice of the Shema the supernal delight and the laughter are drawn down, etc.

And see there, in chapter 2, [that] 24 is the matter of "A woman of valor (chayil)," etc.; and from this the matter of "The right hand of Havayah does valiantly (chayil)" will be understood. And see Otzros Chaim, folio 58, on this matter. (And see the Beis Yosef and the Magen Avraham at the end of section 560.)

And now it is said of the Torah, "playing before Him at all times," and in the future, "Then our mouth will be filled with laughter."

Sechok (laughter) is also equal in number to mekor chaim (the source of life), named for "For with You is the source of life"; and it is also the numerical equivalent, in gematria, of Or Ein Sof; for through the revelation of the Infinite Light (Or Ein Sof), blessed be He, the supernal delight is drawn down, which is "the source of life," the source of delights.

And the revelation of delight is the matter of joy and laughter. And see the Zohar, at the end of Parshas Vayelech, and in Parshas Vayera, folio 114a, and in Parshas Chayei Sarah, folio 127a; and see the Likkutei Torah of the Arizal on Isaiah, on the verse "And not with money shall you be redeemed," on the matter of Yischak with a shin.]

"Playing in tevel artzo (the inhabited world, His earth)." "The earth is My footstool": it is Malchus (sovereignty). And "tevel artzo" means: tevel is twice aryeh (lion), twice yirah (awe), that is, in the Chayos and in the Ofanim. 24

"A lion has roared" through contemplating how He, may He be blessed, is holy and separate, not like the enclothement of the soul in the body, etc.

And these two levels exist in Israel, for there is one who has a nefesh of Asiyah (Action), and there is one who has a ruach of Yetzirah (Formation) [and see the Zohar, at the beginning of Parshas Mishpatim, folio 94b]**; and of both of them it says "playing," for from both of them laughter is made above, as mentioned above.**

[And in Etz Chaim, Sha'ar Tikkun Nukva (the Gate of the Rectification of Nukva), at the end of chapter 2, he also explains the matter of tevel as twice 216, except that he explains that it alludes to a very lofty drawing down; and as is also written in Pri Etz Chaim, Sha'ar Kerias Shema She'al HaMitah (the Gate of the Bedtime Shema), chapter 6.

However, it can be said that this lofty drawing down is drawn through the arousal from below (isarusa dilesata) of the two levels of aryeh mentioned above. And this is "playing in tevel artzo": from the level of the arousal from below of "tevel artzo" that is in Israel, the level of laughter and supernal delight is drawn down; and this is the root of the lofty drawing down [described] in Etz Chaim and Pri Etz Chaim there.]

LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 22

וענין ממושבותיכם תביאו לחם תנופה שתים

The meaning of "From your dwellings you shall bring bread of waving, two [loaves]"

And the meaning of "From your dwellings you shall bring bread of waving, two [loaves]." Now, the level of the recital of the Shema is called "sitting" (yeshivah), and it is the main thing in prayer: to have self-sacrifice (mesirus nefesh) at [the word] "One" (Echad). 1

And the two [blessings] before it are nothing but a preparation. And the Shemoneh Esreh that comes afterwards is a drawing-down, etc. But the main thing is the level of self-sacrifice and the nullification of the 'something' (bittul hayesh), the level of the Shema.

And the explanation is: since His Essence, may He be blessed, is exalted and elevated far, far above all the worlds, as in the saying "Creator of holy beings, may Your Name be praised," etc., for their coming into being is from the level of light and radiance alone, as in the analogy of light, which is not of the essence of the luminary itself, etc., 2

so every day a new light must be drawn from the Emanator, and drawn into Keser (the Crown) and Chochmah (wisdom), as is written in Pri Etz Chaim [Sha'ar (Gate) 1, chapter 7], that the drawing-down of this day is not like the drawing-down of yesterday. And a new light is drawn through prayer,

that is, through self-sacrifice (mesirus nefesh) specifically, which brings about supernal laughter and delight, etc. [And see Pri Etz Chaim, Sha'ar Kerias Shema, chapter 6 and chapter 11, and as is written on this in the Explanation on the verse "Show me your countenance," etc.]

And as is written in Likkutei Amarim in the name of the Maggid, whose soul is in Eden: the parable on "the heart of kings is unsearchable." When one wishes to draw him [the king], so that he will turn to the request of a commoner, it is through bringing his little son, in whom he will take delight, or through bringing something novel, such as a talking bird.

For is anything lacking in the king's house? No gold or silver whatever counts for anything before him, only some novel thing.

So too, it is written, "From your dwellings" specifically, "you shall bring": from the level of "sitting," which is Beriah, Yetzirah and Asiyah; from there specifically is the raising of mayin nukvin (feminine waters).

And [it is] along the lines of [what is said:] regarding a woman, they called [it] "seat" (moshav): for the raising of mayin nukvin and the warming of the female bring about the emission of the male's seed, etc. And so [it is with] "From your dwellings you shall bring": that is, it is, by way of analogy, a novel thing that the 'something' (yesh) is nullified.

And through this specifically, mayin duchrin (masculine waters) are drawn down from the level of Atzilus (Emanation), which is G-dliness, [where] "He and His life-forces are one." And this is [the meaning of] "you shall bring bread of waving": to draw the light down into the Torah. And the two loaves on top of the two lambs: he raises and lowers [them], etc. 3

[And see Pri Etz Chaim, Sha'ar Kerias Shema, chapter 4, in what is written: "Therefore the mitzvah of the Shema is greater than prayer, for one whose Torah is his occupation interrupts for the Shema but does not interrupt for prayer. And since the union (zivug) of the supernal Abba and Imma (Chochmah and Binah) is very hidden, we have no power to arouse it while we are in the World of Atzilus, but solely while we are in Beriah." End of quote.

And the reason, it can be said, is as mentioned above: that from Beriah specifically, which is the level of 'something' (yesh) and a separate thing, when the nullification of the 'something' comes about, this is a novel thing, like, by way of analogy, a talking bird; whereas that Atzilus is nullified is not a novel thing.

And therefore, although the self-nullification (bittul) of Atzilus is infinitely greater, nevertheless the main drawing-down of new light, so that there will be the union of Abba and Imma, is drawn specifically through the Shema,

which is the nullification of the 'something' of Beriah, Yetzirah and Asiyah, etc. And see what is written further on this subject in the Explanation on the verse "Go forth and see," at the end of the discourse beginning "Now, to understand the matter."

And this is [the meaning of] "From your dwellings" specifically "you shall bring bread of waving, two [loaves]": the two loaves are Abba and Imma (Chochmah and Binah), or the two mazalos, the source of Abba and Imma; and as is written elsewhere, lechem (bread) is numerically equal to mazla. And this is the meaning of "I — in Your Torah I have delighted," and the meaning of "a delight day by day," as is explained above. 4

In the Zohar there is further mention of the subject of "And I was with Him as a nursling (amon)," etc. (Part I, 5a; 22a; 134a; 47a; Part III, 178a).]

LIKKUTEI TORAH • PARSHAS NASSO • MAAMAR 1

נשא את ראש בני גרשון וגו׳

“Lift up the head of the sons of Gershon”

◇

“Lift up the head of the sons of Gershon,” etc. We need to understand why “they too” is said of the sons of Gershon; and also [why] it is said specifically of the sons of Gershon, “By the word of Aharon and his sons shall be all the service of the sons of the Gershonites,” while this is not said of the sons of Kehas and Merari. 1

But first we must understand the matter of the Mishkan and of their journeying in the wilderness as a whole. For the root of the reason for their journeying in the wilderness with the Mishkan and its vessels was in order to subdue the power of the external forces to draw nourishment, since the root of their drawing nourishment is specifically in the wilderness.

Therefore in the wilderness there is no growth of plant or grass at all, only desolation; for bestowal comes specifically from the side of holiness: “and You give life to them all.” 2

And it is written, “Righteous is Havayah.” The meaning of tzaddik (righteous) is one who bestows and is a master of tzedakah (charity). And likewise, throughout the side of holiness there is this aspect.

Now, in the Holy One, blessed be He, Chesed (kindness) is drawn from the aspect of greatness, as it is written, “Slow to anger and great in kindness.” And throughout the side of holiness, kindness is drawn from the aspect of self-nullification (bittul): that one is nullified to G-d and is reckoned as nothing and naught in his own eyes; therefore it is fitting [for him] to give to another, who is more important. 3

As it is written of Avraham, “And I am dust and ashes”; and therefore he would do kindness with all people, etc. Whereas one who is a something (yesh) and a thing, and is not nullified, needs everything for himself, and is not at the level of one who bestows. 4

Therefore in the wilderness there are “snake, fiery serpent and scorpion,” the three kelipos (husks), for there lies the source of the kelipos, which are a something and a separate thing and have in them no aspect of bittul; therefore no bestowal whatever comes from it.

And this is why there was the journeying of the Ark and of Israel in the wilderness: in order to subdue the wilderness. And therefore they carried the Mishkan in forty-two journeys, which is the level of the Name of forty-two [letters].

That is: through the revelation of G-dliness that was in the Mishkan when they carried it in the wilderness, they were subdued of themselves, as it is written, "As wax melts," etc. [And see what is written about this on the verse "These are the journeys."] 5

And the benefit of this subduing was in the nature of a preparation for the Time to Come, so that there could be a revelation of G-dliness in our lowly world, as it is written, "And the glory of Havayah shall be revealed," etc.;

for through the source of the concealment and of the yesh being subdued first, there can afterwards be the revelation within it in the Time to Come.

[And it may be said that this is like the matter in the service of G-d, where there must first be the level of iskafya (subduing), so that through this one can afterwards come to the level and rank of is'hapcha chashocha linehora (transforming darkness into light); and without the level of iskafya first, one cannot come to the level of is'hapcha chashocha, etc.

So too, in the same way: in order that in the Time to Come there be an actual revelation of G-dliness in the lowly world, so that the darkness be transformed into actual light, as it is written, "At evening time there shall be light,"

therefore there first had to be the level of the subduing of the wilderness, etc. And see what is written on the verse "These are the journeys," in another way: that through this a person has the power to subdue his own body, etc.]

And the matter of this revelation that will be in the Time to Come is this: in truth, before His very Essence, may He be blessed, there is no aspect of concealment and hiddenness whatsoever. 6

For "before Him all is considered as nothing," and there is no change at all between before the world was created and after the creation.

For now too He is One, Alone and Unique, as before the world was created, since the entire coming into being of the created beings, something from nothing, is only from the level of the letters of speech: "By the word of Havayah the heavens were made."

By way of analogy: speech in a person is nullified and secondary in relation to thought, and occupies no place at all whatsoever; 7

only for the listener is it that the speech is grasped as a something and a thing. And so too above, the level of the letters of speech in the Ten Utterances: in relation to the created beings [that come] from them something from nothing, they are at the level of yesh; but in relation to His Essence, may He be blessed, they are nullified as nothing.

Therefore, although from the standpoint of the revelation of the letters of speech the world appears to our eyes as a something and a thing, yet with Him, may He be blessed, there is no concealment and hiddenness at all. 8

And therefore in the Time to Come, when "the glory of Havayah will be revealed," which is the level of the revelation of the very essence of G-dliness, then of itself no concealment whatever will conceal, and there will be a revelation of G-dliness also in the World of Asiyah (Action), until all flesh will see, even with the grasp of its physical intellect. And in order that there be this revelation in the Time to Come, there had to be the journeying of the Mishkan in the wilderness, to subdue it, as mentioned above.

2. Now, this was the matter of the journeying of the Mishkan in actual deed, on the plane of world; and likewise it is now as well, spiritually, on the plane of soul. 9

For there is the aspect of a Mishkan individually in each and every one, and all the particular details in it are all present in the soul of man.

For it is written, "And they shall make Me a Sanctuary, and I will dwell within them"; and our Sages, of blessed memory, said: It does not say "within it," but "within them," because each and every one of Israel must make the aspect of a Mishkan in his soul.

That is, to draw down a revelation of G-dliness into his soul through "the service of the heart, which is prayer," when his heart will be pure, as it is written, "Create in me a pure heart, O G-d," etc., and as it is written, "pure of heart," etc.; 10

for when his heart is pure of all dross, of anything that is not for G-d alone, then it is called a Mishkan, for the revelation of the light of G-d to dwell in it.

And as it is written, "Clean of hands and pure of heart," etc., "shall receive a blessing from Havayah"; for the meaning of "blessing" is the drawing down of a revelation of G-dliness into his soul, etc. [And this is also what our Sages, of blessed memory, said: "Purity leads to holiness." See in Reishis Chochmah.]

And through this he will also thrust away and subdue the concealment of the animal soul, which conceals and separates, and [by which] the world appears to him as a something and a separate thing; and this is because of the coarseness of the matter of his animal soul. 11

But when his heart is pure and refined, he will see with the eye of his intellect how in truth there is nothing that conceals, just as it is above, that "before Him [all is] as nothing," etc.

For through the purity of his heart a revelation of G-dliness is drawn down even into the level of concealment and hiddenness, so that it does not conceal. And this is like the journeying of the Mishkan in the level of wilderness, through which it subdued the wilderness, etc.

And so it is in the soul now: the subduing of the evil inclination, which is also the level of wilder- 12
ness, which is "a land not sown," namely the deeds, the words and the thoughts that are not for G-d, etc.

And this is [the meaning of] "where no man (adam) dwelt." The meaning of adam is what is written, "And upon the likeness of the throne was a likeness as the appearance of a man (adam)," etc.:

he "did not dwell there," for it is written, "And they shall make Me a Sanctuary, and I will dwell within them"; as is written about this in the discourse beginning "I am my Beloved's."

Therefore one must subdue this level of wilderness, which is the evil inclination; and this is 13
through drawing down a revelation of G-dliness into his soul.

[And elsewhere it is explained, on the subject of "Beis Hillel say: 'A bride who is beautiful and gracious,'" that the drawing down should not be according to the ascent; rather, on the contrary, first there should be the drawing down from above to below;

that is, that the good deed should come even before turning from evil in [its] subtle [forms], and one should not wait with "do good" until there is first "turn from evil" completely.

This is because through this drawing down that is in "do good," all the external forces will fall of 14
themselves, for a little light dispels much of the darkness; and he will come to "turn from evil" completely, etc.

And in the same way is the matter of the journeys of the Mishkan in the wilderness: that through the drawing down of a revelation of G-dliness, the kelipos (husks) were subdued of themselves, as it is written, "And it was, when the Ark journeyed," etc., "and let those who hate You flee," etc.

And so it is with this aspect in the soul: that through drawing down G-dliness from above to below, through the good deed and through occupation with Torah and prayer, then of itself the physicality of the body and the animal soul will be subdued, etc.]

Now, in the Mishkan there were three things: the beams of the Mishkan, the curtains of the 15
Mishkan, and the vessels, namely the Ark, the Menorah and the Altar, etc.

Now, first we can explain the matter of the beams, which are called "acacia wood, standing," which is along the lines of the angels being called "standing,"

as it is written, "Seraphim standing"; and as is written in the Midrash Shir HaShirim Rabbah, at the end of [the comment on] the verse "Go forth and see": Above, "seraphim standing"; so too below, "acacia wood, standing."

And the meaning of "seraphim standing" is as in the words, "And His ministers all stand in the heights of the universe and proclaim in awe," etc. (And see in the Zohar, Terumah, folio 169a, and folio 170a.)

And the matter is that "standing" is nothing but silence; and the meaning of silence is the level of the utter nullification (bittul) of one's very self,

that is, the level of the nullification of the will: that a person should have no other will besides the will for the One G-d; and as it is written, "And besides You I desire nothing," etc.

And as our Sages, of blessed memory, said, "Nullify your will," etc. [See in Iggeres HaKodesh, the passage beginning "To give you understanding."] 16

And the reason this level is called "standing" is that when he has the love and the cleaving to G-d, this is the level of walking; and as it is written of Avraham, "going and journeying," etc.

But before he reaches this level of walking and love, there must first be this level of standing:

that is, to stand and to be silent from the spreading forth and the walking of the opposite side. And these are the alien desires, in which a person wants, desires and longs for alien things; this too is called "walking," along the lines of what is written, "And there came a wayfarer (helech) to the rich man" (in II Samuel 12:4),

which is the walking of the opposite side. And this is "helech" (wayfarer): that it goes on and grows stronger, for at first it is like a guest, etc.; see there in Rashi's commentary.

And one must be [among] "those who send away the foot of the ox and the donkey," that is, to restrain the walking of the evil inclination (as is found in the Gemara, the first chapter of Avodah Zarah, folio 5b, and in Rashi's commentary there; and see Zohar, Part II, Shemos, folio 5, at the end of side b; Beshalach, folio 64, at the end of side b; and in the Ramaz at the beginning of Parshas Mikeitz).

And in order that he be transformed from this walking, so that the walking be in G-dliness, [this] is through first coming to the level of standing, which is the level of the nullification of will [and as mentioned above, that iskafya (subduing) is the way to come to the level of is'hapcha (transformation), etc.; and see what is written in the discourse beginning "Take from among you an offering," in Parshas Vayakhel].

And this was the matter of the "standing" beams. And this standing and nullification of will is drawn forth through awe; and this is [the meaning of] "they all stand in the heights of the universe and proclaim in awe." 17

And this was the matter of the service of the sons of Merari, the bearers of the beams: that in order to come to this level of awe and standing, this is through bitterness (merirus), through his being one of the "masters of accounting" over the days of his life, most of which, as good as all, "in darkness he goes," etc.;

and through this he arouses abundant compassion, so that he may be able to come to the level of "Nullify your will"; and as is written about this on the verse "The voice of my Beloved," on the subject of "with matzos and bitter herbs," etc.; see there.

And from this one is afterwards drawn to come to the rank of love and of will for G-d, in the state of the soul's expiring (kelos hanefesh); and this is the matter of the curtains of "blue (techeles) and purple," etc.,

for techeles is an expression of kilayon (expiring): "My flesh and my heart expire." And see what is written on the subject of "My flesh expires" in the discourse beginning "The Song of Songs."

And this is the canopy over the beams, which are the level of the nullification of will mentioned above. And this is also like the way that in a person there are bones, and there are flesh and sinews that cover over them. 18

And the level of the bones is the foundation upon which the flesh and the sinews are built; and this is the level of "All my bones shall say, 'Havayah, who is like You,'" etc.: the level of nullification of will.

And this must be in a person all day long; and from this he will afterwards come to the level of flesh and sinews, which is the level of love [for flesh is the element of fire, and sinews are the level of blood and spirit]. And this is the service of the sons of Gershon.

3. Now, in the service of G-d in prayer, the level of nullification of will mentioned above must come through the arousal of lower awe (yirah tata'ah) in Pesukei deZimra (the Verses of Praise) and in the blessing "Who forms light," in one's recounting of the awe and self-nullification of the angels; 19

and to come to the level of walking and love is through contemplation, as one says "With an everlasting love," etc., "Hear, O Israel," etc., which is the level of the Chamber of Love. The meaning is that shema ("hear") is a term for understanding, as is known.

And this is the matter of contemplating the greatness of G-d: how all the worlds, all of them—the higher and the lower Gan Eden, and also what is destined to be in the seventh millennium, in the Time to Come, and also up to fifty thousand jubilees—all of them arose in but one thought before His Essence, may He be blessed; 20

and as in the words, "He looks and gazes to the end of all the generations"; and this gazing is in one thought alone, as is written in the Zohar and in the Midrash, that with one thought the Holy One, blessed be He, created all the worlds.

By way of analogy: thought in the lower man is nothing but the level of a garment for the soul; and all the more so above, for it is written, "For My thoughts are not your thoughts." [And see what is written on this in the discourse beginning "Sing and rejoice, O daughter," in Parshas Mikeitz.] 21

And this is [the meaning of] "Havayah reigns; He has clothed Himself in majesty": that is, what arose in thought before Him, to emanate and create the worlds of Atzilus (Emanation), Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), in order that He, may He be blessed, be King over a people—this thought is His having clothed Himself in a garment.

For it is not like the will and the thought in a king of flesh and blood who wants to reign over his servants: his servants are an entity and a thing even apart from his reign over them; therefore a will to reign over them is applicable to the king.

Whereas above, where all the worlds come into being something from nothing from Him, may He be blessed, through this will—if so, in order that there be this will to reign over them, it is only in the manner of the level of a garment: that He clothes Himself in this will and thought.

Therefore it says, "Havayah reigns; He has clothed Himself in majesty": that is, the supernal thought that arose before Him, "I will reign," is only the level of a garment alone. 22

And this is [the meaning of] "Let them bring royal apparel which the king has worn": that Malchus (sovereignty) is only the level of a garment alone. [But it is written, "Let them bring royal apparel," for the matter depends on an arousal from below, to draw His will, may He be blessed, into this thought; and this is through the fulfillment of Torah and mitzvos.

And this is the matter of the Mishkan, "and I will dwell within them"; and this is the matter of "This time my husband will be joined (yilaveh) to me," etc.: that is, the drawing down of the Infinite Light (Or Ein Sof), that it be drawn into the level of this thought, as will be explained below.] And this is the contemplation in "Hear, O Israel, Havayah is our G-d (Elokeinu)." 23

The meaning is that He is enclothed in this thought. And this is "Elokeinu": the level of tzimtzum (contraction). And afterwards one says, "Blessed be the Name of the glory of His kingdom forever and ever," for one blesses and draws the level of Malchus also into the worlds of Beriah, Yetzirah and Asiyah. (And see what is written at the end of the discourse beginning "On the eighth day he sent [the people away]."")

And from this contemplation is born and drawn forth the level of "And you shall love."

And the love is the matter of the curtains, in a general way, as will be explained; but in particular they are six emotive attributes (middos), as it is written of the angels, "With two he would cover his face," etc., "and with two he would fly," that is, running and returning (ratzo vashov).

Therefore the Name of forty-two [letters] has seven verses, and in each one six words. And this is [the meaning of] what is written of the curtains, "fine linen (shesh) and purple," etc.: six colors (shis gavnin). 24

And the covering of tachash skins, which the Targum renders sasgona, and our Sages, of blessed memory, said [chapter 2 of Shabbos, folio 28] that it rejoices (sas) in many colors: that is, the six attributes mentioned above. [And see what is written on the subject of running and returning on the verse "And the Jews accepted," etc.]

And the matter of running and returning in a person: the running is the love, and the returning is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, through the practical mitzvos, which are "the 248 limbs of the King," like a limb, which is a vessel for the revelation of the light and the life-force, etc. 25

And through this drawing down, in which a person draws upon himself the revelation of the indwelling of the Infinite Light, blessed be He, through the mitzvos, as in the words, "Who has sanctified us with His commandments," through this, great love (ahavah rabbah) is aroused once again in the person's soul [see what is written on the verse "The heads of the tribes"].

And this is [the meaning of] "Draw me; after You we will run."

And it is written, "With an everlasting love I have loved you; therefore I have drawn you with kindness," etc. It follows that there is running after the returning, and returning after the running. 26

And this is the matter of the sons of Gershon, who carried the curtains: that is, the drawing down of great love, which is drawn through the fulfillment of the mitzvos, into everlasting love (ahavas olam), which is the running that precedes the returning, etc.

And also, the curtains are encompassing [lights] (makifim), just as the mitzvos are garments for the soul. It follows that the service of the sons of Merari, the bearers of the beams, which are the level of "acacia wood, standing," is lower awe, from which the level of standing and nullification of will is drawn. 27

And afterwards [comes] the level of the sons of Gershon, the bearers of the curtains: that is, the joining of two levels of love, everlasting love (ahavas olam) and great love (ahavah rabbah). 28

And the service of the sons of Kehas, the bearers of the Ark and the altars, etc., is the level of higher awe (yirah ila'ah), which is above even the level of great love.

For in the Ark the Tablets were hidden away, as it is written, "He reveals deep things out of darkness," as it is written, "Your thoughts are deep"; and the revelation was through the Menorah, and as it is written, "and the Torah is light": that the level of light and revelation is drawn from the level of the concealment of "He made darkness His hiding place"

(and see what is written in the discourse beginning "Six days you shall eat matzos," on the explanation of "And there was the cloud and the darkness, and it lit up," etc.). Now, "through Chochmah (wisdom) they are refined," for the whole Torah is to effect refinements (birurim); and this is the matter of the altars.

Therefore this was the burden of the sons of Kehas, which is as it is written, "And to him shall be the gathering (yikhas) of the peoples": "the peoples shall gather together," etc., which is the matter of the refinements.

And through Chochmah the level of higher awe is also drawn forth, as is known from the saying, "If there is no awe there is no wisdom; if there is no wisdom there is no awe": that first there must be lower awe, for if there is no lower awe it is impossible to come to the level of Chochmah; and this is the level of the beams mentioned above.

And afterwards: if there is no wisdom there is no higher awe; for in order to come to higher awe, this is through the Torah, which "issues from Chochmah" (and as was explained above, in the discourse beginning "And G-d spoke all these words").

It follows that the level of the sons of Kehas is higher awe, which comes after great love; and this is the level of the Shemoneh Esreh, which comes after "And you shall love" of the Shema.

4. And indeed, the fact that the sons of Merari carried the beams is in order to raise up lower awe and join it with higher awe. 29

For the name Merari indicates this: for in the Mishkan there was myrrh (mor) twice: one, in "the finest spices, pure myrrh (mar dror)," of the anointing oil; the second, among the spices of the incense, "myrrh and cassia."

And the matter is that myrrh is made from the blood of an animal called yadua, when the blood congeals and becomes a fragrance (and see what is written about this in the discourse beginning "A person is obligated to become intoxicated on Purim"). And this is the matter of iskafya (subduing) and is'hapcha chashocha linehora (transforming darkness into light).

And this is the matter of the myrrh among the spices of the incense, which is fragrance and ascent from below to above; and through this ascent one arouses a drawing down from above to below, which is the "pure myrrh" of the anointing oil, which is called mira dachya; this is the wisdom of the Torah, which is also the level of higher awe.

And the myrrh in the incense, which is iskafya (subduing) and is'hapcha (transformation) of darkness into light, is the level of lower awe; and it is what brings about the drawing down of higher awe. 30

Therefore Merari means mor (myrrh) twice, that is, the joining of the two levels of myrrh mentioned above. And therefore they carried the beams, which is also the matter of the joining of lower awe with higher awe.

And this is [the meaning of] "By the word of Aharon and his sons shall be all the service of the sons of the Gershonites": that specifically regarding the service of the sons of the Gershonites it is said, "By the word of Aharon," 31

for the service of the sons of Gershon, who carried the curtains, which are the level of makifim (encompassing [lights]), is to draw down the level of supernal love, which is the level of a makif in the six attributes and colors that are in the emotive attributes (middos) of the soul, as mentioned above.

And this drawing down is specifically through Aharon, for he is the very source of great love (ahavah rabbah) and the level of "and abundant in kindness." Therefore he is called Aharon: alef, har, final nun; for har (mountain) is the level of love,

and therefore Avraham, "who loves Me," called it "mountain." But Aharon died on the Mountain of the Mountain (Hor HaHar), which is a love higher than the level of Avraham (as is written on the verse "And you shall make holy garments for Aharon," etc.).

And this is alef-har. The alef is the level of pele (wonder), which is of the supernal attributes that are above intellect, and which are called in the Zohar "the mountains of darkness."

And the final nun is the level of the descent and drawing down of the light of this great love below, to all the souls of Israel; for Aharon is one of the seven shepherds who sustain the souls of Israel.

Therefore [with] the sons of Gershon, who carried the curtains of the Mishkan, which is also the raising up, the drawing down and the joining of the two levels of love, everlasting love (ahavas olam) and great love—this was specifically "by the word of Aharon and his sons," for Aharon is the source of the level of great love and "abundant in kindness."

Therefore he is also called Gershon, with a final nun specifically (whereas Gershom is with a mem), for there is in him too [something] of the level of the final nun of Aharon;

for the final nun alludes to the drawing down far, far below; and in order that there be the drawing down below, it is through a higher level, as is known from the matter of "And I will pass through the land of Egypt": "I, and not an angel." Therefore it is specifically from the level of the great love of Aharon that it can be drawn below, into every soul.

Now, Gershon is an expression of geirushin (driving out), for "Your right hand, Havayah," specifically, "shatters the enemy," which is the level of the animal soul; whereas from the line of the left there is drawing of nourishment, etc. Also, the curtains and the encompassing [light] blind the eyes of the external forces. 32

And this is [the meaning of] "The Sanctuary, Ado-nai, that Your hands established." The meaning is that the rank of the Levites is that they would join the Infinite Light (Or Ein Sof) with the worlds; for in truth "there is no comparison to You."

Therefore, in order that through an arousal from below there be an arousal from above, this is the matter of the Levites (Leviim), which is an expression of joining, as it is written, "This time my husband will be joined (yilaveh) to me": for they are the ones who bring about this joining.

And this is [why] they would carry the Mishkan and its vessels, and afterwards there was the encampment: ascent and drawing down. And this is [the meaning of] "The Sanctuary, Ado-nai, established": that there be a revelation of the Infinite Light, blessed be He, below—"and I will dwell within them." "Your hands" are three hands: the great hand, the strong hand, the uplifted hand. 33

The great hand, which is the level of "and abundant in kindness," is the matter of the service of the sons of the Gershonites. And the strong hand, the level of "His left hand is under my head," is the level of the sons of Merari.

And the uplifted hand is the level of the sons of Kehas; for ramah (uplifted) is an expression of exaltedness, and this is the level of the sons of Kehas, who would carry the Ark and the Tablets, etc.

Now, the power for this ascent that is through the three [families of] Levites cannot be except 34
through a drawing down first from above; and this is through the Kohanim.

Therefore the Levites would not begin their service except through the Kohanim, as it is written, "And they shall appoint each man to his service," etc., and as is written elsewhere. (And see what is written further on the subject of the three hands in the discourse beginning "A person is obligated to become intoxicated on Purim.")

And this is the matter of "Lift up the head of the sons of Gershon, they too," and why "lifting up the head" is not said of the sons of Merari.

See in [Midrash] Rabbah, at the beginning of Parshas Nasso: because Kehas was among the bearers of the Ark, which is the Holy of Holies, etc.;

and Gershon was holy, that is, he was a firstborn, and it is written, "Sanctify to Me every firstborn," etc.; which is not so with the sons of Merari, etc.; see there.

And it may be interpreted thus: it was explained above, on the meaning of "Lift up the head," that it means to bind the level of the lower will, which is drawn from the level of the head and the intellect (mochin) enclothed in the body, and to join it and raise it up to the level of the will that is above intellect, which is from the level of "his mazal," etc. (see there, at the beginning of Parshas Bamidbar).

Now, the main [part] of this ascent is through occupation with the Torah, which is the level of the supernal will, and as is written there on the subject of "I grasped him," etc., and in other places.

And as is written above, in the discourse beginning "And G-d spoke all the words," regarding "If there is no wisdom there is no awe."

Therefore regarding the sons of Kehas, who would carry the Ark in which the Tablets were, it is said, 35
"Lift up the head." And this is the matter of the Holy of Holies; see what is written in the discourse beginning "And Yaakov dwelt" and in the discourse beginning "A Shabbos of complete rest."

But with the sons of Gershon, who were the bearers of the curtains, which is also the matter of the joining of everlasting love with great love, it is therefore said of them too, "Lift up the head of the sons of Gershon, they too," etc.

But the service of the sons of Merari is at the level of awe that is drawn from the head and the intellect; therefore "lifting up the head" is not said of them. Rather, through this one will afterwards come to the level and rank of Kehas and Gershon, which is the matter of "lifting up the head."

LIKKUTEI TORAH • PARSHAS NASSO • MAAMAR 2

ביאור ע"פ נשא

An explanation of [the verse] "Take a count (Nasso)"

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An explanation of [the verse] "Take a count (Nasso)." 1

Now, it is written, "The Sanctuary, Ado-nai, that Your hands established." And the Ramaz explains, [in] Parshas Pinchas, folio 221, that this means three hands: the great hand, the strong hand, the uplifted hand, 2

which are what establish the Sanctuary and the Mishkan, so that there can be a descent and drawing down of the Infinite Light (Or Ein Sof), blessed be He, from the World of Atzilus (Emanation) to Beriah, Yetzirah and Asiyah; for this is the matter of the Mishkan and the Sanctuary, as is written in Sefer Shel Beinonim (Tanya), chapter 53.

Yet in truth there is no comparison between them, that the Infinite Light (Or Ein Sof) should dwell in Beriah, Yetzirah and Asiyah, which are bounded and newly brought into being as something from nothing. And so too, for there to be a revelation from the Emanator, blessed be He, in Atzilus: for Atzilus too bears no comparison at all to the Emanator, the Infinite One (Ein Sof), blessed be He. All this is "Your hands established." 3

And see what is written about this on [the verse] "The eyes of all look to You with hope," etc., "You open Your hands":

that is, one must make a vessel in the soul that can receive the revelation of the Infinite Light. And see what is written about this also in Torah Ohr, Parshas Mishpatim, in the discourse beginning "None shall miscarry or be barren," on the matter of "the cup of salvations," etc. (And see about this in Emek HaMelech, Shaar 6, end of chapter 66, and Shaar 14, chapter 85.)

And because the making of this vessel is through the level of Gevurah (restraint), as in the matter of "A person should always stir up his good inclination against his evil inclination," therefore this is the matter of the three Levites.

And in the Gemara, the first chapter of Kesubos, folio 5, end of side a: Bar Kappara expounded: Greater are the works of the righteous than the work of heaven and earth; for of the work of heaven and earth it is written, "My hand, too, founded the earth, and My right hand spanned the heavens" (Isaiah, chapter 48),

that is, one hand for one work, as our Sages, of blessed memory, said: "He stretched out His left hand and created the earth; He stretched out His right hand and created the heavens"; whereas of the work of the hands of the righteous it is written, "The foundation for Your dwelling that You, Havayah, have made; the Sanctuary, Ado-nai, that Your hands established."

That is, even in one work, namely the Holy Temple, it writes two hands. So Tosafos explain there; and it is also cited in Rashi's commentary on the Chumash (Parshas Beshalach, 15:17).

And see the Maharsha on Kesubos there, in the Chiddushei Aggados, the explanation that in the work of heaven and earth the two hands, which are Chesed (kindness) and Gevurah, had not yet been joined together; rather, "The heavens are heavens unto Havayah," etc.; but through the work of the righteous they join the two levels together, etc.;

and that this is why the Mishkan was made through Betzalel and Oholiav: for Betzalel is "in the shadow of E-l" (betzel E-l), "The kindness of E-l [endures] all the day," and Oholiav, of the tribe of Dan, is from the level of Gevurah, etc.; that is, to join the attribute of Gevurah to Chesed and compassion, etc. See there.

And his words accord with what is written in the Midrash Rabbah, Va'era, chapter 12, on [the verse] 4
"Whatever Havayah desired He has done, in the heavens and on the earth," etc. See there.

And the explanation of the matter: the heavens are the level of the encompassing [lights] (makifim), that is, the level of the light that encompasses all worlds (sovev kol almin). And this is [the meaning of] "And My right hand spanned the heavens": "Your right hand, Havayah, is glorious in power"; this is the power of the Infinite Light (Or Ein Sof), blessed be He, which is without limit, etc.

But the level of earth, which is the level of the light that fills all worlds (memalei kol almin), "Your kingship is a kingship over all worlds" (as is written in the discourse beginning "And the number of the children of Israel shall be"), receives from the level of His left hand, in the manner of "He said to His world, 'Enough!'" etc., so that everything should be in a state of limit and end.

(And see on the matter of "My hand, too," etc., "and My right hand," etc., in Chagigah, chapter 2, folio 12a; Menachos, folio 36, end of side b; the Midrash Rabbah, Bereishis, end of chapter 1; Bechukosai, chapter 36;

in Eichah, folio 68a, in the passage beginning "It once happened with Miriam the daughter of Nachtom"; the Zohar, Part I, folio 30a; Part II, folio 20a; Parshas Bo, folio 37a; Yisro, folio 83b; Part III, Pinchas, folio 247a.)

But through the work of the righteous they join the two hands; that is, they draw down the revelation of the light from the level of sovev kol almin into the level of memalei kol almin. And the vessel for this revelation is the matter of the Sanctuary of G-d,

which is the vessel in which there is to be the revelation of the supernal holiness, sovev kol almin. And it is the level of Zion (see the Midrash Rabbah, beginning of Parshas Kedoshim; the Zohar, Part III, end of Parshas Haazinu, folio 296b; and Me'orei Or, the letter mem, end of section 89).

And this is [the meaning of] "Your hands established." And this is also [the meaning of] what our Sages, of blessed memory, said (in Sanhedrin, chapter Chelek, folio 92a, and in Berachos, chapter 5, folio 33a): "Great is the Sanctuary, for it was placed between two letters, as it is said, 'You have made, Havayah; the Sanctuary, Ado-nai,'" etc.

That is, it joins the two Names, Havayah [and] Ado-nai, which are sovev kol almin and memalei kol almin, which are the root of Chesed (kindness) and Gevurah (restraint), etc.

And in the Zohar, Part III, Shelach, folio 161b, it explains "the Sanctuary, Ado-nai" along the lines of "And now, let the power of Ado-nai be great," etc. See there. And see what is written below, in Parshas Shelach, on [the verse] "And now, let the power be great."

Now, koach ("power") is also twice yad ("hand"): that is, the joining of two levels of "hand" so that they become one, in the manner of "Your right hand, Havayah, is glorious in power (koach)." 5

And this is also the matter of "Great is knowledge (de'ah), for it was placed between two letters"; for "And I will meet with you there" (venoadti) has the letters of venodati ("and I will be known"), [showing] that the joining is through Daas (knowledge). And see what is written in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting."

And this is also the matter of the three hands. Even though in the Gemara only two hands are mentioned, which are Chesed (kindness) and Gevurah (restraint), [there are three], because what joins the two levels together is Tiferes (beauty), the middle line, which joins Chesed and Gevurah so that they become one.

And it is the matter of Daas, which joins Chochmah (wisdom) and Binah (understanding), as in the matter of "This time [he] will be joined," as [will be explained] below.

And this is because its root is above the two levels and rises up to Keser (the Crown) (and see what is written in Iggeres HaKodesh on [the verse] "And the work of charity shall be peace").

That is: for the light that encompasses all worlds (sovev kol almin) to be drawn down into the light that fills all worlds (memalei kol almin), it must be through a drawing down from the very Infinite Light (Or Ein Sof), blessed be He, which is above even the level of sovev kol almin, etc. And this is the matter of the uplifted hand.

And [it is] as in the matter of "For He is exalted, exalted," etc. And see what is written in Torah Ohr, Parshas Beshalach, at the end of the discourse beginning "I will sing to Havayah"; and on Megillas Esther, at the end of the discourse beginning "To become intoxicated on Purim," on "For a hand is on the throne of Yah," etc. See there.

And with this [the following] will be resolved: for seemingly the answer is still not sufficient, [namely] what Tosafos wrote in Kesubos there: "But in the work of the righteous, in one work, such as the Holy Temple, it writes two hands"; end of quote.

For one can raise a difficulty against this: it is explained in the Midrash Rabbah (Nasso, chapter 12, folio 249, column c) on [the verse] "On the day that Moshe finished setting up the Mishkan":

"the Mishkan," that it is equivalent to the world, etc. How so? It is written, "In the beginning G-d created the heavens," etc.,

and it is written, "Who stretches out the heavens like a curtain" (Psalms 104); and of the Mishkan it is written, "And you shall make curtains of goats' hair for a tent," etc. See there at length.

And since this is so, that the curtains of the Mishkan are like the level of heaven, and the other things in the Mishkan are like the things that are on earth (see there in the Midrash),

then, even though of the Mishkan it writes two hands, this is not two hands in one thing, but rather the two hands that are in the world, since in the Mishkan there is also heaven and the level of earth.

If so, the two hands of "Your hands," written of the Sanctuary, are the right [hand] for the level of heaven, which is the curtains of the Mishkan, and the level of the left [hand] for the level of earth that is in the Mishkan.

So in what way are the works of the righteous greater than the work of heaven and earth? Rather, perforce we must say that the main explanation is that in the Sanctuary the two levels of the hands, as it were, were truly joined and became one; 6

that is, the drawing down and revelation of the light that encompasses all worlds (sovev kol almin), which is called "right," into the level of the light that fills all worlds (memalei kol almin), which is called "left," as it is said, "You are mighty forever, Ado-nai."

And it is written, "They shall speak of the glory of Your kingship and tell of Your might": for the level of His kingship (Malchus), which is the light that fills all worlds (memalei kol almin), to come about is through gevuros (restraints) and contractions (tzimtzumim), etc. 7

But through the work of the righteous they draw down the revelation of the very Name Havayah into the Name Ado-nai, as it is written, "And Havayah is in His holy Temple (heichal)": heichal has the numerical value of Ado-nai, etc. Therefore in the Sanctuary they would pronounce the Name as it is written, whereas in the provinces [they said it] by its substitute name.

And this joining of His two hands, as it were, is through the level of the uplifted hand, etc.; for this level is the drawing down of the revelation in the inner dimension (pnimiyus).

(And see further on the matter of "You will bring them," etc., "the foundation for Your dwelling," etc., in Kesubos, chapter 5, folio 62b; Bava Basra, chapter 8, folio 119b; in Avos, at the end of the chapter "The Sages taught"; the Jerusalem Talmud, Berachos, chapter 4, on the Mishnah "He should direct his heart toward the Holy of Holies"; the Midrash Rabbah, Tetzaveh, chapter 38, folio 134b;

Bamidbar, chapter 4, folio 217b; Nasso, chapter 12, folio 249c; in Shir HaShirim Rabbah, folio 25a, at the end of [the passage on] "Like the tower of David"; and in the Pesichta of Eichah, the passage beginning "Rabbi Yitzchak opened: 'Because you did not serve'"; and in Shir HaShirim Rabbah, at the end of [the passage on] "He made its pillars of silver," folio 22b;

the Zohar, Part I, Vayeshev, folio 183, end of side a; Parshas Pinchas, folio 221a. And on the matter of the three hands: Parshas Eikev, folio 272, end of side b, and in the Ramaz's commentary there. And see what is written on [the verse] "Lift up your hands [in] holiness," in the discourse beginning "Go out and gaze.")

Summary. The matter of "the Sanctuary, Ado-nai": the Arizal, of blessed memory, explains that it is the matter of making the vessel to receive the revelation of the Infinite Light (Or Ein Sof); and this is through "Your hands." 8

And in the Gemara it is also explained that in the making of the Sanctuary two hands, as it were, were joined, which are the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin). And the joining of Chesed (kindness) and Gevurah (restraint) is through the middle line, Daas (knowledge) [and] Tiferes (beauty), etc. And this is the matter of the three hands: the great hand, the strong hand, the uplifted hand.

2. Now, the three hands are three levels: contraction (tzimtzum), expansion and drawing down. 9
(For contraction, expansion and drawing down are the three levels of the yud, hei and vav of the Name Havayah;

therefore they are what establish the Sanctuary of G-d, which is the final hei of the Name Havayah. And this is also the matter of the three times "holy," until it is drawn down to be "the whole earth is full of His glory," as is written in the discourse beginning "Sing and rejoice," and in the explanation on [the verse] "And I shall be sanctified."

But the connection of the three levels mentioned above to the matter of the three hands may be explained according to what the Ramaz writes on Parshas Eikev there: that yad ("hand") means the four letters of the Name Havayah and the filling of the Name Havayah, which is ten letters; and there are three fillings, [the Names] Av (72), Sag (63) [and] Mah (45); these are the three hands.

And it is known that the Name Av is in Chochmah (wisdom), which is the yud of the Name; the Name Sag in Binah (understanding), which is the first hei of the Name; and the Name Mah in Z'eir Anpin (the emotive attributes), which is the vav, etc.) And these are the very levels of the three Levites who carried the Mishkan: Gershon, Kehas and Merari.

Therefore, when Leah bore Levi, she said, "This time my husband will be joined to me, for I have borne him three sons"

(and see what is written about this in Parshas Vayechi, on [the verse] "Yehudah, you," and in Parshas Vayetzei, in the discourse beginning "And Lavan had two daughters"); for Leah is the mother of the sons, who are the six extremities (vav ketzavos) of Atzilus: Reuven is Chesed (kindness), etc.;

and Leah is the level of thought, the outer dimension (chitzoniyus) of Binah, which is the mother and source of the six emotive attributes (middos), all of which spread forth and are born through thought. And see what is written in the discourse beginning "These are the accounts of the Mishkan," on the meaning of "Who created these."

And this is [the meaning of] "the name of the elder (hagedolah) was Leah": that is, the name of the great hei (hei gedolah), etc. And see the Midrash Rabbah, Vayetzei, chapter 70. 10

And the meaning of "my husband will be joined to me": the matter is that the root of the essential coming into being of all the worlds, Atzilus, Beriah, Yetzirah and Asiyah, is from the level of thought, that is, what arose in thought before Him, may He be blessed, [that] "there is no king without a people,"

as in the saying, "I shall reign." From this one thought all the worlds descended in a chain (hishtalshelus) and were created, with all the details of the division of Atzilus, Beriah, Yetzirah and Asiyah.

But in truth, that He should have a will, "I shall reign," is also only as it is written, "Havayah reigns; He is clothed in majesty":

that is, it is not like a king of flesh and blood, to whom will truly applies, etc.; whereas Above it is only the level of a garment, as was explained above.

Therefore, in order that there be a drawing down of the supernal will, blessed be He, into this level of thought, Leah said and asked for this: "This time my husband will be joined to me," that there be a real joining of the Infinite One (Ein Sof), blessed be He, with this thought. 11

And this is "my husband (ishi) will be joined," along the lines of "On that day you will call [Me] 'my husband' (ishi)."

And see what is written about this at the end of the discourse beginning "And if a woman vows"; also, that Yaakov is "the middle bar" that "runs from end to end," which is the joining and drawing down of the Infinite Light (Or Ein Sof), blessed be He, into the worlds. (And see what is written about this in Parshas Tzav.)

And this is [the meaning of] "this time": specifically through the level of Levi.

As is written in the Midrash Rabbah, Vayetzei, chapter 71, on [the verse] "Therefore she called his name Levi": "Levi: this one is destined to accompany (lalvos) the children to their Father in heaven." And see about this in the Zohar, Part II, Shemos, folio 19a; Mishpatim, folio 104a.

According to this, the root of the level of Levi is Daas (knowledge), which is what joins Chochmah (wisdom) and Binah (understanding), and likewise Tiferes (beauty), which joins Chesed (kindness) and Gevurah (restraint).

And so there is an explanation in the Pardes, in Erchei HaKinuyim, under the entry "Levi," based on the statement of the Zohar, Part III, Parshas Shelach (folio 174a), and in Parshas Shemos (folio 11, end of side b), explaining "And a man of the house of Levi went": "the place of supernal Chochmah and that river are joined together as one and never part," etc.; as it is written, "This Leviathan You formed," etc. See there.

And in the Mikdash Melech on Parshas Shemos there, in the name of Rabbi Chaim Vital: that it accompanies constantly, etc.

And as is written in Pri Etz Chaim, Shaar Kerias Shema, chapter 6: that the union of Chochmah (wisdom) and Binah (understanding) is constant and never ceases, for if it were to cease for one moment, all the worlds would cease [to exist]. 12

For the chain of descending worlds (hishtalshelus) and the coming into being from nothing to something must be constant, as is written in Sefer Shel Beinonim, Part II; and not only from nothing to physical something, but even [to] spiritual [things].

And this is the matter of the union of Chochmah and Binah: for "Chochmah is found from nothing (ayin)," and Chochmah is koach mah ("the power of 'what'"), self-nullification (bittul).

Therefore the Infinite Light (Or Ein Sof) rests only in Chochmah. (And see what is written about this in Parshas Va'eschanan, in the discourse beginning "And you shall love.")

And even in Binah the Infinite Light rests only through being enclothed in Chochmah, and Chochmah is enclothed in Binah. That is, Binah is called "something" (yesh), and the union of Chochmah and Binah is the drawing down from nothing to something, etc.

And this drawing down must be truly constant. And this union is through Chochmah (wisdom) and 13
Binah (understanding): for the "something" of Binah is included and nullified in the "nothing" of Chochmah.

And there the "something" is not separate, G-d forbid; but through this it is a source for the flow from nothing to actual something, as it is written, "And a river goes out from Eden," etc., "and from there it divides," etc.

Therefore the union of Chochmah and Binah is called "the house of Levi," "my husband will be joined to me," for "they never part"; which is not so with the union of Tiferes (beauty) and Malchus (sovereignty), which are joined [only] at times.

And it is, by way of analogy, [like this]: thought flows constantly from the intellect, and this is the level of "And a river goes out from Eden," which goes out and flows constantly; whereas the drawing down into speech is at times: "a time to be silent and a time to speak" (and see what is written about this in the explanation on [the verse] "This mound is witness").

But as for what is written, "This time [he] will be joined": besides that "this time" may be explained [as] specifically through Levi, as the Pardes explains under the entry "Levi," that he is the level of Daas (knowledge), which joins and unites Chochmah and Binah,

there is this further [point]: although the union of Chochmah and Binah is constant, the inner union of Chochmah and Binah is not constant; rather, for this there is need of an elevation of mayin nukvin (feminine waters), as is written in Pri Etz Chaim there and in chapter 11.

And this is [the meaning of] what is written, "And He placed him in the Garden of Eden to work it and to guard it," with two letters hei: to draw down the light into the two letters hei of the Name.

And although even without this "a river goes out," etc., constantly, "whose waters never cease," this is only according to the measure allotted to give life to the worlds; but there must be "to work it," to draw down an addition and increase of light, etc. And this is "This time [he] will be joined," etc.;

and this is what was explained above on the meaning of "my husband will be joined": that there be a drawing down of the supernal will, blessed be He, into this level of thought, etc. And this is the matter of the first verse of the Shema, to give over one's soul (mesirus nefesh) in [the word] "One," for specifically through this the inner union of Chochmah and Binah is drawn down.

And this is also the service of the Levite, as it is written, "And the Levite, he (hu) shall perform the service." "He" (hu) is Binah (understanding); that is, he joins and unites Chochmah (wisdom) and Binah. 14

And this matter is as is written in the Zohar, that Levi is related to Leviathan.

And the meaning of "This Leviathan You formed to play with" is explained in the Siddur, in the discourse on the blessing of the zimun; and also, laughter and delight (taanug) are drawn from the nullification of the "something" (bittul hayesh) (as is written elsewhere, in Parshas Pinchas, on [the verse] "Command the children of Israel");

and the reason the nullification of the "something" is called Leviathan is, as mentioned above, that Levi and Leviathan are an expression of the joining and uniting of the "something" with the "nothing," which is the matter of the union of Chochmah and Binah.

And likewise from below upward: that is, that the "something" is nullified in the "nothing"; and this is the level of Leviathan and "the fish of the sea."

As is written elsewhere, in Parshas Beshalach, on [the verse] "Then Moshe sang," on the matter of the difference between dry land and sea: that the creatures in the sea are not visible outside, etc., which is the level of the "something" truly nullified in the "nothing"; whereas with the creatures on dry land, the "something" is a separate thing, etc. And see there, that this is precisely the level of the Levites; that is, because Levi is the level of Leviathan.

And this is also the level of Moshe, of whom it is said, "And what are we"; that is, because "I drew him out of the water." And of this it is said, "And a man of the house of Levi went," etc., "and she conceived and bore," etc.: the meaning of "a man (ish) of the house of Levi" is as in the matter of "This time my husband (ishi) will be joined." 15

And along these lines is the level of giving over one's soul (mesirus nefesh) in [the word] "One": to become nullified in the Infinite Light (Or Ein Sof), blessed be He; and through this the inner union is drawn down from nothing to something, etc.

Now, the purpose of the inner union of Abba and Imma (Chochmah and Binah) in the Shema, which is the matter of the union of yud-hei, is to draw down intellect (mochin) to Z'eir Anpin (the emotive attributes) and Nukva (Malchus), so that there be the union of vav-hei. 16

That is, that likewise in Z'eir Anpin and Nukva there be the union and joining mentioned above; and this is the drawing down from the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin) in Beriah, for Malchus is the source of Beriah, Yetzirah and Asiyah.

And this is what is written in the Zohar, Parshas Korach (folio 178b), on [the verse] "And the Levite, he shall perform the service": "As it says, 'For Havayah, He is Elokim'": meaning, to join Z'eir Anpin and Nukva together, which are called Havayah [and] Elokim, as is written in the Mikdash Melech there. And the service of the Levite is to draw down this accompaniment and joining.

And this is also [the meaning of] what is written, "And a man of the house of Levi went and took a daughter of Levi": she is the level of Malchus, which is called "a daughter of Levi" because Abba and Imma prepared her, etc. And in the Zohar, Mishpatim, at the beginning of folio 104a: "Levi is the joining of all."

And this drawing down is through "and you shall speak of them," in words of Torah. And see what is written elsewhere on [the verse] "the service of the Levites under the hand of Isamar," etc.: Isamar is an expression of itmar ("it was said") in the Gemara; "Then those who fear Havayah spoke [with one another]"; "I am the Mishnah that speaks in your mouth." 17

And through this the accompaniment and joining mentioned above are drawn down also into Z'eir Anpin (the emotive attributes) and Nukva (Malchus); that is, through first [having] self-sacrifice (mesirus nefesh) in [the word] "One" in the Shema, etc. (And see what is written in Parshas Acharei, in the discourse beginning "For on this day He shall make atonement," on the meaning and matter of "and you shall speak of them," etc.; see there at length.)

And this is "I drew him out of the water," and as in the matter of "the fish of the sea that go onto dry land": to draw down this self-nullification (bittul) also below; and this is through the Torah, etc.

And this is the matter of "the Sanctuary, Ado-nai, that Your hands established," as is written on [the verse] "And you shall revere My Sanctuary," that this is the level of the Torah.

And see the Likkutei Torah of the Arizal on Zechariah, on [the verse] "On that day there shall be": that in the time to come the level of vav-hei, which are Z'eir Anpin and Nukva, will also be at the level of yud-hei, "two companions," etc.

And this is what is written in the Zohar, Part I, Vayeshev, folio 183, end of side b: "for the Mother was joined with the Daughter and they became as one."

And see what is written at the end of the discourse beginning "Sing and rejoice, daughter [of Zion]," and see what is written on the Zohar, Parshas Shelach, folio 171a, on [the verse] "And it shall be on that day that living waters shall go out from Jerusalem," etc. And see further on the matter of the Levites in the Zohar, Part II, Shemos, folio 18b.

Now, in most places the implication is that the Levites are from the level of Gevurah (restraint), as is written in the Pardes there, under the entry "Levi." 18

And in Me'orei Or, the letter lamed, section 14: "Levi, in Binah (understanding) or in Gevurah; and what seems closest to me: every right line is Kohen and every left line is Levi, etc.; and there are three kinds of gevuros, and therefore there are three families, Kehas, Gershon and Merari"; end of quote.

And it is possible to reconcile the two views, that the Levites are from the level of Daas (knowledge) and also from the level of Gevurah (restraint): for Daas includes Chesed (kindness) and Gevurah, and in it are the five Chasadim and the five Gevuros. 19

And it may be said that the root of the Levites is from the crown of Gevurah (itra degevurah) within Daas. And so the Ramaz explains at the end of Parshas Korach, except that he, of blessed memory, explains this of the level of Kehas.

And see what is written on [the verse] "And Korach son of Yitzhar took," and see what is written in the discourse beginning "I will rejoice greatly," etc., "my soul shall exult," etc.: that on Rosh HaShanah it is the level of "His left hand beneath my head," etc.

And it will be further understood, regarding "This time [he] will be joined," according to what is written in the Zohar, Part I, Chayei Sarah (folio 133a): "Once she has been placed," etc.

And this is the matter of the three Levites, Kehas, Gershon and Merari: that through Gershon and Merari "she is placed between the two arms," the great hand and the strong hand; and Kehas is the one who draws down the higher union. And this is "Your hands established."

(And see further on the matter of "And the Levite, he shall perform the service" in the Zohar, Part III, folio 171a and folio 183b; Part II, folio 114a. And see further in the Zohar, Parshas Pinchas, folio 250b, on [the verse] "And a man of the house of Levi went," etc.;

and see the Ramaz's commentary at the end of Parshas Korach, and in Parshas Behaaloscha, on folio 151b, on [the verse] "Take the Levites," etc.; and just before it, on folio 150, on [the verse] "I have surely built You a house of habitation," concerning "the Sanctuary, Ado-nai, that Your hands established." And see the Likkutei Torah of the Arizal at the beginning of Ezekiel, cited in Sefer Shel Beinonim, chapter fifty.)

Summary. The three hands are contraction (tzimtzum), expansion and drawing down, for the building of the lower hei. 20

And this is the matter of "This time my husband will be joined"; "You will call [Me] 'my husband'": that it be drawn into the level of the great hei, Leah, the level of thought. And according to this, Levi is the level of Daas (knowledge), which joins Chochmah (wisdom) and Binah (understanding), nothing and something.

"And He placed him in the Garden of Eden to work it," and to draw down additional light; and this is through the nullification (bittul) of the "something" into the "nothing," which is the matter of Levi, "to accompany the children to their Father in heaven." 21

"This Leviathan You formed to play with," and as in the matter of "the fish of the sea." And through this the union of yud-hei is drawn down, and afterwards the level of vav-hei is drawn down; and this is through occupation in Torah.

And in most places the implication is that the Levites are from the left line, for the union and joining is aroused through the left line, as it is written, "His left hand beneath my head," etc.; and this is the matter of Rosh HaShanah. (And see what is written in Parshas "These are the accounts of the Mishkan," etc., [on] "the service of the Levites," etc.)

3. Now, these three Levites carried the Mishkan in the wilderness. And the whole intent was this: the wilderness is the place and dwelling where the external forces draw their nurture; therefore no grain or plants grow there. 22

Therefore it was specifically there that they carried the Mishkan, [through] forty-two journeys, corresponding to the Name of forty-two [letters] of Ana Bechoach, in order to subdue them and to remove the concealing darkness; and through this there could afterwards be a revelation of G-dliness, so that there be the level of "my husband will be joined to me."

And they would draw down a revelation of G-dliness, both from the Emanator, blessed be He, into Atzilus, and from Atzilus to Beriah, Yetzirah and Asiyah; for through their arousal they would arouse [a response] from Above as well, that He be enclothed in the thought "I shall reign," etc. And see what is written at the end of the discourse beginning "These are the accounts of the Mishkan."

Now, it is known that there are world, year and soul (olam, shanah, nefesh), whose initials spell ashan ("smoke"); and if so, everything that exists in the world exists in particular in the soul of the person himself (and through the service in the soul the revelation will be drawn down in the world in the time to come);

that is, just as in the Mishkan there were, in general, three levels, the vessels of the Mishkan, the boards of the Mishkan and the curtains of the Mishkan, so these levels exist in a person's soul.

The brain, the heart and the liver, etc., are like the vessels that were in the Mishkan, the ark and the ark-cover, the inner altar, the outer altar, etc. (and see what is written in the discourse beginning "And you shall draw water"); and the bones are the limbs and outer vessels, like the boards of the Mishkan.

And skin and flesh are the level of garments, as it is written, "With skin and flesh You clothed me," and their root is from the level of the encompassing [lights] (makifim); and this is like the matter of the curtains over the Mishkan, linen and purple wool and tachash skins, etc.

(In another version: these three levels are lights, vessels and garments; for in the brain, heart and liver are enclothed nefesh, ruach and neshamah, which are lights, and this is the matter of the ark and the menorah, etc.;

and the bones and the outer limbs, and likewise the boards in the Mishkan, are vessels, etc.; and skin and flesh are garments, and likewise the curtains of the Mishkan. And it all comes to the same thing, for the lights are enclothed in the inner vessels.)

And to understand all these levels in [divine] service: it is stated in the Midrash and in the Zohar, Terumah, folio 170a, on [the verse] "And you shall make the boards for the Mishkan of acacia wood, standing," etc.: "Seraphim standing above Him," etc.

And the meaning of "standing" is along the lines of the saying of our Sages, of blessed memory, in Berachos, chapter 3, folio 22a, on [the verse] "And you shall make them known to your children," etc., "the day that you stood before Havayah your G-d at Chorev";

and they explained: just as there [it was] in dread and awe, so here [it must be] in dread and awe. Thus the level of standing is dread and awe.

And the matter is as our Sages, of blessed memory, said (Sotah, chapter 7, folio 39a): "'Standing' means nothing but silence, as it is said, 'And I waited, for they did not speak; for they stood and answered no more'" (in Job, chapter 32, [verse] 16).

This silence is the level of self-nullification (bittul): that out of dread and awe one stands and is silent from all his own desires.

And this is the matter of the nullification of will: "And beside You I desire nothing on earth," that is, that at any rate he should have no other will that is not for G-d, may He be blessed.

And this is the beginning of the service: "With this shall Aharon come into the Sanctuary," that is, the start of the service is at the level of the lower awe (yirah tata'ah), and from this is drawn the level of standing mentioned above. And see on the matter of "standing" in the Zohar, Part III, at the beginning of Parshas Va'eschanan, and in Parshas Tetzaveh, folio 183a.

Only afterwards [comes] "And I will grant you to walk among those who stand"; and this is the level of the curtains in the Mishkan, which were over the standing boards; for the curtains were of blue wool (techeles) and purple wool, and techeles is an expression of the soul's expiring (kelos hanefesh) in the level of love.

And "tachash skins": Targum Onkelos [renders it] sasgona, for it rejoices (sas) in many colors (gavnin), as is stated in Shabbos, chapter 2, folio 28a; that is, six colors, which are the six supernal attributes (middos) that come after the level of "acacia wood, standing"; and this is the level of "And I will grant you to walk among those who stand." 23

Now, the ark and the ark-cover are the inner vessels, for the Torah lay in the ark, and "the Torah comes forth from Chochmah (wisdom)"; and the revelation of the Infinite Light (Or Ein Sof), blessed be He, as an inner light is specifically in Chochmah. 24

That is: the Infinite Light, blessed be He, is the light that encompasses all worlds (sovev kol almin), and the light and revelation cannot be at the level of inner light except only at the level of Chochmah alone.

Only, in the ark it was covered, and its revelation was in the menorah, as it is written, "and the Torah is light" (for it is written, "and the Torah of kindness is on her tongue," and it is written, "from His right hand, a fiery law," etc.; and see what is written about this in the discourse beginning "And Moshe assembled").

And "through Chochmah they are refined": for through the Torah all the refinements (beirurim) are accomplished, through the positive and the prohibitive commandments: to refine the good and raise it up through the positive commandments, and to eradicate the evil through the prohibitive commandments. And the main refinement is specifically through the inner vessels,

that is, the altar, on which they would bring the offerings, while the waste was pushed outside; and this is what is written, "And he shall take the ashes out," for they would take them outside, that is, to give a place for the external forces to draw nurture from the waste

(and even in the waste itself there is still a refinement, and this is what is written first, "And he shall lift up the ashes," etc., and afterwards "And he shall take the ashes out"; and the matter of the lifting of the ashes is explained elsewhere); but the inner core of the 288 sparks was refined and absorbed into G-dliness.

Therefore the sons of Kehas carried the inner vessels, for [Kehas] is from the expression "and to him shall be the gathering (yikhas) of peoples," an expression of gathering, as Rashi explains; that is, in him and through him the 288 sparks are gathered and assembled, to be absorbed above.

Therefore [Kehas] is called "the uplifted hand," for he lifts and raises the sparks from the very lowest depths up to the very highest heights.

And likewise in a person, the main refinement is in the inner vessels, the brain, the heart and the liver: for the food enters the stomach and is refined there, and then the waste is pushed outside, and the choicest part rises to the liver and heart and becomes blood there, and from the heart it rises to the brain and there becomes life-force (chayus) for the soul

(and see what is written about this in the discourse beginning "I sleep, but my heart is awake," and see the Zohar, Part III, Parshas Shelach, folio 161b); and when he prays and studies with the strength of this life-force, the life-force is absorbed into G-dliness.

Summary. The matter that the three families of Levites carried the Mishkan: that there is the level of the Mishkan in the soul: the inner organs, the brain, heart and liver, are like the vessels of the Mishkan; the bones are the level of the boards of the Mishkan; skin and flesh are like the curtains. 25

And the matter of the bones, the level of the standing boards, is the level of awe and self-nullification (bittul); and the curtains are the level of "walking among those who stand"; and the brain, heart, etc., [are] occupation in Torah: "through Chochmah (wisdom) they are refined."

4. And this is also the matter of the myrrh (mor) that was in the incense, "myrrh and cassia," etc. 26 (For the incense upon the inner altar is also a level of refinement, as is known, that the eleven spices of the incense were to raise up and refine from the eleven crowns of impurity. And see the Zohar, Part II, at the end of Parshas Vayakhel (folio 219a): "Come and see: what is the difference between prayer and the act of the incense," etc.;

and in Zohar HaRakia there; and in the Ramaz at the end of Parshas Bo (on folio 40b), on the matter of the elevation and refinement that come through the incense; and in Parshas Korach (folio 177b); and in the Zohar, Part III, Parshas Tzav (folio 30b).

And see what is written in the discourse beginning "This is the dedication of the altar," and in the discourse beginning "And you shall draw water," and in the discourse beginning "See, the fragrance of my son.")

Now, from here on begins also the introduction to the explanation of the matter of Merari. The main [place where] myrrh is written in the Torah is regarding the anointing oil: "And you, take for yourself choice spices: pure myrrh (mor deror), five hundred [shekels]."

And the matter is this: myrrh is a spice made from the congealed blood of a certain animal; so the Geonim explain. And the Ramban wrote that others asked how the blood of an impure animal could enter into the incense and the holy oil; and see there what he answered; and see the Tur, Orach Chaim (section 216).

And it is along the lines of "the blood is transformed and becomes milk": that is, what is refined and the evil transformed to good through iskafya and is'hapcha (subduing and transforming); and then from this there becomes the level of "a pleasing fragrance" (re'ach nicho'ach), that is, an elevation of mayin nukvin (feminine waters) to draw down the Infinite Light (Or Ein Sof), blessed be He, into supernal Chochmah (wisdom);

and just as a fragrance restores the soul, so that it shines in the intellect (mochin), Chochmah and Binah (understanding), with greater intensity, so too, through the elevation of mayin nukvin from the refinements accomplished below through a person's service in iskafya and is'hapcha, it rises as a fragrance, so that through this there be nicho'ach, gratification (nachas ruach), and a drawing down from His essence and being, may He be blessed, into the level of Chochmah and Binah.

For as He is in Himself, it says in the Tikkunei Zohar: "Wise, but not with a known wisdom; understanding, but not," etc.

Therefore, in order that there be a drawing down of the light into Chochmah and Binah, so that He be called by the name "Wise" (with a known wisdom, which is the Chochmah of Atzilus, as is written elsewhere, in the discourse beginning "Behold, [they are] one people," etc., in Parshas Noach), it must be through the incense, the level of fragrance and elevation from below upward, the myrrh, etc.

Through this they become bound and restore the soul, so that the light of His essence and being be revealed, to add lights in Atzilus.

And this is [why it is called] ketores, an expression of binding (kishur): "the bond of faith." For the Targum of "and she tied a scarlet [thread] on his hand" is vekatres al yedeih. And this is along the lines of what is written, "and his soul is bound up with his soul."

And so too of Yehonasan and David it is said, "And the soul of Yehonasan was bound up with the soul of David, and Yonasan loved him as his own soul" (in I Samuel, chapter 18, [verse] 1).

And this is along the lines of what is written, "Because he has desired Me," etc. And see the Midrash Rabbah, Vayishlach, chapter 80: "with three expressions of love," etc.: "with cleaving, with desire, and with delight," etc. See there.

And this is the matter of "and the hakshurim were Yaakov's": the meaning of hakshurim ("the bound ones") is that the holiness of the Infinite Light, blessed be He, was absorbed and bound into their very core, like a peg that will not be moved

(see about this in the Zohar, Part I, Vayetzei, folio 162b; and see what is written about this in the discourse beginning "And if a woman vows," and see what is written on [the verse] "And I shall be sanctified among the children of Israel," and in the discourse beginning "And you shall love," etc.).

And the pure myrrh in the anointing oil is to draw down from above to below: that is, for there to be a drawing down and revelation from Chochmah downward, this is through the second myrrh, which is in the anointing oil; [for] oil is the level of Chochmah (and see what is written in the discourse beginning "I have come into My garden," etc., "I have gathered My myrrh," etc.;

and see the Ramaz's commentary on the Zohar, Parshas Emor, folio 89a): that the anointing oil is from Mocha Stima'ah (the hidden brain);

and that this is what is written in the Raaya Mehemna, Parshas Behar, folio 109b: that it is from the left side, of which it is said, "And you shall sanctify the Levites";

that is, from the level of the Gevurah (restraint) of Atik, which is enclothed in Mocha Stima'ah, from which is drawn the level of "And you shall sanctify the Levites," as the Ramaz writes further, in Parshas Tisa, in his commentary on the Raaya Mehemna there, folio 188, at the beginning of side a.

And this is the matter of what is written, "Oil and incense gladden the heart" (in Proverbs, chapter 27, [verse] 9), as is explained in the Zohar, Part III, Vayikra (folio 8a), and in Parshas Tzav (folio 34a and folio 30b), and in Parshas Acharei (folio 58, end of side b).

And the meaning of "heart" is as our Sages, of blessed memory, said: "'And on the day of the gladness of his heart': this is the building of the Holy Temple."

And the meaning of mor deror is an expression of freedom (cheirus), along the lines of "engraved (charus) on the tablets"; and in Emek HaMelech it is explained that this is the Yesod (foundation) of Abba shining in Binah. And see the Pardes, under the entry "Mar," and see the Zohar, Part I, at the end of Parshas Lech Lecha (folio 95b and folio 96, end of side a).

And all the refinements mentioned above were accomplished through the forty-two journeys, "and they journeyed… and they encamped."

For journeying and encamping are the level of "running and returning" (ratzo veshov), and Above, in their root, they are the level of "reaching and not reaching" (mati velo mati).

And specifically through running and returning the flow and the refinements are drawn down, like the lulav, which specifically requires waving (and so too with the two loaves upon the two lambs: "he moves them forward and back, up and down"),

which is also the level of running and returning, and specifically through this the drawing down takes place, etc. (See what is written in the explanation on [the verse] "And the Jews accepted.")

Now, the sons of Merari carried the boards, which are "acacia wood, standing," the level of the lower awe.

And it is known in the kavanah (mystical intention) of the Name Havayah: awe at the beginning and awe at the end; for the four letters of the Name are "awe and love, love and awe": the higher awe is the level of Chochmah, which is above even the two levels of love,

and the lower awe is below love. And this is "Chochmah at the beginning, Chochmah at the end." 27
And Merari is "the strong hand," "His left hand beneath my head," which joins the level of the lower awe to the level of the higher awe; therefore they carried the boards.

And therefore he is called Merari, on account of the two times myrrh (mor) mentioned above; for he joins these two myrrhs together.

That is, the myrrh in the incense, which is the level of [elevation] from below upward, the elevation of mayin nukvin (feminine waters); and through this there is afterwards revealed the myrrh in the anointing oil, the revelation of the Chochmah (wisdom) of Atzilus, the level of "holy anointing oil," the higher awe, the higher self-nullification (bittul) (and see what is written on [the verse] "For You are my lamp" in Torah Ohr, Parshas Miketz).

Summary. (The matter of the incense is elevation from below upward, the level of fragrance, and in it was 28
myrrh; and through this, afterwards, [comes] the anointing oil, from above downward, and in it was pure myrrh, the radiance of Atik shining in Mocha Stima'ah (the hidden brain), for there to be a drawing down; and likewise the Yesod (foundation) of Abba shining in Binah (understanding).

And this is "Oil and incense gladden the heart." And the level of Merari is that he joins the two levels of myrrh mentioned above, of the incense and of the oil.)

5. And the sons of Gershon carried the curtains of the Mishkan, which are the level of the encom- 29
passing [lights] (makifim); and of them it is said, "By the word of Aharon and his sons," etc.;

for the curtains were of blue wool, etc., corresponding to the six emotive attributes (middos). Now, to understand why the root of the emotive attributes is in the level of the encompassing [lights]:

the matter is that, although the emotive attributes are born from the intellect, for through contemplating the greatness of the Infinite One (Ein Sof), blessed be He, [as] the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), through this the emotive attributes are born, so that there is the soul's expiring (kelos hanefesh), nevertheless the root and source of the emotive attributes is above the intellect, that is, from the will in the soul, which is above the intellect, Chochmah (wisdom) and Binah (understanding).

And so too Above: the emotive attributes of Z'eir Anpin are born from Chochmah and Binah, yet their root and source is from the Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of Arich Anpin, which are the attributes within the will, which is called Keser (the Crown);

and they are what the Zohar calls "mountains of darkness" (turei chashucha), for the emotive attributes are called "mountains," and the attributes within the will are called "mountains of darkness" because they are above the intellect and are not grasped.

(Therefore the root of the emotive attributes is from the level of the encompassing [lights]: "and his right hand embraces me."

And see what is written on this matter in the explanation on [the verse] "Set me as a seal," and see what is written in the discourse beginning "To understand the explanation of the matter that the Patriarchs are the Chariot," in Parshas Yisro.)

Now, although the root of the emotive attributes of Z'eir Anpin is from the Chesed, Gevurah and Tiferes of Arich Anpin, nevertheless there is no comparison between them; as Avraham, who was from the level of the Chesed of Z'eir Anpin, said of himself, "and I am dust and ashes": that is, that in relation to the source of Chesed he is like the relation of the ash that remains of the wood after it is burned to the very substance of the wood, which bears no comparison at all;

and such is the relation of the Chesed of Z'eir Anpin to the Chesed of Arich Anpin; for the Chesed of Arich Anpin is only the level of the source and root of the emotive attributes, not actual attributes.

(As, by way of analogy, the sweetness of the apple, which is drawn from the mazal that strikes it and tells it, "Grow": in the mazal there is nothing of the measure and nature of physical sweetness, but there it is, by way of analogy, spiritual pleasantness and sweetness, and through the chain of descending worlds (hishtalshelus) it becomes physical sweetness. So, by way of analogy, the emotive attributes of Atzilus bear no comparison to the attributes within Keser, which are only the source and root of the attributes.

And this is the matter of "Father of mercies" (Av HaRachamim): that He is the source and root of the attribute of mercy; whereas "the merciful Father" (Av HaRachaman) means that He is merciful with the actual attribute of mercy, and this is in the Ten Sefiros of Atzilus.

Therefore "Father of mercies" is said in the Musaf prayer, and likewise in Ne'ilah of Yom Kippur. And see what is written on the matter of "Father of mercies" in the explanation on [the verse] "I am black, yet comely," and in the discourse beginning "For on this day He shall make atonement.")

Now, to join the emotive attributes of Z'eir Anpin to their root and source is through "the great hand"; and this was the level of Aharon, the Kohen Gadol, who is from the level of the Chesed of Arich Anpin, which is called "the great hand."

Therefore Aharon died and was buried on Hor HaHar ("the mountain of the mountain"), for the attributes of Z'eir Anpin are called "mountains," and their source, the attributes of Arich Anpin, is called "the mountain of the mountain"; and there is the root of the beard: "the beard of Aharon." And therefore he was able to draw down the attributes of Arich Anpin to be enclothed in the attributes of Z'eir Anpin.

Therefore his name is Aharon: alef, har ("mountain"), nun; that is, the attributes within Keser, for alef has the letters of pele ("wonder"), etc.; and afterwards, when he bestows and draws them down below, to be enclothed and revealed in Z'eir Anpin, this is the final nun, which indicates expansion and a long drawing down from above to below (and see what is written at the end of the discourse beginning "After Havayah your G-d you shall walk," etc., "and to Him you shall cleave").

Therefore it is said of Gershon, "by the word of Aharon": for Gershon was named so because he drives out (megaresh) the external forces.

And it is said, "Your right hand, Havayah, shatters the enemy": that it drives out the evil attributes, whose nurture is from the attributes of Z'eir Anpin; but when the attributes that are above the intellect are revealed, they are driven out and have no nurture, etc.

And all this is specifically from the level of the right, which is not so from the level of Gevurah, for "the head of Eisav is in the bosom of Yitzchak."

Therefore it is said of him, "by the word of Aharon": for through Aharon there was this revelation, drawing down and expansion below into Z'eir Anpin from Arich Anpin: "the right hand of Havayah," for "there is no left in this Ancient One," etc., and "Your right hand, Havayah, shatters," etc.

And this is gerash ("drive out"), and afterwards vav-nun: for vav indicates drawing down below, and nun indicates drawing down further below.

Therefore, in the carrying of the Mishkan, each one carried according to his level. And Gershon, "by the word of Aharon," would join and draw down the revelation of the attributes of Arich Anpin into Z'eir Anpin (the emotive attributes); 30

and afterwards he could draw down and bestow below the revelation of the level of "Your right hand, Havayah, shatters the enemy," through the forty-two journeys, in their journeying and encamping; for when this light of Chesed (kindness) of the Infinite One was revealed, the external forces were then driven out.

Therefore the sons of Gershon carried the curtains of the Mishkan, which are encompassing [lights], and were made of blue wool, etc., which correspond to the emotive attributes whose root and source is from Arich Anpin, the attributes within the will, the level of the encompassing [lights]; for there it does not apply to speak of a revealed attribute, but only of the level of an encompassing [light], the root and source of the attributes below in Z'eir Anpin, etc.

(And see the Zohar, Vayikra, folio 7, end of side b: "according to His measures (al pi middosav), certainly, as it says, 'By the word of (al pi) Aharon and his sons shall be,'" etc.)

And see what is written on the meaning of "that runs down according to His measures (middosav)" below, at the end of the discourse beginning "When you light the lamps"; and see above, in Parshas Bamidbar, at the end of the discourse beginning "And [He] spoke," etc., "Lift up," etc., in what is written there on the level of Aharon the Kohen, who brings the supernal will "to my mother's house," etc.

And see what is written on the matter of the three hands at the end of the discourse beginning "A person is obligated to become intoxicated on Purim," on the matter of "For a hand is on the throne," etc.

And see the Pardes, Shaar 21, chapter 12, and in Erchei HaKinuyim, under the entry "Yad": three times yad (14) is the Name of forty-two [letters]; and so it is in Etz Chaim, at the end of Shaar Kisei HaKavod.

And this is the matter of the forty-two journeys, as is written elsewhere, in the explanation on [the verse] "These are the journeys of the children of Israel"; and see the Raaya Mehemna, Parshas Eikev (folio 272, end of side b); and see what is written in the discourse beginning "Go out and gaze," on the meaning of "Lift up your hands [in] holiness," etc.

And see what is written in the explanation on [the verse] "And the kohen shall wave them with the bread of the first fruits": that the waving of the lambs of Atzeres is also the ascent of the attributes of Z'eir Anpin into the Chesed, Gevurah (restraint) and Tiferes (beauty) of Arich Anpin; and nevertheless the two loaves, which are the Written Torah and the Oral Torah, are higher than the two lambs. See there.

And from this it will be understood here too: although the sons of Gershon carried the curtains, 31
nevertheless the sons of Kehas, who carried the vessels, the ark in which were the tablets, etc., are a higher level; and this is the matter of "the uplifted hand."

And it may also be said that the three hands mentioned above are also the Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of Atik Yomin: for Merari, "I have gathered My myrrh," the myrrh in the anointing oil, is the Gevurah of Atik Yomin, which is enclothed in Mocha Stima'ah (the hidden brain); and the great hand, it may be said, is the Chesed of Atik, which is enclothed in Gulgalta (the skull); and the uplifted hand is the Tiferes of Atik Yomin and the Daas (knowledge) of Atik Yomin, etc.;

and from there is the root of the Torah, as the Ramaz writes at the beginning of Parshas Korach. See what is written on the Zohar, Vayeshev, folio 181, on [the verse] "and he shall be very high": "from the side of Yaakov."

And one may further say, on the matter of the three hands mentioned above, which are the three 32
Levites: it is explained elsewhere, in the Siddur, in the explanation on [the verse] "After Havayah your G-d you shall walk," the matter of "and the four hands (yados) shall be yours," etc.: that is, that there are twice right and twice left.

And this is what is written, "His left hand beneath my head (lerashi)," and it is written, "His left hand beneath my head (roshi)."

The first left is when the recipient pushes [himself] away and lowers himself through bitterness (merirus); and nevertheless it is called "His left hand," for the matter is that the person takes, as it were, the left hand of the Holy One, blessed be He, "beneath my head": that is, he contemplates in the mind that is in his head his distance from G-d, and through this his heart becomes broken and crushed.

And this is the matter of "After Havayah," and afterwards "you shall walk," which is the attribute of love, the level of running (ratzo), the level of "the right hand draws near."

And this itself is the matter of Merari, which is the level of "His left hand," and the level of Gershon, which is the level of the right, as mentioned above. But after the running comes the level of returning (shov), in the manner of "And the people saw, and they trembled, and they stood from afar."

And this is the matter of the second left, that is, the left of the giver: this level of "the left hand 33
pushes away" is not a matter of actual distancing, but rather for there to be the level of returning (shov) to the One.

As in the matter of "And his sister stood from afar," which is from the level of Chochmah (wisdom): "Say to Chochmah, 'You are my sister.'"

And the twice left is the matter of Merari, twice mar ("bitter"), that is, the two levels of left mentioned above; and the two levels mentioned above are all called "acacia wood, standing": the lower awe and the higher awe, all of which is called standing and self-nullification (bittul), as it is written, "and they stood from afar." And see what is written on [the verse] "You are standing ... before Havayah."

And the twice right is the matter of the sons of Gershon, who carried the curtains: ahavas olam and ahavah rabbah. And see what is written in the discourse beginning "Who has counted the dust of Yaakov," on the matter of "and unite our hearts." 34

And the sons of Kehas, who carried the ark: this is in the matter of what is written there on the meaning of "and to His voice you shall listen," etc.; also as is written in the discourse beginning "Remember and keep," on the matter of the elevation of the level of the Torah, which is called "man" (adam), to bind and join it to the essence of the Infinite Light (Or Ein Sof), the level of "for He is not a man," etc. See there.

And along these lines is the matter of the carrying of the ark. And if so, the level of yad is the matter of "and the fifth to Pharaoh": the level of the revelation of Atik within Binah (understanding), etc.

And see Me'orei Or, the letter yud, section 27, where it is explained that the twice right and left are Abba and Imma (Chochmah and Binah) and Z'eir Anpin and Nukva; and if so, this is the matter of the four hands, etc., and the fifth, as mentioned above.

Summary. The matter of the sons of Gershon, who carried the curtains: that they join the emotive attributes (middos) that are below the intellect to the attributes that are above the intellect; and this is "by the word of Aharon." And through this he drives out the evil attributes, through "that runs down according to the measures" of the Holy One, blessed be He. 35

One may further say, on the matter of the three hands, along the lines of "and the four hands (yados) shall be yours": that they are twice right and twice left, in the verse "His left hand beneath my head, and his right hand embraces me," for the verse is said twice in the Song of Songs.

And this is the matter of the sons of Gershon and the sons of Merari, for the sons of Gershon join the two levels of left. And the fifth is the level that is above right and left, where there is no division of Chesed (kindness) and Gevurah (restraint): this is the matter of the sons of Kehas, who carried the ark, which is the Holy of Holies.

6. Now, of the sons of Kehas "lifting the head" is said, and of the sons of Gershon it is said, "Lift 36
up… they too"; and of the sons of Merari "lifting the head" is not said.

And it is explained in the Midrash Rabbah on Shir HaShirim that this is why "they too" is said: lest you say that they are lesser than the sons of Kehas; rather, [Kehas comes first] because of the honor of the Torah, of which it is said, "She is more precious than pearls (peninim), and all your desires cannot compare to her" (in Proverbs, chapter 3).

And the matter is that the peninim, which are gems (margaliyos), are a precious thing, by way of analogy, and the Torah is more precious than every precious thing.

As is written in the Midrash Rabbah, Vayikra, at the beginning of chapter 2: "Ten things are called precious: the Torah, prophecy," etc., "and wealth," etc. See there. If so, the Torah is the first of all precious things.

And it is preciousness upon preciousness. And the matter is this: by way of analogy, precious 37
stones are set in the crown and diadem made for a king, because of their preciousness and importance;

and the main [reason for] their preciousness is the wonder that a stone, which is inanimate, should shine; therefore they are more precious than gold and fine gold.

And so, by way of analogy, is the matter of the physical mitzvos, whose root reaches into the level of 38
Keser (the Crown), as is known, that the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis are the 620 pillars of light.

That is, because they are performed with physical things that are from kelipas nogah, into which sparks fell from a very high place; and when they are refined through the performance of the mitzvos, they rise to become the level of a crown and diadem. And see what is written on [the verse] "When Pharaoh sent the people."

And this is because it is a wonder, that from the level of physical action there should become a level of self-nullification (bittul) and a vessel for the Infinite Light (Or Ein Sof), blessed be He.

Yet even so, the mitzvos are only at the level of an encompassing [light], and the revelation does not shine at the level of actual inner light; just as the crown and the diadem are only at the level of something encompassing.

But the Torah shines at the level of actual inner light, and its root is also from the inner dimension (pnimiyus) of Keser, which is Mocha Stima'ah (the hidden brain), above the level of the outer dimension (chitzoniyus) of Keser, which is Gulgalta (the skull).

Therefore she is "more precious than pearls (peninim)," for she is from the level of the inner dimension (pnimiyus) of Keser, which is above the rank of the pearls, which reach [only] the outer dimension (chitzoniyus) of the crown and diadem. And this is the matter of preciousness upon preciousness. 39

For yekar ("precious") has the numerical value of yesh, and this is the matter of the 310 worlds. But keser is twice 310, that is, inner and outer dimensions, etc.; and the Torah, which is from the level of the inner dimension, is more precious than [the] precious, etc.

Now, the sons of Gershon, who carried the curtains, which are what still shines at the level of the encompassing, like the drawing down that comes through the mitzvos, etc.: therefore "lifting the head" is said of them, for "lifting the head" is the elevation to the level of Keser (the Crown), as is written in the Pardes, under the entry "Nasa." 40

Yet even so, "they too" is said of them, because this level still shines at the level of the encompassing;

but the main "lifting the head" is said of the sons of Kehas, who carried the tablets, of which it is said, "She is more precious than pearls," for it shines at the level of the inner dimension (pnimiyus), etc.

And also, according to what was written above, the sons of Gershon raise the emotive attributes (middos) to the level of the attributes above the intellect, which are the seven lower [Sefiros] of Arich Anpin; but the sons of Kehas carried the Torah, which is from the level of Chochmah (wisdom) within Keser (the Crown), etc. 41

And see what is written about this in the discourse beginning "The festival day of Rosh HaShanah that falls on Shabbos," etc.

LIKKUTEI TORAH • PARSHAS NASSO • MAAMAR 3

וידבר ה' כו' נשא את ראש בני גרשון...

"And Havayah spoke, etc.: Lift up the head of the sons of Gershon, they too"

◇

"And Havayah spoke, etc.: Lift up the head of the sons of Gershon, they too, by their fathers' house, by their families, etc." "And they shall carry the curtains of the Mishkan and the Tent of Meeting, etc." 1

Now, the Levites carried the Mishkan in the wilderness [through] forty-two journeys: in the place where they encamped they set up the Mishkan, and when they journeyed they took it down (and in this way they journeyed forty-two journeys, etc.).

And we need to understand this, for the Torah is eternal; and now too there is in the Community of Israel (Knesses Yisrael) the level of a Mishkan and of Levites who carry it.

As it is written in Parshas Bechukosai, "And I will set My Mishkan in your midst," and it is written in Parshas Terumah, "And I will dwell within them"; and our Sages, of blessed memory, said: "It does not say 'within it,' but 'within them.'" That is, there is now too in the Community of Israel the level of a Mishkan and of Levites, etc.

And to understand all this well, we need to understand what is written, "The heavens and the earth I fill, etc.," and it is written, "The whole earth is full of His glory"; for these two verses seem to contradict each other, etc.

(And see what is written on this in the discourse beginning "I am my beloved's," and in the discourse beginning "So that you shall remember," on the matter of the tallis and the threads of the tzitzis, whose root is from the two levels mentioned above; and as is written in the discourse beginning "And Korach took, etc.," and in the discourse beginning "The difference between the Yom Tov and miracle of Pesach and Chanukah.")

But the explanation is: "From my flesh I behold G-d." And the meaning: in the life-force (chayus) of the soul that gives life to the body there are two levels and grades.

The first level is that the soul fills the whole body in a manner of division: the life-force of the soul divides according to the constitution of the vessels, the limbs of the body.

For in the head is the dwelling place (mishkan) of the intellect, because the vessel of the head is a vessel fit to receive the light of the intellect; and in the heart dwell the emotive attributes (middos), etc. (for it is a vessel fit to receive the emotive attributes); and in the feet is enclothed the power of walking, for they are vessels fit to receive only the power of walking alone.

Thus the life-force of the soul divides according to the constitution of the vessels of the body; and the division is, in general, into three levels, which are the power of the intellect in the head, and the emotive attributes in the heart, and the power of walking in the feet, etc.

For just as the vessels of the body divide, in general, into three levels, which are the head, and the middle of the body, which is the belly, etc., where the intestines are, etc., and the feet, so too the life-force of the soul divides into three levels, as mentioned above.

Now, in the middle of the body there is the diaphragm (chatzar hakaved), which is the partition (parsa) that separates between the inner organs and the outer ones, so that through this the waste will be pushed away and go outside.

(And see what is written on this in Torah Ohr, Parshas Lech Lecha, in the discourse beginning "And the curtain shall separate," and below, in Parshas Shelach, at the end of the discourse beginning "And if it is eaten at all.")

And so it is above too (as will be explained below): it is the level of "the left pushes away," etc. And in exactly the same way there is above the level of the light that fills all worlds (memalei kol almin).

That is, the life-force of the Infinite Light (Or Ein Sof), blessed be He, which fills within all worlds to give them life, divides into parts according to the constitution of the vessels.

And in general it divides into three parts, which are the three worlds of Beriah, Yetzirah and Asiyah (Creation, Formation and Action), as it is written, "And for My glory I created him, I formed him, indeed I made him"; these are the division into three grades, which are the three worlds of Beriah, Yetzirah and Asiyah.

This is the level of the higher Gan Eden, the lower Gan Eden, and this world. And the three worlds of Beriah, Yetzirah and Asiyah mentioned above are the level of thought, speech and action, as is written in the discourse beginning "And I shall be sanctified among the children of Israel."

And above too there is the level of a partition that separates, etc., so that the outer forces will not take hold, etc. (And it may be said that this is the meaning of "indeed (af) I made him": [the word] "indeed" interrupts the matter, like the level of a partition that divides between Yetzirah, which is like the body — for Chesed, Gevurah and Tiferes nest in Yetzirah — and Asiyah, the level of the feet.)

Now, just as above there is the level of [the light] that fills within all worlds, which divides into parts according to the constitution of the vessels, as mentioned above, and the life-force goes on diminishing,

as below in man, where in the head is the dwelling place of the intellect, and in the body the life-force diminishes, and in the feet it diminishes more, etc. — for exactly so it is above, in the level of the light that fills all worlds, etc. —

so too it is below, in the service of G-d: if one serves only in the level of inner light (or pnimi), which is the level of "filling," etc., which is gradual and ordered, etc.,

which does not overturn his nature (as was explained in the discourse beginning "And now, I pray, let it be great," on the matter of "with all your soul" and "with all your might": that the level of the love of "with all your soul" is called the level of "those who stand," for one stands always on one level;

and the level of "with all your might" is the level of "walkers among those who stand." And see what is written on this in Torah Ohr, at the end of Parshas Vayeishev, and in the discourse beginning "If you walk in My statutes." And at any rate, "with all your soul" is what is drawn from the level of the lights that are in the vessels; and this is what is meant by what is written about the love that is gradual and ordered, etc.)

then he goes on diminishing, etc. That is: during prayer he is most closely bound to Him, may He be blessed, for his contemplation is expansive, etc.

And after prayer, when the contemplation becomes shorter, he goes on diminishing, etc. And all this is when his iniquities do not separate, etc. But if his iniquities separate, then he is pushed outside even during prayer

(as mentioned above, that there is the level of a partition that separates, etc., in order to push the waste outside. And this is "your iniquities that separate": this does not mean a physical iniquity, but along the lines of what is written, "The heart is crooked above all, and it is sick," as is written in the discourse beginning "Go out and see." And this is [the meaning of] what is written, "It shall be healing to your navel."

And we need to understand: why "your navel" specifically? And it must be said that this means: even "from your middle downward," which is below the partition, even there there should be no blemish at all; that is, that there should not be a blemish of the covenant, etc.

And see what is written on the matter of "from your middle downward" at the end of the discourse beginning "There are sixty queens," and in the explanation on [the verse] "And the number of the children of Israel shall be," at its end. And this is through occupying oneself with Torah, of which it is said, "It shall be healing, etc.," because it is the level of "a voice from above the firmament," from above the partition.)

And all this is the level of the light that fills all worlds, which fills within all worlds to give them life and divides into parts, as mentioned above; for so too in the soul of man it is the level of the life-force that divides according to the constitution of the vessels of the body, etc., for that life-force is enclothed within the very vessels of the body, in the manner of "filling."

Summary. (The matter of the light that fills all worlds (memalei kol almin) in the analogy of the soul; and in the thing it illustrates, above; and in the service of G-d, the level of "with all your soul.") 2

2. And the second level that there is in the soul that gives life to the body is the level of the soul's will (ratzon), which does not divide into parts, but rather fills within the whole body — but only in the manner of encompassing light (or makif), which does not divide, etc. 3

For the will is present within the whole body, in that it rules over all the limbs of the body.

For example, if he wishes to put his foot, or the like, into fire, then immediately it will do so, as it arose in his will, etc.

And although this is against its nature — for according to the natural conduct of the body it would not place the foot in fire, since that is hard for it, etc. — nevertheless, when he wishes to put it into fire, etc., it will do so immediately. 4

And this is because the will is what rules over all the limbs of the body, and it dwells within them in the manner of encompassing light.

Therefore it can bring about in the body something that is the opposite of its nature, such as putting his foot into fire, or into very cold water, or the like: although this is against nature, nevertheless it will do so immediately when it arises in his will, etc.

And this is because the will does not divide according to the parts of the vessels of the body, to be enclothed within them in the manner of inner light (or pnimi), exactly according to their constitution, etc.; rather, it encompasses all of them in the manner of encompassing light, without any division at all. 5

And therefore it rules over them, and it can do something that is the opposite of nature, and [it is] the level that is above knowledge (daas)

(and this is the meaning of "with all your might." And see what is written on the matter of this will in Torah Ohr, in the discourse beginning "And Moshe assembled," that "there is will and there is will," etc.; and at the end of the discourse beginning "And He spoke, etc.: Lift up the head of the whole congregation of the children of Israel, etc., by their skulls (legulgelosam)"; and what is written in the discourse beginning "And these are the ordinances."

Now, in the discourse beginning "And now, I pray, let it be great," mentioned above, and in the discourse beginning "Who has counted the dust of Yaakov," it was explained that for this will to be drawn into the soul, it is drawn through the mitzvos. And this is the meaning of "If you walk in My statutes": in order that they come to the level of "you walk," this is through "My statutes," etc.

And see what is written at the end of the discourse beginning "Lift up ... by their skulls," mentioned above: that in order that they come to this level, this too is through the Levites; and this was the meaning of "And when the Mishkan encamps, the Levites shall set it up," as will be explained.)

And in exactly the same way it is above: the supernal will is called the level of the light that encompasses all worlds (sovev kol almin), as is written on this in Torah Ohr, in the discourse beginning "Let them bring royal apparel, etc."; see there.

And the meaning of "encompassing all worlds" is that it does not divide into parts, etc., but rather it is the level of encompassing light over all of them equally, without any division at all; and therefore it is called by the name "encompassing" (sovev), for it is like the analogy of a physical circle, which has no aspect of above and below at all.

So too, by way of analogy, it is above: the level of the supernal will, blessed be He, is the level of the light that encompasses all worlds, which encompasses all worlds equally, having no aspect of above and below at all.

As it is written, "As darkness, so light; even darkness is not dark for You, etc." — for all are equal, being "as nothing before Him." And see what is written on this in the discourse beginning "And you shall tell your son on that day, etc." 6

And this is the intent of the verse, "Do I not fill the heavens and the earth?" — equally, without any division of above and below at all: the level of Keser (the Crown),

which is the supernal will, blessed be He, which is called the light that encompasses all worlds, which has no aspect of above and below at all, for it surrounds and encompasses all worlds equally, as mentioned above; and as is written in [Sefer Shel] Beinonim (Tanya), chapter 48; see there.

(And the intent of the verse in which it is written, "The whole earth is full of His glory," is the level of the light that fills all worlds, which fills within all worlds to give them life, and divides into parts, as mentioned above.) And this is [the meaning of] "Holy" three times, etc.

That is, it is the level of the encompassing light of the three worlds of Beriah, Yetzirah and Asiyah; and as is written on this in the explanation on [the verse] "And now, I pray, let it be great," mentioned above. And see what is written on this in the discourse beginning "Raise your staff": that, in general, the two levels mentioned above are called the level of the order of the chain of descending worlds (seder hishtalshelus), and that which is above the order of hishtalshelus.

For the descent of Beriah, Yetzirah and Asiyah, one from the other, is the descent of thought, speech and action: the drawing of speech from thought is called hishtalshelus, etc. And so too in [divine] service, thought, speech and action: from contemplation is drawn the speech, that he speaks words of Torah, and the action, in the doing of the mitzvos.

But the level that is above hishtalshelus is the will, "the desire of the heart" (re'usa deliba), etc. (And see what is written on this on [the verse] "Who has counted, etc., and the fourth of Israel, etc.")

Summary. (The matter of the light that encompasses all worlds in the soul: the level of the will; the level of the Skull (Gulgalta), "your might." And so too above: the will, the light that encompasses all worlds.) 7

3. Now, this is the meaning of the Mishkan, the level of "And I will dwell within them": for the meaning of the Tent of Meeting (Ohel Moed) is the union and the drawing down of the level of the light that encompasses all worlds into the light that fills all worlds. And this is the meaning of "And I will meet with you there," an expression of the bond and attachment of the Holy One, blessed be He, with Israel, from the expression "And the man knew, etc." (as is written in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting," mentioned above, and in the discourse beginning "Lift up the head," above). 8

And this is the meaning of the walking of the level of "walkers among those who stand."

And as is written in Me'orei Or, letter hei, at the end of section 10: "'Walking' (halichah) is a term for union (zivug): 'goes on the way' — the Yesod (foundation) of Nukva (the feminine / Malchus); 'with a blessed foot,' which is Yesod." End of quote.

And this is as is written in the discourse beginning "The eyes of all look hopefully to You," in the explanation of "Her husband is known in the gates": "known" (noda) is an expression of union and coupling, as in "And the man knew, etc." And this is [the meaning of] "And you shall know this day, and take [it] to your heart, etc."; see there.

And this is [the meaning of] "in the gates": these are the fifty gates of Binah, which are drawn from the brain of Binah (understanding) to the heart. And this is "the eyes of all (kol, [numerically] fifty)," along the lines of "the heart sees," etc.; and when it is absorbed into the innermost part of the point of the heart, then it is called kallah (bride).

And see what is written on this also at the end of the discourse beginning "When you go out, etc.," [on] "a woman of beautiful form (yefas to'ar), etc.," on the matter of "and afterwards you may come to her and be her husband": 9

that is, the level of self-sacrifice (mesirus nefesh); and this is the matter of "falling on the face" (nefilas apayim) and the level of Ne'ilah, which is the culmination of the ascents. End of quote.

And see what is written in Torah Ohr, in the discourse beginning "And Yaakov settled"; and these are its words: "Now, at the time when the Holy Temple (Beis HaMikdash) stood, this level, 'the desire of the heart' (re'usa deliba), was drawn from the revelation of the Infinite Light (Or Ein Sof), blessed be He, in the chamber of the Holy of Holies, etc.,

as is written in Sefer Shel Beinonim (Tanya): that one's will be nullified to His will, may He be blessed; and as it is written, 'For you shall be a land of desire (eretz chefetz), etc.'" End of quote.

That is: for desire (chefetz) is the delight and the inner dimension of the will, that a person should be [in the state of] "My flesh and my heart pine (kalah), etc." And this, by way of analogy, is the union, the level of "And your longing shall be for your husband," and he quenches her thirst, etc. 10

And this is the meaning of "They shall be satisfied and delight in Your goodness, etc.," [and] "Then you shall delight in Havayah, etc."

And this is the matter of the sons of Kehas, who draw down the inner light (or pnimi), the level of delight and desire; and the sons of Gershon draw down the will and the encompassing [light], etc. 11

Now, our Sages, of blessed memory, said: "We find the Mishkan called Mikdash (Sanctuary)." This implies that they are two levels, except that nevertheless the Mishkan is called Mikdash.

And the matter is as is written in Torah Ohr on [the verse] "And Yehudah approached him": that the Mishkan was a temporary dwelling of the Holy One, blessed be He, and the Mikdash was a permanent dwelling; and this was explained on [the verse] "How goodly are your tents, Yaakov."

And the matter is: for behold, it is written, "I remember for you the kindness of your youth, the love of your bridal days, your going after Me in the wilderness." For as long as they were in the wilderness they were still in the level of back-to-back (achor be'achor), and in the Mikdash they were in the level of face-to-face (panim befanim); and so it is written in Me'orei Or, letter mem, section 57 and section 89. 12

And the level of back-to-back is the level of subduing (iskafya) alone, but the level of face-to-face is when one comes to the level of transforming darkness into light (is'hapcha chashocha linehora). And this is the meaning of "a land of desire," as is written in Torah Ohr, Parshas Tetzaveh, in the discourse beginning "Remember," on Amalek. And therefore it had to be the Levites [who] set up the Mishkan.

And as is written in the discourse beginning "Lift up … by their skulls," mentioned above, in the explanation of "And when the Mishkan encamps, the Levites shall set it up": the meaning of "and when the Mishkan encamps" is that when the level of the Mishkan descends from its rank, the setting up will be through the Levites; that is, in the soul of man below, whose radiance has descended and become enclothed in the body and the animal soul,

this is the counsel: to arouse within his soul the level of holy gevuros (forces of restraint); and they divide into three levels, Gershon, Kehas and Merari, as will be explained; and through this they will set it up.

That is, to raise it from the level of its descent, to be attached to the living G-d. And this is along the lines of what was explained on [the verse] "These are the accounts of the Mishkan, the Mishkan of the Testimony, etc., the service of the Levites." 13

For through the service of the Levites, which is the song — and this is the matter of Pesukei deZimra (the Verses of Praise) — they raise up the level of the Mishkan, which is Malchus (sovereignty), to the level of the "Mishkan of the Testimony," that is, Abba and Imma (Chochmah and Binah), "two companions," etc., the level of [the Name] Yah.

And this is like the matter mentioned in the Zohar, Part I, [Parshas] Vayeishev, folio 183, at the end of side b, on [the verse] "like a city that is joined together, etc."

And along these lines our Sages, of blessed memory, said: "We find the Mishkan called Mikdash." That is, it is the level of "He did not cease to cherish her until He called her 'My mother,' etc."

Summary. The matter of the Mishkan is the matter of the union, which is called walking. "The eyes of all": kallah (bride). "Her husband is known in the gates." "A land of desire": delight; and "your longing shall be for your husband." 14

But the Mishkan is a temporary dwelling, the level of subduing (iskafya) and back-to-back: "your going after Me." And the Mikdash is transformation (is'hapcha), face-to-face. And therefore, "And when the Mishkan encamps, the Levites shall set it up." "The accounts of the Mishkan, the Mishkan of the Testimony": through the service of the Levites. "Like a city that is joined."

4. Now, the arousal of the supernal will, blessed be He, which is the level of "Holy," the level of encompassing light (or makif), as mentioned above, so that the "Holy" mentioned above should dwell within one's innards, etc. — one arouses it and draws it down through the level of Gershon,

who were the ones carrying the curtains of the Mishkan, as it is written, "And they shall carry the curtains of the Mishkan and the Tent of Meeting."

And our Sages, of blessed memory, said in the Midrash that just as it is said, "Who stretches out the heavens like a curtain," so is the matter of the curtains of the Mishkan; and this is the level of the light that encompasses all worlds (sovev kol almin), as is written on [the verse] "like the curtains of Shlomo," at the end of the discourse beginning "I am black but comely." 15

And through this drawing down from the level of the light that encompasses all worlds, one drives out the evil, as it is written, "It is better to take refuge in Havayah, etc.," [and] "In the Name of Havayah I will cut them down": for the encompassing [light] blinds the eyes of the outer forces.

And this is the meaning of [the name] Gershon, from the expression "And he drove him out (vayegarshehu), and he went, etc.": for he drives out the evil within him through the nullification of his will before the supernal will, blessed be He.

As our Sages, of blessed memory, said, "Nullify your will before His will, etc.": that he should nullify his will before the supernal will, both in the level of "turn away from evil," that he should not want them at all, and in the level of "do good" (that he should want what he did not want, and what he wanted he should not want).

For through the nullification of his will, etc., he overturns his nature, transforming bitterness into sweetness, etc.

As mentioned above, the will rules over all the limbs of the body, etc., and it can overturn nature, as mentioned above; therefore, when he nullifies his will before the supernal will, blessed be He, then he can overturn his very nature.

For the will is above choice and knowledge (daas), as mentioned above: the foot has no choice at all against the will when he wishes to put it into fire, etc., for it immediately does so, without any choice of its own at all.

16 And this is because the will is above choice and knowledge. But first [comes] "Make His will as your will"; and this is the lower will, which accords with the intellect, and it is from the level of the light that fills all worlds (memalei kol almin), "with all your soul," etc. And afterwards, "Nullify your will" is the level of self-nullification (bittul) and complete removal, so that the supernal will shines in him.

And this is the matter of the curtains of the Mishkan, the level of "Who stretches out the heavens like a curtain"

(and see what is written on the meaning of "The heavens are My throne," in the discourse beginning "For as the new heavens, etc." And therefore first there must be the sons of Merari setting up the boards, the level of "acacia wood standing": this is the matter of "with all your soul," for this is what is called "standing": "As Havayah lives, before Whom I stood." And afterwards there must be "walkers among those who stand," and this is the matter of the curtains of the Mishkan.

But "walkers" [means] two kinds of walking: this is the matter of Gershon and Kehas, from below to above and from above to below, etc. And this is [the meaning of] "And I will walk among you": two kinds of walking, etc.)

And in exactly the same way it is above: the supernal will, blessed be He, is loftier than the level of choice and knowledge, etc. And the meaning: choice is in knowledge (daas), etc.,

for with his knowledge he chooses the good, etc., and despises the evil, etc., and this discernment is through knowledge, as mentioned above; as it is written, "And you shall choose life, etc."

(for the choice by which one chooses life, etc., is through knowledge, which discerns that life is good for him and death is bad for him).

And above, what is called the level of choice, which is in knowledge, etc., is the level of the Tree of Knowledge, which is "the tree of good and evil." And see what is written in the explanation on [the verse] "Who has counted the dust of Yaakov." But the level of the supernal will, blessed be He, is above the level of choice and knowledge, for it is loftier than the Tree of Knowledge of good and evil, etc.

(As mentioned above in the analogy: the will can do the opposite of nature, for one can place the foot in fire if he wishes, and the foot has no choice, as mentioned above.)

And so too it is in [divine] service: the nullification of will, by which one nullifies his will before the supernal will, blessed be He, is entirely above choice and knowledge, etc.

For choice is in knowledge, etc., as it is written, "And you shall choose life, etc."; and the level of the nullification of will is above knowledge and choice, as mentioned above.

And this is what is written, "Havayah is near to all who call upon Him, to all who call upon Him in truth": this is the level of the nullification of will mentioned above, which is the calling that is in truth.

And this is [the meaning of] **"You will give truth to Yaakov."** (And one may further say on the meaning of Gershon that it is along the lines of what is written, "And with the bounty of the moons' yield (geresh yerachim)," and Rashi explains that the earth drives forth and brings out [produce] from month to month. Thus the growth of the fruits from the earth is called geresh, an expression of driving out (gerushin), because it drives them out from potential into actuality, and from concealment to come out into revelation.

And so the Radak explains in the Michlol [on] geresh yerachim: it is the time when the fruits peep out and blossom by the power of the moon, as if the moon drives them outward.

And so too, in every soul there is a hidden love; and that it should come out from concealment into revelation, this is the matter of "Who (mi) revealed this secret to My children, etc.": "Who" is the level of the light that encompasses all worlds (sovev kol almin), like the matter of "Who created these, etc."

And this is the matter of the sons of Gershon, the bearers of the curtains, the level of the light that encompasses all worlds; and by this power they bring the hidden love out from concealment into revelation. And this is like the matter of "And with the bounty of the moons' yield (geresh yerachim)": that it drives out and brings the hidden love out from concealment into revelation; and as is written on [the verse] "Better is open rebuke than hidden love, etc."

And along these lines the Pardes explains) **(Sha'ar (Gate) 29, chapter 4) the matter of the two gerishin, which are Chesed and Gevurah: for Tiferes drives them from their place, moves them to the middle line, and inclines them toward Chesed.**

And so too here it can be said, regarding Gershon, [that it means] **these two drivings-out: that he drives out the animal soul and pushes away the evil, and through this the good that is in the animal soul will be driven from its place and will be inclined toward Chesed and love, to come to the level of "with all your heart," with both your inclinations; and so too he drives out and brings forth the love concealed in the G-dly soul, to come into revelation, etc.**

And it may be said that the meaning of geresh yerachim is from the term rei'ach (scent), [as in] **"And he shall scent (vaharicho) the fear of Havayah," as is written on the matter of "I have gathered (arisi) my myrrh," and on the matter of "And Yehoshua sent, etc., … and Yericho"; and what is written in the discourse beginning "See, the scent of my son, etc."**

Summary. The matter of the curtains: "Who stretches out the heavens like a curtain." "To take refuge, etc.," "I will cut them down." "Nullify your will"; and first there must be "Make [His will as] **your will," the lower will.**

17

"Standing": "acacia wood standing," Merari. Gershon: "And he drove him out." Geresh yerachim. "Who revealed this secret," "Who created these." "And he shall scent," "the scent of my son."

5. Now, all this is the level of the sons of Gershon, who carried the curtains of the Mishkan, etc. 18
That is: the level of Gershon is that he drives out the evil through the level of nullification of will, nullifying it before the supernal will, blessed be He, etc.,

for through this he drives out the evil, etc.; for through this he draws down from the level of the light that encompasses all worlds (sovev kol almin), which is the level of "Holy," so that it should dwell within his innards, etc., as mentioned above.

And therefore the sons of Gershon carried the curtains of the Mishkan, which are the level of sur- 19
rounding and encompassing, as it is written, "Who stretches out the heavens like a curtain, etc."

But the service of the sons of Kehas was to carry the table, the menorah, the ark and the ark-cover (kapores), etc., "for the service of the holy [things] was upon them; they shall carry on the shoulder, etc."

And the meaning of Kehas is from the expression "and to him shall be the gathering (yikhas) of peoples," which is an expression of gathering and joining, etc. For the service of the Kehasite is to carry on the shoulder the service of the holy [things], etc., which are the table, the menorah, the ark, etc.

And the meaning: these vessels of the Mishkan are from the level of the middle point that is within the circle, for the circle encompasses and surrounds the point, etc.

(for the essence of the intent is the point; and like the matter that the heavens are the level of a curtain and an encompassing [light], and nevertheless, "in thought, the earth came first," etc. And see what is written on [the verse] "Let not the wise man glory, etc., but in this let him who glories glory, etc., ... and righteousness in the earth."

And see what is written on this in the discourse beginning "This month shall be for you," on the explanation of "Rabbi Yitzchak said: The Torah should have begun only from 'This month shall be for you,' etc."; see there.

And along these lines is the matter of the circles (iggulim) and the line (yosher): the root of the line is higher than the circles, for the circles are the level of nefesh and the line is the level of ruach, etc.; and yet the circles are the level of encompassing [lights] over the line, the level of "Who stretches out the heavens like a curtain."

Except that nevertheless the level of the line is like the matter of the point around which the whole circle revolves, etc. And see in Reishis Chochmah, Sha'ar HaKedushah, chapter 2, on the matter that Shabbos is the level of a point.

And see what is written on the matter of "a point within its palace" in the discourse beginning "See, I [set before you], etc."; there too it is understood that the point is higher than the palace that encompasses it: for the point is supernal Chochmah (wisdom), and the palace that enclothes it is Binah (understanding), as is written in the Zohar, Part I) (folio 15a and folio 20a),

and in the Mikdash Melech (there and there): that the level of the circle is the curtains that spread as a tent over the Mishkan, as it is written, "Who stretches out the heavens like a curtain," as mentioned above.

And this was the service of the sons of Gershon, as mentioned above. But the service of the sons of Kehas is to carry the vessels of the Mishkan mentioned above,

which are from the level of the middle point around which the circle revolves, as mentioned above. For the ark, which was in the Holy of Holies, is the level of Torah, for in it the Tablets were placed, etc.

And as our Sages, of blessed memory, said: "Since the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah alone, etc." And the level of Torah is from the level of the central point around which the circle revolves, 20

for "the Torah comes forth from Chochmah," and in Chochmah the Infinite Light (Or Ein Sof) itself dwells in a manner of revelation, as it is written, "Havayah in Chochmah,"

that is, in the level of inner light (or pnimi); whereas the level of the circle is encompassing light (or makif), and still concealment; and the ultimate intent is the inner light and the revelation. And see what is written on this in Parshas Va'eschanan, in the discourse beginning "And you shall love." And so too the practical mitzvos are also drawn from the central point.

Now, although the Torah and mitzvos are drawn from the central point, as mentioned above, nevertheless their root is loftier even than the circle that surrounds the point, as mentioned in Sefer Yetzirah: "Their beginning is wedged in their end, and their end in their beginning, etc." 21

And the meaning: their beginning is wedged specifically in their end, etc. And therefore the Torah and mitzvos, which were lowered down below, being enclothed in physical matters, etc., their root is very lofty, even above the circle that surrounds the point, etc.

For their end is wedged specifically in their beginning, etc. And the meaning: for the Torah and mitzvos have their root from the central point, etc.,

and the root of the point, etc., is loftier than the circle, etc.; for the essential thing is the point, and the circle exists only to surround and encompass the point.

As it is written, "For He is exalted, exalted, etc.," as mentioned elsewhere (that before Him all the encompassing [lights] are considered as nothing, equally like the inner [light], etc.; see there).

And this is why we bless before performing every mitzvah, etc., "Who has sanctified us with His commandments, etc."

And the meaning: through occupying oneself with the Torah, which "comes forth from Chochmah," and through the practical mitzvos, which are loftier than Torah, as our Sages, of blessed memory, said, "Great is study, for it leads to action, etc.," one can draw down the level of holiness (kodesh), so that it should dwell within one's innards, etc.;

that is, in the level of inner light: for the 248 positive commandments are drawn from His will, may He be blessed, and were lowered down below, being enclothed in physical things, such as tzitzis and tefillin, etc. But "the end of the deed" specifically is wedged in the beginning.

And this is [the meaning of] "Who has sanctified us, etc.": that through occupying oneself with the Torah and fulfilling the practical mitzvos, one can draw down from the level of holiness (kodesh), so that it should dwell within one's innards, as mentioned above. 22

And this is what is written, "Of David, when he changed his taste (ta'amo) before Avimelech." The meaning: Melech (king) is the level of the attribute of His sovereignty (Malchus), may He be blessed, which gives life to all the worlds, as it is written, "Your kingship is a kingship over all worlds, etc."

And Avi Melech ("father of the king") is the level of the light that encompasses all worlds (sovev kol almin) (which is the level of His will, may He be blessed, as mentioned above). "When he changed his taste, etc.": the meaning is that this is the difference between the six workdays and Shabbos.

For in the six workdays the service is only to subdue (le'achfaya) one's will alone, while on Shabbos it is the level of complete nullification of will, so that one has no other will at all.

And this is [the meaning of] "when he changed his taste": it is the level of complete nullification of will, that he overturns the will he had, etc., so that it should be for G-d alone.

And this is the level of Shabbos, when one reaches the level of complete transformation of the will (which is the level of nullification of will). And this is "when he changed his taste": that he actually changed his taste.

Whereas on the weekdays it is only the level of subduing (iskafya), etc., and not the level of transformation (is'hapcha). (Now, the intent here is that the level of "when he changed his taste" is the level of Kehas, through [the principle that] "through Chochmah they are refined."

However, in Midrash Rabbah) (Parshas Bamidbar, chapter 3, folio 215b) Gershon is explained as "strong like a tooth (shen)," etc. And this is the matter of "when he changed (beshanoso) his taste … and he drove him out (vayegarshehu), etc.,"

for the level of "when he changed (beshanoso)" is also from the term shen (tooth), as is written on [the verse] "and white of teeth from milk," which is the refinement of the emotive attributes (middos), etc. And this is "and he drove him out": to drive out the evil, etc. And the level of Kehas is explained there from the term "If the iron is blunt (kehah)," and that is as is written there, "and He does not [show] a face, [for they] have spoiled."

And regarding the Levites it is written, "And the Levite, he (hu) shall perform the service": for he draws the level of "He (hu): this is Atika (the Ancient One)" from concealment into revelation, so that it should be: "May Havayah make His face shine, etc."

And that is through their carrying the ark face to face, as is written on this in the discourse beginning "And I was beside Him, a nursling (amon)."

And therefore, through this they rectify the level of "and He does not [show] a face," which is explained in [Midrash] Rabbah on Koheles [as meaning]: when the Holy One, blessed be He, does not show a welcoming face to the generation, because of the corruption of the evil deeds that are in the generation, etc. (see there, on this verse, on folio 111b).

And the counsel for this is "he must exert more strength (vachayalim yegaber)," the level of teshuvah (return), which is the matter of "with greater strength (bechayla yatir)." Now, teshuvah is the restoring of [the] face, face to face; and this is the matter of the sons of Kehas, the bearers of the ark face to face, etc.

And see what is written on the matter of the iron partition in the discourse beginning "And you shall make a forehead-plate (tzitz)," and the matter of breaking the partition through thoughts of teshuvah; and from there the matter mentioned above will be understood.

And with this will be understood the saying of our Sages, of blessed memory, "Make His will as your will, etc.; nullify your will before His will, etc." The meaning: in the six workdays there is only the level of "Make His will as your will, etc.," 23

which is only the level of subduing (iskafya), etc.; and on Shabbos there is the level of "Nullify your will, etc.," which is the level of transformation (is'hapcha), etc.,

as mentioned above; for this is why we say "Of David, when he changed his taste, etc." on Shabbos; and as it is written, "Taste (ta'amu) and see that Havayah is good, etc.," [and] "In Havayah my soul shall glory, etc."

And this is what is written, "and feed faith (re'eh emunah)": as our Sages, of blessed memory, said, 24
"Israel sustain their Father in heaven, etc." And all this is drawn entirely to the Community of Israel (Knesses Yisrael) from Aharon, the great priest (Kahana Rabba), who is the level of great love (ahavah rabbah), etc., for he is the one who imparts the level of love into the Community of Israel; and this is the hidden love that is in each and every one of Israel.

And this is [the meaning of] what is written, "Lift up the head of the sons of Gershon, they too": for 25
of the sons of Kehas and the sons of Gershon "lifting of the head" is said, but not of the sons of Merari, as is written in the Midrash.

For behold, it is written, "And I will give you walkers among those who stand." The meaning: "walkers" [means] two kinds of walking. The first is through the desire of the heart (re'usa deliba), from below to above; and this is the matter of the sons of Gershon.

The second is through Torah and mitzvos, from above to below; and as is written in Torah Ohr, Parshas Vayeishev, in the discourse beginning "And I will give you walkers, etc."

And this second walking is through the sons of Kehas. Therefore "lifting of the head" is said of both of them.

For "lifting of the head" is the matter of the raising of the horn (romemus keren), the level of "walkers." And the level of "walkers" must be "among those who stand," the level of "acacia wood standing," of the sons of Merari; therefore "lifting of the head" is not said of them, etc.

And this is the level of the forty-two journeys that the Levites journeyed with the Mishkan in the wilderness, etc., which are all the level of ascents, etc.

(for every journey is the level of an ascent): they are forty-two ascents, etc., which is the Name of forty-two [letters] that is in "Ana BeKoach," etc.

And the meaning: in the place where they encamped they set up the Mishkan, and when they journeyed they took it down and raised it up to a loftier level. And these were the forty-two ascents of the forty-two journeys, etc.

And all the forty-two journeys were entirely in the wilderness, as mentioned above, for even the higher worlds are called the level of a wilderness, which is the level of desolation, the level of the utterly inanimate, compared to the Holy One, blessed be He, etc., as mentioned above.

And these were the forty-two journeys of the Mishkan, which the Levites carried in the wilderness, etc.: they are forty-two ascents, all in the level of a wilderness, as mentioned above, for even the higher worlds are called, in relation to Him, the level of a wilderness; and this suffices for one who understands.

(That is: the level of the six workdays is the level of the journeying of the Mishkan, when they took it down, etc., for they ascend from elevation to elevation, etc.; and Shabbos is the level of the encampment, when they set it up, etc., for they ascended to one lofty level and encamped there, and spread out there the curtains of the Mishkan; and in this way were all the forty-two journeys.)

Now, all this is "in the hand of Isamar, the son of Aharon the priest, etc." And the meaning: Isamar is the level of the combinations of the letters of the Torah.

For Isamar is from the expression isamar in the Gemara, which is an expression for a thing that is learned of itself, etc. (in Yiddish, "es iz gelernt gevoren," "it has been learned"; which is the sense of isamar, that it is learned as a matter of course). And this is as it is written, "And I have placed My words in your mouth, etc.," [and] "And My words that I have placed in your mouth, etc."

For it is the word of G-d enclothed in halachah, which he speaks with his mouth, etc. (and as mentioned elsewhere; see there).

And this is the level of Isamar, for all is "in the hand of Isamar," as mentioned above. And see on the matter of Isamar in Me'orei Or, letter alef, section 140.

LIKKUTEI TORAH • PARSHAS NASSO • MAAMAR 4

כתיב ה' יחתו מריבו וגו'

It is written, "Havayah—those who contend with Him shall be shattered"

◇

It is written, "Havayah—those who contend with Him (merivo) shall be shattered," etc. Now this is difficult: who are those who contend with G-d? 1

And see in the Zohar, Parshas Vayikra (page 19b), what it explains: "At the time when the judgments are aroused and hold sway, they hold sway over mercy, and mercy is subdued; and at the time when the Holy One, blessed be He, is blessed from the wellspring of the stream, then mercy prevails and the judgments are subdued. As it is written, 'Havayah—merivo shall be shattered': meriv vav, [the one who] contends with the vav," etc.; see there.

To understand this: how is the matter of "judgments being aroused" called "those who contend with Him"? The explanation is that the Name Havayah is the attribute of mercy.

And although the Name Havayah is in Z'eir Anpin (the emotive attributes) of Atzilus, which, after all, contains the attribute of Gevurah (restraint); and likewise in the coming into being of the creations, whose coming into being is from the Name Havayah, there are, after all, four camps of the Shechinah (Divine Presence): the camp of Michael, Chesed (kindness), and the camp of Gavriel, Gevurah;

yet this level of Gevurah is in the manner of "including the left in the right": it is included in, and nullified before, the attribute of Chesed. If so, then on the contrary, there comes from it a benefit and an added advantage in the Chesed, beyond what there would be if the Chesed were by itself.

For Chesed is the level of coldness, like water, which is cold and moist [see the Zohar, at the beginning of Parshas Va'eira]; while the essence of life-force (chayus) comes through warmth, as [in the verse], "for the blood is the soul";

and so it is in spiritual matters as well; for from the side of the level of the waters themselves, the level of coldness, there can also come [a state where] "the waters freeze," which is the withholding of the flow altogether. And this is [the meaning of] what is written regarding Yaakov, "And the flocks came into heat (vayechemu)," etc.

"And they came into heat when they came to drink," etc.: for no procreation can come about except through warmth, which is from the level of Gevurah (restraint). Therefore in the Name Havayah, which brings everything into being, there must also be the level of Gevurah. 2

Only, it is included in the right; and if so, it is from this specifically that the essence of life-force and of coming into being comes.

But if the attribute of Gevurah is not included in Chesed (kindness), as was the case in the World of Tohu, where there was not the level of "including the left in the right," then there branched out from this the coming into being of harsh judgments; and these are the accusers above, whose whole desire is to carry out judgment,

as is written in the Zohar, at the beginning of Parshas Miketz, on the verse "and he searches out every end." And likewise below, among human beings, there are people who rejoice at the misfortune of their fellows.

And also, at times when they are enraged at the sinner, it is not that they are grieved over the sin, but rather that their desire is for the carrying out of judgment. 3

So too with the accusers above, who are in the manner mentioned above: they are not distressed over the sin in the manner of "the zeal of Havayah of Hosts," but rather their desire is for the carrying out of judgment. That is because they are the dross of Gevurah (restraint).

Therefore they are the ones called merivav, "those who contend with" the Name Havayah: for they are against the Name Havayah, since His will, may He be blessed, is specifically for Chesed (kindness) and "to include the left in the right."

[And along these lines the Zohar, at the end of Parshas Acharei (page 79b), explains the matter of "those who banded together against Havayah": that is, Korach too wanted to separate the Gevuros by themselves, and not to have the level of "including the left in the right," as is written in the Zohar, at the beginning of Parshas Korach.

And along these lines there is explained elsewhere the meaning and matter of "to execute the vengeance of Havayah upon Midian": for the level of Midian (Midyan), strife and contention (riv umadon), is likewise the opposite of, and against, the level of the Name Havayah; as is written in the discourse beginning "Arm from among you," etc., in Parshas Mattos.

And it is explained there that although in the Torah there are many punishments and Gevuros, yet this Gevurah has Chesed as its purpose: that through it there should be a rectification (tikkun) for the soul of the sinner,

like a father who strikes his son so that he will walk "in the way of the good"; whereas harsh Gevuros desire the carrying out of judgment for its own sake.

See the Zohar, Balak (page 192b), regarding "What is written in it?" He said to him, "You shall not murder," etc.; see there.] And of this it is said, "Havayah—those who contend with Him shall be shattered."

Now, the cantillation mark on this Name Havayah is gershayim, which is two strokes; in Pardes, in the Gate of the Cantillation Marks (Sha'ar HaTe'amim), it is called trein gerishin (two gereshes); and this cantillation is two sounds.

And this is because, for there to be a sweetening of the judgments and their nullification, it must 4
come through a drawing-down from the level of the Chesed (kindness) of Arich Anpin, which is far, far above the Chesed of Z'eir Anpin. For the Chesed of Z'eir Anpin is called chesed olam (kindness of the world).

And of it is said, "And Yours, Ado-nai, is kindness, for You repay a man according to his deeds": that is, according to the measure of the deeds of human beings; as the arousal from below (isarusa dilesata) is, so is the arousal from above (isarusa dile'eila) and the drawing-down from this Chesed. Therefore it is called chesed olam, for it is within limit and measure.

Therefore, there the accusers find room to accuse; as with Bilam, who searched for and found the 5
places where Israel were destined to sin, and through this wanted to accuse, to argue for guilt, etc., to arouse the attribute of judgment.

But the level of the Chesed (kindness) of Arich Anpin is the supernal Chesed (chesed ila'ah), and it is called "and abundant in kindness" (verav chesed), because it shines and spreads forth from the level of the Infinite One (Ein Sof) without limit or measure [see Iggeres HaKodesh, section 10, on the verse "The kindnesses of Havayah"].

And there the arousal from below (isarusa dilesata) does not reach at all; rather, the Chesed descends and is drawn down constantly, of itself, "for He desires kindness."

Therefore, through a drawing-down from this level of Chesed, all the judgments are nullified, and the accusations have no place at all (and see what is written on the verse "But Havayah your G-d would not listen to Bilam").

However, the Chesed of Arich Anpin itself cannot be drawn down below at all, for it is without limit, and [those below] would not be able to receive [it]. Therefore it must be enclothed in the Chesed of Z'eir Anpin (the emotive attributes), which is the level of a vessel for the revelation of the light of the Chesed of Arich Anpin

(and the Chesed of Z'eir Anpin is called "the body" (gufa) relative to "abundant in kindness," which is like the level of a soul to the Chesed of Z'eir Anpin; just as, by way of analogy, from the soul itself, without enclothement in a body, there would be only an influence of spiritual things, but for physical influences to come from it is specifically through the medium of its enclothement in the body;

so too the level of "and abundant in kindness" is above the very nature of the level of Chesed; rather, it is the source of Chesed, as in the expression "Father of mercy" (Av HaRachamim), meaning the father and source of the attribute of mercy.

Therefore it is impossible for influences to be drawn from it into Beriah, Yetzirah and Asiyah except through its enclothement in the Chesed of Atzilus, which is called the body: "Chesed, the right arm," etc.;

and as is written in the Zohar, in the Idra) (page 133b): "And true kindness (chesed dikshot) is not said of the life of the body, but of the life of the soul," etc.

Furthermore, since the Chesed of Arich Anpin is without limit, and the arousal from below has no place [there] at all, then the external forces (chitzonim) too would be able to receive from it.

Therefore the drawing-down from the Chesed of Arich Anpin must be through the Chesed of Z'eir Anpin, so that this level of revelation of the supernal Chesed be drawn down only to the side of holiness. And see what is written on the verse "And a man wrestled," and on "We were slaves," etc., "and Havayah our G-d took us out": Abba and Imma, which enclothed the arms of Arich Anpin.

And this is why the cantillation of the Name [in] "Havayah—those who contend with Him shall be shattered" is gershayim, which are two movements, one above the other: to indicate that it is a drawing-down from a very high place, from Arich Anpin to Z'eir Anpin (the emotive attributes), in which there must be two drawings-down: the first, from the Chesed (kindness) of Arich Anpin to Abba and Imma (Chochmah and Binah); 6

and afterwards, from Abba and Imma (Chochmah and Binah) it is drawn to Z'eir Anpin (the emotive attributes). Therefore this cantillation is two movements [and see what is written in the discourse beginning "The Song of Songs," on the matter of the two levels of chasan (bridegroom): chas darga ("he descended a level"), etc., 7

and in the discourse beginning "You have captured my heart" (libavtini): two hearts, etc.; see there]. And then, when it is drawn from the Name Havayah of Arich Anpin into Z'eir Anpin, through this "those who contend with Him shall be shattered": the forces of judgment, which are those who contend with Z'eir Anpin, are nullified.

And in the Zohar it explains meriv vav, "[one who] contends with the vav": for the vav is the six emotive attributes (middos) of Z'eir Anpin, in which Chesed (kindness) prevails, since the level of Gevurah (restraint) in it is in the manner of "including the left in the right," as mentioned above. 8

And the accusers above, in the chambers of the external forces, who accuse Israel, are against precisely this level, and are called merivav, "those who contend with Him"; as is written in the Torah, in the portion of Bilam, "And the anger of Elokim flared because he was going," etc. And through the revelation of the Name Havayah of Arich Anpin in Z'eir Anpin, through this "those who contend with Him shall be shattered."

And this is along the lines of what is written, "And Havayah passed before his face (al panav), and called: Havayah, Havayah." This was after the sin of the Calf; and to draw down forgiveness and pardon was specifically through Moshe Rabbeinu, peace be upon him, drawing down the Thirteen Attributes of Mercy of Arich Anpin. 9

Therefore he said, "If Your face does not go, do not bring us up from here": for according to judgment they were not worthy, since they had sinned.

And this is [the meaning of] "and called: Havayah, Havayah," where the cantillation makes a break between them: that he called and drew down from the Name Havayah of Arich Anpin into the Name Havayah of Z'eir Anpin (the emotive attributes). And this drawing-down must come through "And Havayah passed before his face (al panav)." "His face" is Chochmah (wisdom) and Binah (understanding), as it is written, "A man's wisdom lights up his face," etc. 10

And the Chesed (kindness) of Arich Anpin is drawn through Abba and Imma (Chochmah and Binah) to Z'eir Anpin (the emotive attributes), as mentioned above. Therefore here too the cantillation of the Name Havayah in "those who contend with Him shall be shattered" is gershayim, etc. 11

[Now, gershayim is also a term of driving out (gerushin), as is written on the matter of the service of the sons of Gershon, which is also to drive out the external forces; and this too is through drawing down "abundant in kindness" into the six extremities (vav ketzavos) of Z'eir Anpin, which are the six colors (shisa gavnin);

and this is gresh (drive out), and after it vav, and after it nun [in the name Gershon], as is written above. And this is like the matter of "Havayah—merivo shall be shattered": meriv vav, as mentioned above.]

2. "Upon him, in the heavens, He will thunder." 12

The meaning is: besides the Chesed (kindness) of Arich Anpin being enclothed within the Chesed of Z'eir Anpin (the emotive attributes), through which those who contend with Him, the masters of judgment, are shattered, further still He will do wonders: He will thunder upon them with a sound of thunder, afterwards also from the Chesed of Arich Anpin itself as it is, not through enclothement in the Chesed of Z'eir Anpin;

for then the Chesed is more plain and unveiled than when it is enclothed in the Chesed of Z'eir Anpin, which somewhat conceals the Chesed of Arich Anpin. [And in the Zohar there it explains the matter of "Upon him, in the heavens": that is to say, the dew of Atika (tala de'Atika), which is drawn upon Z'eir Anpin, which is called "heavens."

And one can also align it with this explanation. For the drawing-down of the crystalline dew (tala dibedolcha) and of Mocha Stima'ah (the hidden brain) is a higher level than the drawing-down of the Chesed (kindness) of Arich Anpin: for to the level of the Chesed of Arich Anpin enclothement applies, in that it is actually enclothed in Chochmah (wisdom), etc., and from it to Z'eir Anpin (the emotive attributes), an actual enclothement; 13

but the level of Mocha Stima'ah and the crystalline dew is above the level of actual enclothement, for it is from the first three [Sefiros] of Keser (the Crown), the lowest level that is in the Emanator, etc.;

and from this level it is drawn down that "He will thunder" upon the masters of judgment, the accusers, etc., with greater intensity than the level of "those who contend with Him shall be shattered."] (And see the Zohar, Parshas Vayishlach, page 166b.)

And this is [the meaning of] what David the King, peace be upon him, [said] [II Samuel 22]: "Havayah thunders from the heavens, and the Most High gives forth His voice," etc. The meaning is that David the King, peace be upon him, was humble and did not ascribe [it] to his own merit, but rather [it was] in the manner of "And I will be gracious to whom I will be gracious," etc.;

that is, through the revelation of the level of Arich Anpin, from where it was drawn down to save him "from the hand of all his enemies." And this is "and the Most High gives forth His voice": the meaning of "and the Most High" (ve'Elyon) is the level of Arich Anpin, for the Chesed of Arich Anpin is called the supernal Chesed (chesed ila'ah).

"And He sent forth His arrows," etc.: that is, the flow of the supernal Gevuros (restraints) of holiness, to consume and destroy the forces of judgment, the accusers; and they are the enemies of G-d, who hold back the flow. 14

"And He will give strength to His king." Strength (oz) is the level of Gevuros (restraints), and it is 15
the left line, which is to be drawn only "to His king," into Malchus (sovereignty) of Atzilus, in order to arouse love, as it is written, "His left hand is under my head"; and nothing is to be drawn from it to the external forces, for then the Gevuros are in the manner of the level of judgment, G-d forbid.

The explanation is that there are two levels in the left line. The first is in the manner of "His left hand is under my head": it arouses the souls of Israel, so that they have an uplifting in "flashes of the fire" of love, etc.; and this is in the manner of "And the flocks came into heat."

For the whole essence of the union (yichud) is through the arousal of Gevurah and the flashes of the fire of love, in the manner of warmth and intensification; which is not so from the level of coldness, as mentioned above. And see what is written on this in Parshas Tazria, in the discourse beginning "The world is like a portico."

And the second is like the matter of the saying of our Sages, of blessed memory (Sotah 47a), "The left pushes away and the right draws near."

And from this level, through the chain of descent (hishtalshelus), there is drawn the nourishment of the external forces, the masters of harsh judgments, who are only a left that pushes away, without any right that draws near, for there is not in them the level of "including the left in the right."

However, after "those who contend with Him are shattered" through the Chesed (kindness) of Arich Anpin, then the level of the Gevuros too will be only in the manner of "And He will give strength to His king," in the manner of "His left hand is under my head": for through the inclusion of the Gevuros in the Chesed, the flow will be with greater intensity and great life-force (chayus). And this is [the meaning of] what is written, "Havayah will give strength to His people," etc.

[And see in the Zohar, Parshas Lech Lecha, page 84a, on the matter of "And He will give strength," etc.; and see in the commentary of the Ramaz (Rabbi Moshe Zacuto), Parshas Emor, page 93b, on the matter of "Seek Havayah and His strength."

Now, it is explained above that the Chesed (kindness) of Arich Anpin is what is called "the great 16
hand," and this is the matter of "Havayah—those who contend with Him shall be shattered," with the cantillation gershayim, etc.;

"And He will give strength": it can be said that this is the level of "the strong hand"; and "and He will raise the horn of His anointed": this is "the upraised hand"; and as it is written, "and to him shall be the gathering of the peoples," etc.]

Now, this drawing-down, that there be a revelation of the Chesed of Arich Anpin below, is not according to the natural way of the order of the chain of descent (hishtalshelus); only the great tzaddikim are able to draw it down through their prayer, so that it be drawn to be revealed below.

And this was the service and toil of Moshe our teacher, peace be upon him, in his prayer: to draw down the Thirteen Attributes of Mercy, for it was he who drew them down, as it is written, "And Moshe hastened, and bowed to the ground, and prostrated himself."

[And as is written in the Zohar, in the Idra (page 138a): "How great is the strength of Moshe, who brought the attributes of mercy down below," etc.; see there.

And see further in the Zohar, Shelach (page 161b), on the explanation of "And now, let the power of Ado-nai be great"; and see what is written in Parshas Shelach on this verse. And there is a difference: in Parshas Ki Sisa the Thirteen Attributes of Mercy are mentioned, meaning that the thirteen tikkunim of the beard (tikkunei dikna) are drawn from Arich Anpin to Z'eir Anpin (the emotive attributes); while in Parshas Shelach nine tikkunim of the beard of Z'eir Anpin are mentioned.

And see in the Idra (page 139a): "It is taught: when it descends from the precious, supernal beard," etc., "in nine tikkunim," etc.

And in the Idra Zuta (page 295a and b): "These nine tikkunim Moshe said," etc., "for even though he did not say the thirteen tikkunim [now], the matter depends on intention," etc.

And see there well, that "the power of G-d" is a drawing-down from the Mazla of Arich Anpin to shine into the nine tikkunim of the beard of Z'eir Anpin; and as is written also in the Idra Rabba (page 140, end of side a). And see in the Zohar, at the end of Parshas Nasso (page 147, beginning of side a), and in the Mikdash Melech there.]

And so too in Gan Eden there is no revelation of this level of Arich Anpin except to the great tzaddikim, who inherit the four hundred worlds of yearning, which are drawn from Arich Anpin, etc.

And see what is written in the explanation on the verse "I am Havayah your G-d, who brought you out of the land of Egypt," on the matter of the supernal Chesed mentioned above.

And see further on the matter of "Havayah—those who contend with Him shall be shattered" in the first chapter of Rosh HaShanah (page 17a); and see what is written in the discourse beginning "And a man wrestled with him."

In the Jerusalem Talmud, chapter 4 of Berachos, halachah 3: "The nine blessings of Rosh HaShanah: from where [are they derived]? Rabbi Abba Kartogna said: corresponding to the nine mentions [of the Name] that are written in the section of Chanah; and at its end it is written, 'Havayah will judge the ends of the earth'"; that is to say, Rosh HaShanah is the day of judgment. And see on this also in our Talmud, chapter 4 of Berachos (page 29a).

And regarding Rosh HaShanah it is written, "And the sons of G-d came to present themselves before Havayah, and there came also," etc. And see Zohar, Part II, at the beginning of Parshas Bo, and in Parshas Tetzaveh (184a), and in Parshas Pinchas, page 231.

And the main accusation is over the casting off of the yoke that there is below, because of which they are not worthy of the revelation of His sovereignty, may He be blessed, as is written in the discourse beginning "Sound the shofar on the New Moon"; and of this it is said, "Havayah—those who contend with Him shall be shattered."

"And He will give strength to His king": as it is written, "Havayah reigns; He is clothed in majesty; Havayah is clothed in strength," etc. Therefore there are nine mentions [of the Name], to draw nine Sefiros into Malchus (sovereignty), which in essence is a single point; and this drawing-down is from the nine upper Sefiros.

And this is [the meaning of] "And the strength of the King loves justice": the meaning of "and the strength of the King" is in the manner of "I will exalt You, my G-d, the King," and like the matter of "And now, let the power of Ado-nai be great," as is written below on this verse in Parshas Shelach.

And see on the matter of "And He will give strength" in Shemos Rabbah, section 1 (page 118a), and in Parshas Yisro, section 27; Nasso, section 1 (page 221c); in Eichah, on the verse "He has cut off in fierce anger"; page 72c–d.

The matter of "And He will raise the horn" through teshuvah (return): and see what is written in Torah Ohr, Parshas Yisro, in the explanation on "Remember" and "Keep," on the meaning of "my horn is raised high," that it is the level of Atika, etc.

LIKKUTEI TORAH • PARSHAS NASSO • MAAMAR 5

כה תברכו את בני ישראל אמור להם יברכך...

"Thus shall you bless the Children of Israel, saying to them" (Numbers 6:23)

"Thus shall you bless the Children of Israel, saying to them: 'May Havayah bless you,' etc.; 'May Havayah make [His face] shine,' etc.; 'May Havayah lift up,' etc." 1

Now, our Sages, of blessed memory, said (Berachos, chapter 3, page 20b): The ministering angels said before the Holy One, blessed be He, "It is written in the Torah, 'Who does not lift up the face,' etc., yet You lift up the face to Israel, as it is written, 'May Havayah lift up His face to you.'"

He said to them, "And shall I not lift up the face to Israel? For I wrote for them in the Torah, 'And you shall eat and be satisfied, and bless Havayah your G-d,' and they are exacting with themselves down to an olive's bulk," etc.

(And so it is in Midrash Rabbah, Nasso, chapter 11.) Now, this matter needs to be understood: that because of the exactness they practice, [down] to an olive's bulk, there is a lifting up of the face above.

We also need to understand the sequence of these blessings, for seemingly they have no order. But first we must preface an explanation of the matter of Grace after Meals, and of why satiety is required by Torah law.

The explanation is this: it is written, "And you shall bless es Havayah": es (alef-tav) specifically, and these are the letters from alef to tav. For all things were created with letters. 2

For with ten utterances the world was created, and the letters in the Ten Utterances are themselves the life-force of all things, their existence and their coming into being from nothing into something, through combinations of letters, and substitutions and transpositions, etc.

And the soul of man, too, is full of letters, for "You breathed it into me," and it is written, "And He breathed into his nostrils a soul of life"; that is, by the breath of His mouth, may He be blessed. For "and by the breath of His mouth all their host," and the breath of His mouth, may He be blessed, is what brings everything into being, through the level of letters. And these are the letters in the Ten Utterances.

Now, it is written, "And the man called names for all the cattle and for the birds of the heavens," 3
etc.: that is, he called and drew down their names, which are the combinations of letters in the Ten Utterances through which they were created, from concealment into revelation, so that there be in them a revelation of the life-force from the breath of His mouth, may He be blessed, in order to elevate them and bind them to their source.

For their ascent and their binding to their source is through man, who is the head of all the levels of the inanimate, the vegetative and the animal, and he is the one who draws down the revelation of their life-force from the source of life, from the breath of His mouth, may He be blessed (and see on the matter of "And the man called names" in Bereishis Rabbah, chapter 17, and at the beginning of Parshas Chukas).

And therefore, "by every utterance of the mouth of Havayah does man live": for the "utterance of the mouth of Havayah" in food is the letters in it that came forth from the mouth of Havayah, namely the breath of His mouth, may He be blessed

(see what is written in the explanation on "And I will give you places to walk," on the matter that there are two levels in the letters: namely, the first, the letters that came forth from the mouth of Havayah, and the second, those that are in their source; as, by way of analogy, the power of speech in man, etc.; and that likewise there are these two levels in the letters of thought, etc.; see there.

If so, what is written [below], that in him and through him they will come to their root and source, the level of the mouth of Havayah itself, means that they will come to the root and source of the letters as they are in their source. And see Sefer Shel Beinonim, chapters 20 and 21.)

to give life to man, so that in him and through him they will come to their root and source, the level of the mouth of Havayah itself, about which [our Sages] said, "But could it not have been created with one utterance?" This is the utterance that includes all the Ten Utterances, and from it the ten particular utterances were drawn forth and divided; and through man they come to the all-inclusive utterance, for he is the one who draws down to them the revelation from there.

And this is "And you shall bless es (alef-tav)": that is, to draw down the revelation from the root of the level of letters, from the breath of His mouth, may He be blessed, so that through this they will be elevated and bound to their source (and see the Zohar, Vayigash, page 207b, and page 208a, and in Parshas Terumah).

2. However, the power for this drawing down, which depends on man, is through man's war with his animal soul. 4

For lechem (bread) comes from the word in "then [there was] war (lachem) in the gates" (Judges 5:8), which means war.

And as is written (in the Zohar, Balak, page 188b), "He shall eat bread upon the edge of the sword." And this is through prayer, for "the time of prayer is the time of battle."

And as it is written, "The exaltations of G-d are in their throat, and a double-edged sword in their hand." And therefore it is written first, "to love Havayah your G-d and to serve Him with all your heart," etc., and afterwards, "and you shall gather in your grain," etc.; for first there must be "to love."

And the meaning of ahavah (love): it is from the term avah (to want), that is, will. And the intent is 5 that a person's will, desire and request, with all [his] heart and soul, be for there to be a revelation of His G-dliness and His unity, may He be blessed, in the world and the soul,

as it was before the creation of the world, when He was alone, He [Himself was] in the place of this lowly world in a manner of revelation, for there was not yet a world that conceals and hides, etc.; and as it will be in the seventh millennium, etc.

And so it truly is even now, before Him, for "all are considered as nothing before Him"; as it is 6 written, "For I, Havayah, have not changed."

Only, before us the world hides and conceals, etc. And this is "And you shall love Havayah your G-d": that you should want and desire that Havayah, Who is "was, is and will be," the level of "I have not changed," and besides Whom there is truly nothing else,

that He shall be "your G-d" in actual revelation, in the soul and in the world,

so that the world shall not conceal, etc.; rather, just as above "all is as nothing before Him," etc., and "there is nothing else besides Him," etc., so shall it be below, in revelation, without any hiding of the face or concealment caused by the powers of the animal soul, which hide and conceal this revelation and are drawn after the physicality of this world and its materiality, which appears to eyes of flesh as something existent, a thing unto itself; instead, "and to serve Him with all your heart (levavchem)": with two hearts, etc.

Therefore prayer is "a ladder set upon the earth, and its top reaches heavenward": for one must 7 begin from the very lowest, first the morning blessings, "Who opens [the eyes of] the blind," "Who straightens the bent," etc.;

for the whole of prayer is the level of blessings, "Blessed are You," etc., which are drawings-down of the revelation of G-dliness in the world and the soul, so that it be in the manner of "You," as though He were directly present, etc.

8 And it must be in order, from below upward: first from the lower levels, until one comes to the fulfillment of "And you shall love," to give over one's soul truly in "One," and so that there be "And you shall love … with all your heart," etc. And see what is written about this in the discourse beginning "My dove, in the clefts of the rock."

For as regards the root of his G-dly soul, in the source from which it was hewn, it rises by its nature and is included in its Emanator, blessed be He.

The soul needs no rectification for itself; it is only that, because of the powers of the animal soul that are enclothed in this world, all of whose life-force comes from the vital powers of the foods, which are in nogah, through which a person sustains the life of his body and of his animal soul, he is bound below.

So he must elevate and bind his soul to G-d, until "the sitra achra is subdued" and "transformed," etc., and "to serve Him with all your heart (levavchem)": with two hearts, etc.

Therefore one must begin from below upward in prayer, and it is "a ladder set upon the earth, and its top reaches heavenward," until one reaches "One."

9 And through this, "angels of G-d ascend and descend on him," on man. For man is the root of all, as it is written, "the face of a lion on the right, and the face of an ox on the left," etc., and "the likeness of their faces, the face of a man," etc.,

for their general and collective expression is the level of "man," which includes all four chayos (living creatures); and they are all elevated in the elevation of man's soul in its cleaving to the living G-d, "to love Havayah," etc. And afterwards it is written, "and you shall gather in your grain": to gather the life-force in the inanimate, the vegetative and the animal, so that they be collected and gathered in from where they were scattered and banished under the dominion of nogah, and be included in the level of "man."

Whereas before prayer it is forbidden to eat, for then man himself is still bound below, and how could he correct others?

Therefore he must first correct himself, and be at the level of "man" (adam), whose numerical value is mah (45), the level of self-nullification (bittul); and then, through this, he will afterwards be able to rectify the inanimate, the vegetative and the animal, etc.

And one may further say: for the souls of Israel "arose in thought," that is, they were drawn from the letters of thought, and their ascent goes higher still, as mentioned [in the discourse] on "And I will make [your windows] of kadkod."

Now, the inanimate, the vegetative and the animal were taken from the letters of speech, as mentioned above: "the utterance of the mouth of Havayah." Therefore, in order to raise the letters of speech that descended below into the inanimate, the vegetative and the animal, to raise them to their root, 10

which is through man, who was taken from the letters of thought, which are above the letters of speech; therefore this ascent depends on his first rectifying himself,

as the saying goes, "Correct yourself, and only afterwards correct others." That is: first his soul, whose root is from the letters of thought, must be elevated, elevated into the source of the power of thought and higher still, etc.; then afterwards it can raise the letters of speech, etc.

(And see what is written in the discourse beginning "He has not beheld iniquity in Yaakov," and in Parshas Vayechi, in the discourse beginning "Binding his foal to the vine.")

3. Now, man's ascent is through prayer, in the manner mentioned above; for where a person's aim, desire and longing are, there his essence and being as a whole is included and cleaves, as is known. And this is the matter of the blessings: "May Havayah bless you." 11

That is, that there be many ascents of sparks: the powers of the soul, G-dly and animal, in man, and [the sparks] in the foods and drinks and his other needs, which are renewed every morning and ascend above every day through an arousal from below, through prayer, with the abundance and great intensity of the bond of the intense love in the Shema and prayer.

For the term "blessing" is said, by way of analogy, of the seed that grows from the field: the kernel is sown in the earth until it is hidden and covered in the soil.

And through the blessing and success, when it has succeeded and produced fruit, it rises and grows from the earth with a great increase over the original. And so it is written, "And I will sow the house of Israel," and "I will sow her for Myself in the land," etc. 12

For Israel are in the manner of sowing, that is, a sowing of the level of G-dliness, as it is written, "Blessed is Havayah, the G-d of Israel," etc., as is explained elsewhere; and they were drawn down below into the physical world, and are covered and enclothed in the animal soul and in the powers that desire physical things,

like the seed that is hidden and covered in the soil, so that it may rise and grow with the addition and increase of the powers of the vital soul, that they too may rise and be included in "One" in the Shema.

And as our Sages, of blessed memory, said, "Israel was exiled only so that converts would be added to them," etc., as is explained elsewhere. And therefore G-d made man on the earth, to receive life-force from physical things,

so that all the powers of the inanimate, the vegetative and the animal, and the life-force within them, to give life to "the soul of every living thing and the spirit of all flesh," be included in the life of the soul and spirit of man, which ascends above in the Shema and prayer. And therefore a person must pray every day.

Now, of this blessing, which is from an arousal from below, it is said, "and guard you": for it needs 13
guarding from the harmful ones, namely the external forces and the sitra achra, so that they draw no nurture from this love;

that is, once this love has been aroused in a person's soul, he should not be moved within himself to credit himself for it, or to take pride and self-importance from it, or any other ulterior motive, G-d forbid. For "Who shall ascend the mountain of Havayah?" "One clean of hands and pure of heart."

The meaning of "pure of heart" is: without any foreign admixture, G-d forbid. (The explanation of "May Havayah bless you and guard you" is mentioned in the Zohar, at the end of Parshas Vayechi, page 248, end of side a; and at the end of Parshas Nasso, page 147a; and in the Raaya Mehemna, Parshas Pinchas, page 245a; and in Parshas Eikev, page 271, end of side b; and in Midrash Rabbah, Bo, chapter 15, [and] Bechukosai, chapter 36.)

Now, through an arousal from below [comes] an arousal from above, as it is written, "If one sets his heart toward Him," etc., and "spirit brings spirit and draws down spirit": so that there be "May Havayah make His face shine upon you," from above to below.

For just as he desires, longs and asks that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, and [that] "there is nothing else besides Him," etc., below as above, so there will be drawn from above a drawing-down of the illumination of this revelation that he asks for.

And this is "May Havayah make His face shine": the shining of the face is the level of Chochmah (wisdom), as it is written, "A man's wisdom makes his face shine" (the explanation of "May Havayah make His face shine" is mentioned in the Zohar, Nasso, 133b, 141a, 147a);

that is, that there be a revelation of the power of mah (koach mah), and "there is nothing else besides Him," etc.

"Who is wise? One who sees the nolad (what is born)," etc.: one who sees, with actual sight, the nolad, [coming into being] from nothing, and [sees that] "all is as nothing before Him," etc. For in the arousal from below, "Hear, O Israel," "hear" is a term for understanding, through contemplation, etc.;

and hearing does not compare with seeing, etc. [Seeing] is the level of the revelation of koach mah that comes from above. And this revelation is in the Torah, for "the Torah comes forth from Chochmah."

And it is His wisdom, may He be blessed, which is above, except that it is enclothed in physicality below, in the matters of Zera'im and Mo'ed; for it is the level of water, which descends from a high place to a low place. And of this it is said, "I will give the rain of your land," etc.,

and as it is written, "For as the rain and the snow come down from heaven," etc., "so shall My word be that goes forth from My mouth"; so that through this level of rain, "and you shall gather in your grain," etc.,

to be a dwelling and an established place for His abiding, may He be blessed, for the revelation of the Infinite Light, blessed be He, that comes from above, to be "one in One." And this is "and be gracious to you (vichuneka)": a term of grace (chen) and a term of encamping (chaniyah), [as in] "And Israel encamped (vayichan) there."

And as in "where David encamped (chanah)." [This is] to be in the manner of "And I will dwell within them": a dwelling place among the lower realms, the dwelling and resting of the Infinite Light, blessed be He, itself, in a manner of revelation, below as above. 14

And this is the matter of Grace after Meals: a drawing-down of the revelation of G-dliness from above upon the powers and life-force newly gained by a person from the food. They are three blessings of Torah law, and the fourth is rabbinic:

four times "Blessed are You," so that a revelation be drawn into the soul and the world, as though He were directly present, etc.; through which [the life-force] is refined and separated from [the state] in which it was at first, under the dominion of nogah, and is included in holiness, to be a vessel, an established place and a dwelling for the resting of the revelation of the Infinite Light, blessed be He, itself.

4. However, this is [so] if one eats enough to be satisfied, specifically, for then "bread sustains the heart of man": through the bread he lives the life of his soul. 15

And the life-force included in his soul is the very [life-force] that is included in holiness, in the ascent of the soul and its inclusion in the revelation of the Infinite Light, blessed be He, which rests and is revealed in Chochmah, koach mah; because in that life-force there is much holiness from "the utterance of the mouth of Havayah," which is the source of life.

(And see the Zohar on "And you shall eat and be satisfied," in Parshas Vayigash, page 207b; and in Parshas Terumah, page 153b, and page 152b, and page 157a and b. And see further in the Zohar, Parshas Mikeitz, page 204a and b, on the matter and meaning of satiety;

and page 194a, on the verse "And behold, from the river," etc.; and in Parshas Beha'aloscha, page 150a, regarding "and we were satisfied with bread and were well"; and in the commentary of the Ramaz there; and in the Pardes, in Erchei HaKinuyim, the entry "Ratzon" [will].)

But if one does not eat enough to be satisfied, so that the soul has taken in only a little life-force, this life-force, which has in it only a small measure of holiness, has no power to be included in the level of Chochmah that is revealed in the soul, to be refined from nogah, and to be included and united with holiness.

But of this it is said, "May Havayah lift up His face."

The meaning: "lift up" (yisa) is: He will raise up on high. "His face" is the level of the revealed influx, which is called by the name "face"; and the level of "back" (achorayim) is the influx that is given with the face hidden, "like one who throws [something] over his shoulder";

that is, that He raise [His face] up above the chain of descending worlds (hishtalshelus), in the manner of "Who is enthroned on high, Who lowers [Himself] to look upon heaven and earth": heaven and earth, spiritual and physical, are equal before Him, may He be blessed, and of both of them it says "Who lowers [Himself]" equally.

And this raising up will be "to you," that is, that there be drawn to you, in revelation, the drawing-down and influx from a level that is above the chain of descending worlds, which is the level of "May Havayah lift up"; so that through this all the scattered and banished sparks of life-force will be gathered "one by one," 16

even if the holy life-force in them is the slightest amount, a tiny trifle; and they will be included and united with the supernal holiness, the source of the life and the holiness in the lower beings. (And see the Raaya Mehemna, Parshas Pinchas, page 244b, on this matter of "May Havayah lift up His face," etc., and page 238b.)

But how will the drawing-down and influx come from a level that is above the chain of descending worlds? Of this it is said, "and grant you peace."

Peace is the bond and joining of two opposites, as it is written, "He makes peace in His heights": Michael, the prince of water, etc. And this is through their self-nullification to a level that is far above both of them, which joins them, as is known.

Now, our Sages, of blessed memory, said: "Torah scholars increase peace in the world, as it is said, 'And all your children shall be taught of Havayah, and great shall be the peace of your children.'" That is, through their being "taught of Havayah" 17

[and limudei is a passive form; that is, that the study of the halachah be because it is the word of G-d, with self-nullification (bittul), so that they are the ones who receive the teaching each time from G-d, blessed be He, and G-d, blessed be He, is the One who teaches them, as it is written, "I am Havayah, Who teaches you," etc.],

and the very "word of Havayah: this is halachah," and the Mishnah itself is what speaks in their mouths, as it is written, "And My words that I have put in your mouth," and "I have put My words in your mouth." And through this they increase peace in the world, "and great shall be the peace," etc., in the manner of "the middle bar, which runs through from end to end,"

as it is written, "For Havayah is a G-d of knowledges (de'os)," which includes two [kinds of] knowledge: just as from above to below all is accounted as nothing before Him, so from below to above, etc. And this is through the study of Torah in this manner, of which it is said, "And you shall not profane," etc., as is explained elsewhere.

And this is the meaning of the saying of our Sages, of blessed memory, "Whoever engages in Torah makes peace in the household above and in the household below": that is, the level of the higher unity (yichuda ila'ah) and the level of the lower unity (yichuda tata'ah); 18

and this is "and great shall be the peace of your children": they increase peace in the household above and in the household below. [They do so] through their being Torah scholars (talmidei chachamim), who receive from Chochmah (wisdom), the level of koach mah. And this is "and grant you peace";

that is, He is the One who gives you the level of peace, so that Torah scholars increase peace in the world through "the word of Havayah: this is halachah" (and see Midrash Rabbah, Toldos, beginning of chapter 66; Nasso, end of chapter 11), and the Mishnah that speaks, etc.

And our Sages, of blessed memory, said, "The vessel that holds blessing for Israel is peace"; for the level of peace is the level of a vessel to receive the supernal blessing, the level of "May Havayah lift up His face," which is above the chain of descending worlds (hishtalshelus).

Therefore the Sages have the power to require Grace after Meals even for less than the Torah's measure of satiety, because they are from the level of "May Havayah lift up His face," which is above the chain of descending worlds, through the level of peace.

And this is "And they shall set My Name upon the Children of Israel": that My Name be called upon them in their engagement in Torah and in their service, that these be in the manner of "taught of Havayah." 19

And then, "and I will bless them": ani (I) has the letters of ayin (nothing), for "wisdom (Chochmah) is found from ayin (nothing)"; that is, from the level of "May Havayah lift up His face," so that the blessing be from above to below, an addition of blessing and an abundance of influx from far above the chain of descending worlds. And this is the matter of a blessing at the beginning and a blessing at the end.

The blessing at the beginning is the level of "May He bless you," which is from below to above; and the blessing at the end is "and I will bless them," from above to below. ("And I will bless them" is mentioned in the Zohar, Parshas Shemini, page 38a; Parshas Mikeitz, page 199a; and the beginning of Parshas Yisro, page 67a.)

LIKKUTEI TORAH • PARSHAS NASSO • MAAMAR 6

ביאור ע"פ כה תברכו כו'

"Thus shall you bless," etc. (Numbers 6:23)

◇

An explanation of the verse "Thus shall you bless," etc. 1

Now, the matter of "And the man gave names" is, at first glance, not understood, according to what is written in Sefer Shel Beinonim (Tanya), Part Two: that the name by which [a thing] is called is the combination [of letters] that gives it life, drawn from the Ten Utterances. And see what is written on this matter in the discourse beginning "You shall keep My Shabbosos." 2

If so, they already had their names before the creation of man, for man was created last, after the formation of the inanimate, the vegetative and the animal, as in the saying, "Even a gnat preceded you."

But the matter is as is written: that he called their names and drew them from concealment into revelation, etc., and through this he elevated them.

That is, man is from the World of Tikkun (Rectification), which is in a state of self-nullification (bittul), whereas the inanimate, the vegetative and the animal are from the World of Tohu (Chaos); and through the calling of the names, from concealment into revelation, he drew into them the quality of bittul. 3

It is like the matter of the donkey of Rabbi Pinchas ben Yair, for it was at the rank of an animal of the six days of Creation, which Adam, the first man, rectified by calling them names, as is written in the Likkutei Torah of the Arizal, Parshas Eikev, in Taamei HaMitzvos; see there at length [and see what is written at the end of the discourse beginning "And Moshe spoke to the heads of the tribes"].

Now, however, we need to bless them; that is because through the sin they descended, etc.; see there. And this refinement (birur) is through man's eating the foods from the inanimate, the vegetative and the animal, and blessing over them at the beginning and at the end.

For through this they are elevated and become included in the level of man. And see what is written on this at length in the explanation of the verse "And the kohen shall wave them upon the bread of the first fruits."

And this is [the meaning of] "And I will sow the house of Israel." "Light is sown": this is the G-dly soul, from [the Name] Mah of Tikkun, which was enclothed in the body and the animal soul in order to elevate and refine the 288 sparks, etc., by praying afterwards "One" and "You shall love" with the strength of what he eats and drinks.

Therefore one must pray every day, for every day the powers of the body are renewed from the life-force of the foods, and they need an ascent every day;

and that is through prayer, which is the raising of mayin nukvin (feminine waters) with self-sacrifice (mesirus nefesh), at "One" in the Shema and in prayer, which is called "a ladder," etc. [As is written elsewhere, in the discourse beginning "Who is enthroned on high," etc.;

and see what is written on the matter of "And I will sow her for Me in the land" in the discourse beginning "And it came to pass, when Pharaoh sent out," and also in the discourse beginning "There are sixty queens," on the matter of "Light is sown," etc.]

Now, concerning this sowing and growth it is said, "May Havayah bless you and guard you": a blessing at the beginning. This is the drawing down of the power, an arousal from above (isarusa dile'eila), so that the arousal from below (isarusa dilesata) should be with blessing and success, etc., as mentioned above. 4

And the matter of the second blessing, "May Havayah make His face shine upon you," is the drawing down of mayin duchrin (masculine waters) that follows the raising of mayin nukvin (feminine waters) and the arousal from below mentioned above.

For although the raising of mayin nukvin is called by the name "refinement" (birur), nevertheless the main completion of the refinement comes only after the mayin duchrin are drawn down upon the mayin nukvin and refine the mayin nukvin;

and this is the matter of "to be one in One." That is: through the revelation of the "One" of the higher unity (yichuda ila'ah) in the "One" of the raising of mayin nukvin, the lower unity (yichuda tata'ah), through this the mayin nukvin is elevated and becomes included in the higher unity itself. And see what is written on this at length in Parshas Vayeshev, on the verse "Behold, we were binding sheaves," etc.

It may also be explained that the higher One is elevated through the ascent of the mayin nukvin, the lower One.

For one is not called "Adam" (man) except as the inclusion of male and female together, as is written in the Zohar, Nasso (page 145b); and in Parshas Vayikra (page 7b) it says, "And then it is called One," etc. Therefore the Congregation of Israel is called "tamasi" (My perfect one), for she brings about the completeness. And both explanations are true.

Now, this matter can also be understood in the service of G-d: the raising of mayin nukvin in prayer, with self-sacrifice (mesirus nefesh), is the longing that there be a revelation of G-dliness; but the revelation is not yet here in actuality; one only desires and longs for this revelation.

The drawing down of mayin duchrin, however, is that this level of revelation is drawn down; and this is through Torah and mitzvos, etc., as is written elsewhere, in the explanation of the verse "For as the new heavens" (in Parshas Bereishis).

And this is the matter of the Grace after Meals: "And you shall bless es…," etc., "es" specifically, as is written in the Zohar (Vayigash, page 208a); and this is the level of Malchus (sovereignty), which is called "es."

That is as is written in Pri Etz Chaim, at the end of Shaar HaShabbos, that the four blessings of the Grace after Meals correspond to the four mochin (intellect) of Nukva (the feminine): Chochmah and Binah, Chesed and Gevurah. That is, the mochin are drawn down to her from the Infinite Light (Or Ein Sof), blessed be He; and this is the matter of the drawing down that follows the raising of mayin nukvin.

Therefore, by Torah law there are three blessings, for their essence is the three mochin, Chochmah, Binah and Daas; only, the intellect of Daas divides into two mochin, the five Chasadim and the five Gevuros, which are called "the two crowns, the crown of Chesed and the crown of Gevurah" (in the Idra Zuta, page 291a, and at the end of page 292b).

Now, the main extension of the Gevuros is to the Nukva of Z'eir Anpin (the emotive attributes), as is written in Etz Chaim in a number of places; and see there, Sha'ar (Gate) 25, in the principles (kelal-im) of Chesed and Gevurah, section 17.

Therefore, by Torah law, which is Z'eir Anpin, the Written Torah, only three blessings are needed, the drawing down of the three mochin. By Rabbinic law, however — the Oral Torah, which "we call Malchus" — they instituted a fourth blessing, the revelation of the crown of Gevurah in Nukva, etc.

[And see the Zohar, Vaeschanan, page 262a: "And we have learned: there are three mochin (brains), etc.… four mochin are found, etc., and they spread through everything";

and there, on side b, on the matter of the shin of three heads and of four heads, etc. And see what is written on the division of Daas into Chesed and Gevurah in the explanation of the verse "Remember what Amalek did to you," etc.

And in Pri Etz Chaim this is mentioned in a number of places: concerning the four cups, in Shaar Chag HaMatzos, at the end of chapter 3, and see there on the matter of the three matzos; and in Sha'ar Yud, chapter 6, concerning the Priestly Blessing; and in Shaar HaTefillin.]

Now, the root of all the mayin duchrin comes and is drawn into Z'eir Anpin from the light of Abba, for "it is specifically through Chochmah that they are refined"; and from Z'eir Anpin it is drawn to Nukva, to refine the mayin nukvin. 5

And this is the matter of "May Havayah make His face shine upon you," which is the level of Chochmah, for "A man's wisdom makes his face shine," etc.

2. And the matter of "May Havayah lift up His face" is: after the mayin nukvin and the mayin duchrin have joined, He lifts them and raises them to the level of a source higher than both of them, as is written in the Raaya Mehemna, Parshas Pinchas, page 238b, that it is like "it bears him on its pinions," etc. And see what is written on the matter of "it bears him on its pinions" in the discourse beginning "As an eagle stirs up." 6

Now, concerning this matter our Sages, of blessed memory, said: "And how shall I not lift up the face to Israel? For I wrote in the Torah, 'And you shall eat and be satisfied, and bless,' etc., and they are exacting with themselves down to an olive's bulk and down to an egg's bulk." 7

We must first introduce the matter of the measuring line (kav hamiddah), the botzina dekardinusa (the "lamp of darkness"). It is the level of the hidden Chochmah (Chochmah Stima'ah), in which the Gevurah of Atik Yomin is enclothed; and these five Gevuros are the level of the measuring line, "Who has measured," etc.,

which gives limit and measure to all the drawings-down of the lights and the vessels. For the level of Chochmah is the level that contracts a thing so that it will be thus and so, as His wisdom dictated.

[And see what is written on this in the explanation of the matter of "the mezuzah on the right and the Chanukah lamp on the left," in Parshas Mikeitz; and see what is written in the explanation of the matter of "When Israel put 'we will do' first," and in the explanation of the verse "You have captured my heart," on the meaning of "twenty-eight cubits"; and see the Zohar, Pekudei, page 233a, and the Zohar, Bereishis, page 18b.

So too, from the level of the measuring line is drawn the limit for all the refinements of mayin nukvin (feminine waters) and mayin duchrin (masculine waters): how much will be refined, etc.; as is written elsewhere on the saying of the Raaya Mehemna at the beginning of Parshas Ki Sisa, "A stone to weigh with: this is yud," etc.; see there. 8

This is explained further in the explanation of the words of Baruch She'amar, on the matter of "Blessed is He who says and does; blessed is He who decrees and fulfills," etc.; see there.

Now, from there are also drawn the fine details of the laws in each and every mitzvah, such as the length of the tzitzis, twelve thumb-breadths, and the tefillin, two finger-breadths and specifically square. That is because they were drawn through the level of Gevurah and the tzimtzum (contraction) of the measuring line. 9

And see Iggeres HaKodesh, on the verse "The kindnesses of Havayah, that we have not ceased"; and see above, on the verse "And it came to pass, when Pharaoh sent out," on the meaning of "Longer than the earth is its measure (middah)," with a mappik in the hei, meaning that it has a measure, etc.

That is, as mentioned above, it is from the level of the hidden Chochmah, the measuring line. Therefore Chochmah is sometimes called judgment (din), as is known.

After this introduction, the matter of "And how shall I not lift up the face," etc., will be understood. For it is written, "And you shall eat and be satisfied, and bless"; whereas when the food is less than the measure of satiety in physical terms, then as a matter of course in the spirituality within the food as well, 10

that is, the portions of good hidden in it from the 288 sparks of Tohu, there is likewise not the measure required for a raising of mayin nukvin above to come from it, such that the abundance of the mayin duchrin would be drawn into it;

along the lines of what is said in the Zohar, "Blessing does not rest on an empty place." For even though it is not actually empty, and there is some raising of sparks, nevertheless they are not worthy that the supernal flow be drawn down and descend upon them, etc.

[For the bestowal of this abundance of mayin duchrin is drawn down when the raising of mayin nukvin is a vessel that holds this blessing and flow. And this is "The eyes of all look hopefully to You," etc., which is the raising of mayin nukvin;

and through this, the drawing down of mayin duchrin, "You open Your hand (yadecha)," etc., "yudecha" (Your yuds), "and satisfies every living thing [with] desire (ratzon)": that it satisfies the longing of the recipient and quenches his thirst, etc. Whereas when there is not the proper measure for a raising of mayin nukvin, the abundance of mayin duchrin is not drawn down either;

and this is why for less than a satisfying amount there is no obligation of the Grace after Meals by Torah law: for through it the revelation of the mayin duchrin is not drawn down, which is also the level of "and satisfies every living thing," etc.]

All this is according to the measuring line, from which this measure and amount of mayin nukvin and mayin duchrin is drawn, as mentioned above. But for the mayin duchrin to be drawn down even when the raising of mayin nukvin comes from less than a satisfying amount, of this it is said, "May Havayah lift up His face." 11

For it was explained above that the meaning of "His face" is the higher Chochmah (Chochmah Ila'ah), whose root is the level of the hidden Chochmah. But "May Havayah lift up His face" means [lifting it] to the level that is above even the hidden Chochmah,

that is, to the level of the inner dimension (pnimiyus) of Arich Anpin, which is the Keser within Keser, above the hidden Chochmah, which is the Chochmah within Keser, etc. And Chochmah is the level of judgment and of the measuring line, and it is the beginning of Atzilus;

but of the essence of the Infinite Light (Or Ein Sof), blessed be He, it is written, "Who is enthroned on high, Who looks down low upon heaven and earth": for Atzilus and Asiyah are entirely equal before Him, may He be blessed.

Therefore it is specifically from there that the lowering is drawn, so that the abundance of mayin duchrin descends, is drawn down and rests even upon the small raising of mayin nukvin that comes from less than a satisfying amount, so that "they will be gathered up one by one."

And this is "May Havayah lift up His face": that He will raise and lift the level of the light of Abba, the higher Chochmah, higher and higher, into the Infinite Light, blessed be He, where face and back do not apply at all. 12

Therefore from there "Havayah will command the blessing" and the drawing down of mayin duchrin, so that there will be "and satisfies every living thing" [with] the supernal will (ratzon),

even when the raising is less than the measure fixed by the measuring line, etc. And this is "And how shall I not lift up the face," etc., "and they were exacting with themselves down to an olive's bulk and down to an egg's bulk."

That is because the Congregation of Israel is the level of the Malchus of Atzilus, and "their end is wedged in their beginning"; therefore they are able to draw down from the level of Keser, which is above Chochmah, etc., 13

as is known from the matter of "The words of the Scribes are more pleasing to me than the wine of Torah." Even so, they also set a measure and amount, down to an olive's bulk and down to an egg's bulk,

for this supernal drawing down too, which is above the chain of descending worlds (hishtalshelus) and above the measuring line, is drawn and passes specifically through the measuring line,

for the world cannot receive except through the level of the measuring line, and there must be lights and vessels, etc.; for otherwise they could not receive.

Therefore there must be an amount and measure in the raising. Only, this small amount of an olive's bulk or an egg's bulk is enough for the little to be a vessel that holds blessing just as the much; that is because they drew the root of this supernal drawing down from above the order of the chain of descending worlds (hishtalshelus). 14

(And as for the measure of an olive's bulk: "a land of olives," our Sages, of blessed memory, said, [means] that most of its measures are olive-sized; and the matter is as is written in the Raaya Mehemna, Parshas Pinchas) (pages 244b and 247b) and in Parshas Eikev (page 272a),

that the olive is the level of the yud of the Name Havayah. It is also the level of Tzaddik, Yesod (foundation), which draws the drop from the higher Chochmah, the level of "beaten oil," etc., which is also the level of yud; and the Ateres (crown) too is the level of yud.

Now, it is explained in the Biurei HaZohar, Parshas Acharei, on the saying on page 79, "Bring an atonement for Me," that the yud of the Name Havayah is not a complete contraction, but only in the manner of "A person should always teach his student in a concise way," etc.

And [it is] like the Mishnah relative to the Gemara. And our Sages, of blessed memory, said, "'And of the fatness of the earth': this is Mishnah,"

for oil too is along these lines: from everything one can extract oil, and the great quantity of the liquid is included in the little oil that is extracted from it. Therefore the masculine drop is also called oil, for the drop includes the whole child, etc.

Therefore the olive is called "oil of yud," and therefore the measure is an olive's bulk: for they found a small measure, an olive's bulk, which nevertheless includes a very great deal. 15

This is the matter of the yud of the Name, as mentioned above. Therefore this mighty drawing down can take place even when one eats a small amount, only an olive's bulk;

for so too this drawing down comes through a contraction (tzimtzum), the level of yud, a single point, only it includes within it a great deal, etc.

Nevertheless, to arouse this level, it must be through contraction, that he contract himself too, as mentioned in the discourse beginning "And [He] was not willing to listen to Bilam," on the matter of drawing down the yud, etc., through contraction and the nullification of will, etc. 16

Therefore our Sages, of blessed memory, said in the Midrash Rabbah, at the beginning of Parshas Tetzaveh, "Why are Israel likened to an olive?" etc.; see there on the matter of "When you are in distress," etc.

And this is "A leafy olive tree, fair with goodly fruit" (in Jeremiah, chapter 11): that is, the drawing down of the 375 lights from the level of "May Havayah lift up His face," which are drawn down through their being exacting with themselves down to an olive's bulk. And the shining of the face depends on Tzaddik, Yesod,

for "a eunuch has no glory of the face," etc. And see further on the matter of the olive in Me'orei Or, the letter zayin, section 19, and in the Tikkunei Zohar, Tikkun 19, page 40a. And see what is written in the discourse beginning "I have seen, and behold, a menorah of gold," on the matter of "and two olive trees by it."

Now, along these lines it is further explained elsewhere, in the discourse beginning "The barren one shall surely rejoice and exult at the gathering of her children," that there is to be a supernal drawing down from above the measuring line, etc. And see what is written further on this in the explanation of the verse "Who is enthroned on high," etc. 17

However, elsewhere it is explained that this supernal blessing and drawing down too is through the level of the measuring line, for from there too they draw down the blessing and the addition of the revelation of light beyond the order of the chain of descending worlds (hishtalshelus). Along these lines it is also explained in Parshas Toldos, at the end of the discourse beginning "See, the fragrance of my son."

And in order that a great light should shine, etc., it is specifically through Yitzchak, etc., who is the measuring line, etc.; see there. 18

And it is possible that, nevertheless, the intent of it all is one, along the lines of what was explained here: that although the root of this drawing down is from above the measuring line, nevertheless it must be drawn specifically through the measuring line. Therefore it was specifically through Yitzchak, etc., and even this without his knowledge, etc.; see there.

This needs examination; and see below. And this is also the meaning of "Longer than the earth is its measure": that it has a measure, but nevertheless it is very long; and that is the matter of the supernal blessing that is in the measuring line, etc. 19

According to this, one may also explain the Midrash Shir HaShirim on the verse "The voice of my beloved, behold, he comes": "Since He desires your redemption, He does not look at their reckonings," etc.

That is, according to the measuring line, the exile of Egypt had to be four hundred years. But the drawing down was drawn from above the order of the chain of descending worlds (hishtalshelus), and therefore He does not look at this reckoning.

And this is the matter of "leaping," from above the chain of descending worlds; therefore He also 20
leapt over the end of the redemption, from four hundred years to two hundred and ten years, etc. Nevertheless, because it is drawn by way of the measuring line, there must be some reckoning.

That is also what it concludes there: "But has not the Holy One, blessed be He, already sworn that He would subjugate us among the seventy nations?" etc. And he answers them: "When one of you is exiled to Barbary," etc., "it is as though all of you had been exiled," etc.

That is, the little counts in place of the much, as mentioned above regarding the measure of an olive's bulk in place of a satisfying amount. And that is specifically because the essence of this drawing down is from above the order of the chain of descending worlds, only it passes and is drawn by way of, etc.

Now, as for the three levels of drawing down in "May He bless you," "May He make shine" and 21
"May He lift up," it may be said that this is like the matter of the three levels in the arousal from above (isarusa dile'eila) explained in the explanation of the discourse beginning "The barren one shall surely rejoice," mentioned above.

The first is an arousal from above that awakens the arousal from below (isarusa dilesata), and this is the matter of the blessing at the beginning, that is, "May He bless you."

The second is an arousal from above that comes after the arousal from below, and this is the matter of "May He make shine." The third is a supernal arousal from above that is in essence above the arousal from below, and this is the matter of "May He lift up," etc., and "and I will bless them," a blessing at the end.

And see what is written further on the matter of the Priestly Blessing in the discourse beginning "To understand the matter of 'Who gladdens the groom,'" in Parshas Tzav, and on the verse "And behold, the staff of Aharon had blossomed," in Parshas Korach.

3. But this power to draw down from a level that is above the chain of descending worlds (hishtal- 22
shelus): of this it is said, "And may He grant you peace." Peace is the vessel that holds blessing,

and therefore it receives the supernal blessing that is from above the chain of descending worlds, so that even the little will be a vessel that holds blessing just as the much.

Now, the meaning of "And may He grant you peace" is through the study of Torah, so that there will be "And all your children shall be taught by Havayah, and great shall be the peace of your children."

And our Sages, of blessed memory, said: "Whoever engages in Torah makes peace in the household above and in the household below." The meaning is: peace is the intermediary that joins two opposites; that is, the middle line of Daas, Tiferes and Yesod. 23

And Daas (knowledge) is the principal intermediary, since above it joins Chochmah and Binah; and this is the matter of peace in the household above.

And the matter of this joining is that Chochmah is the level of ayin (nothingness) and Binah is called yesh (something);

and the higher Daas joins and unites Chochmah and Binah, so that also in the yesh of Binah [it will be] as it is above, in the ayin of Chochmah; and this is the matter of peace in the household above, through the higher Daas, etc. And see what is written on this in the explanation of the verse "Nasso," on the matter of "This time my husband will be joined to me."

So too, along these lines, is the union of Z'eir Anpin (the emotive attributes) and Nukva (the feminine), that is, in general, from Atzilus to Beriah, Yetzirah and Asiyah, which is also ayin and yesh; except that there the yesh is an actually separate thing. 24

But the union means that the light of Atzilus will shine in Beriah, that is, that below too there will be self-nullification (bittul) as above. And that is through the union of Z'eir Anpin and Nukva in Atzilus, through which there is drawn into Beriah, Yetzirah and Asiyah, and into the Heichalos (chambers), also a level of union as above in Atzilus:

that the Infinite Light (Or Ein Sof) is drawn to them too, so that there will be bittul and inclusion, etc., as is written elsewhere. And this is peace in the household below.

And this too is through the Daas that extends into the emotive attributes (middos); and this is "For a G-d of de'os (knowledges)," two levels of Daas, etc. That is because the root of Daas is above Chochmah and Binah,

for its root is from the level of the avira (air) that is above the kruma (membrane) that covers the hidden brain (Mocha Stima'ah), where the Daas of Atik is hidden; as is written elsewhere, in the explanation of the verse "Arm from among you," etc.

(And in Zohar HaRakia, in its commentary on the Zohar, Parshas Terumah, page 166, he writes that the root of Chochmah, Binah and Daas is from the three heads of Atika Kadisha, and the root of Daas is from the highest head, which is the level of the Reisha deLo Isyada (the head that is not known), etc.; see there.)

Therefore it is a vessel that holds blessing from above the measuring line.

For the measuring line is from the level of the hidden Chochmah, as is written in the commentary of the Arizal, of blessed memory, on the Sifra DiTzniusa, at the beginning of chapter 1, on "This scale hangs in a place that is not." The scale is the hidden Chochmah, and it hangs in Atika, which is called ayin; and this is "that is not," etc.: not that it is they, but that they hang on it.

But Daas draws from the level of actual ayin, which is the level of the avira that is upon the kruma and the hidden brain; and that is a drawing down from above the measuring line, etc.

And see the commentary of the Ramaz at the beginning of Parshas Korach, on the verse "More desirable than gold, than much fine gold": that is, above the Chochmah and Binah of Arich Anpin, as mentioned above; and that is above the level of the measuring line, etc.

And this is "And they shall place My Name upon the children of Israel, and I will bless them": "I" (ani) has the letters of ayin, for it is specifically from there that this blessing is drawn, etc. 25

And in general, ayin is the level of Keser (the Crown), which is above Chochmah. And see what is written on this in the explanation of the verse "You shall keep My Shabbosos."

And this is the matter of a blessing at the beginning and a blessing at the end. The blessing at the beginning is "May He bless you," which is the blessing for there to be the growth and the raising of mayin nukvin (feminine waters), 26

and it is in the level of the Malchus (sovereignty) of Atzilus; and of this it is said, "I made you a myriad, like the growth of the field." And this growth is the level of or chozer (returning light), from below upward;

and because "their end is wedged in their beginning," this raising of Malchus rises up to Keser. Through this there is drawn afterwards a blessing at the end, from the level of "and I will bless them," which is the Keser of or yashar (direct light), from above downward.

After all the above, the reason will also be understood why the first blessing needs no minimum amount: for it is the level of an arousal from above (isarusa dile'eila) to awaken the arousal from below (isarusa dilesata), as, by way of analogy, one wakes a person who is asleep from his sleep; and because it comes entirely before the arousal from below, it is not relevant to require a minimum amount. 27

But the last blessing, which is an arousal from above that comes through the arousal from below, therefore requires a minimum amount; and by Torah law it is for a satisfying amount, only they were exacting with themselves, so as to draw [it] down even for as little as an olive's bulk, etc.; and that is from the level of "and I will bless them."

In the Ramaz on Parshas Eikev he explains "Thus (koh) shall you bless": the early authorities wrote that the word sevarchu ("you shall bless"), with its letters rearranged, is bechisro ("in His crown"), an allusion that it brings the light down from Keser to Malchus, which is called koh; for when the blessing is in her, it rests on Israel, who are rooted there, etc.

And see the Zohar, Part II, Terumah, page 139b, and the Mikdash Melech there; and see the Midrash Rabbah, Seder Lech Lecha, chapter 43, on the matter of "Thus shall you bless."

LIKKUTEI TORAH • PARSHAS NASSO • MAAMAR 7

זאת חנוכת המזבח ביום המשח אתו מאת נשיאי...

"This is the dedication of the altar on the day it was anointed"

"This is the dedication of the altar on the day it was anointed, from the princes of Israel," etc.; and it is written, "This is the dedication of the altar after it was anointed." 1

Now we need to understand what is said first, "on the day it was anointed," which implies that the dedication of the princes and the anointing of the altar were done at one time, and that they are one matter, this depending on that, so that the dedication and the anointing are bound up with one another.

And afterwards it is written, "after it was anointed," which implies that the anointing is a matter by itself and had to take place before the dedication, since they were not permitted to bring the dedication of the princes' offerings except after the anointing of the altar. 2

But the matter of the dedication of the princes with their offerings is not connected at all with the matter of the anointing of the altar: this is a matter by itself, and that is a matter by itself.

But to understand this, we must first understand the matter of the offerings in general: what they are. For the offerings are called by the name "bread," as it is written, "My offering, My bread for My fire-offerings"; and our Sages, of blessed memory, said: "Scripture speaks of two eatings, the eating of man and the eating of the altar."

The eating of the altar is that they would offer fat and blood upon the altar, and fire would come down from above in the form of a lion and consume the burnt offering and the fats of the peace offerings; and this is the "lion that eats the offerings" mentioned in the Zohar.

This will be understood from the matter of prayer, which corresponds to the offerings. Necessarily, then, there must also be in prayer something akin to the level of the offerings and their likeness, for that is why they instituted it to correspond to the offerings; 3

that is, because of the raising up of the animal soul in prayer, whose essence is in the service of the heart: to turn his heart from one extreme to the other, from having been immersed and occupied all day long in the thoughts of man and his schemes, and the inclinations of a man's deeds;

each man according to what he knows of the afflictions of his own heart, to cry out to G-d in his distress with all heart and soul, as it is written, "Their heart cried out," etc.;

and to arouse love for G-d, with longing and thirst to cleave to Him, may He be blessed, until [the soul] desires to strip itself of the filthy garments. These are the very thoughts, words and deeds that are not for G-d,

whether in permitted things, etc., which are garments of nogah; and [nogah] at times ascends and becomes included in holiness, when a person weighs the paths of his ways so that he derives benefit from this world only for the sake of Heaven, to broaden his heart and mind for G-d and His Torah, etc., as is explained elsewhere.

Whereas when a person is drawn after his body, intending his own needs and his own pleasure, then he goes down and is drawn below, and from the permitted it will entice him, etc.

And this is the matter of the level of nogah when it descends and is included below in the utterly impure kelipos (husks). And along these lines the matter of prayer was arranged. 4

First a person should set out the praise of the Omnipresent in Pesukei deZimra (the Verses of Praise), on the greatness and exaltedness of the Infinite One (Ein Sof), blessed be He, to arouse longing and thirst in the animal soul to gaze upon the glory of the King, through setting out His praises: how He is blessed, "Who spoke, and the world came into being,"

that is, with one saying and with one utterance, etc.; and as is written in the Zohar, "With one thought He created the world," for He looks and gazes to the end of all the generations, and "calls the generations from the beginning," and they are all surveyed in a single glance, etc.;

and He is "the Only One, the Life of the worlds, King." The meaning of "the Only One" is that He is alone, as [He was] before the world was created, as it is said, "You are He before [the world] was created," etc.;

and as it is written, "I, Havayah, have not changed": that even after the world was created, "there is nothing else besides Him," "and You are He, Havayah, alone," as before the world was created.

For the world takes up no place at all, since everything is considered truly as nothing in relation to Him.

Because "You made the heavens, and the heavens of...," etc., "and You give life to them all," etc.

And [His being] "the Life of the worlds" is only at the level of "King," which is only because His Name and His sovereignty are proclaimed over the realm, etc., as is explained elsewhere.

"Praised and glorified forever and ever (adei ad)": that is, above, to no end, and below, to no limit, in ascent after ascent without end or limit,

as it is written, "All shall exalt You, selah," "and all the living shall thank You, selah," "and holy ones shall praise You every day, selah." The meaning of "selah" is: without interruption, up to the very height of the levels.

And it is known how many kinds of ascents there are in the lower and the higher Gan Eden, and the fifty thousand jubilees and sabbatical cycles, etc.: there are many kinds of elevations, of differing elevations. 5

And all of it is drawn only from the level of His great Name, the level of His Name and His sovereignty, which is no more than a level of radiance and illumination alone, etc.

And "for His Name is exalted": that even His Name is at the level of "alone"; only the splendor and radiance of His Name is "upon earth and heaven," etc.

And therefore the soul of every living being will pine and long for Him, may He be blessed, to cleave to Him, may He be blessed; and especially when he recalls that His great Name and His sovereignty, may He be blessed, are called upon us, Israel, in particular, as it is written, "And He has raised up a horn for His people," "He declares His words to Yaakov," etc.; 6

and it is written, "For Yah has chosen Yaakov for Himself, Israel for His treasure"; and we say, "Blessed is Havayah, the G-d of Israel," [Israel] specifically. Then joy will be aroused in a person's heart, "Let Israel rejoice in its Maker," with a great joy for G-d, Who has caused His Shechinah (Divine Presence) to dwell in our midst; "and all the house of Israel yearned after Havayah."

And afterwards [come] the blessings of the Shema: how the angels sanctify, etc.; and "With an everlasting love You have loved us... a great and exceeding compassion," "exceeding" meaning more than the angels, etc., as is explained in Sefer Shel Beinonim (Tanya).

And from this he will rise, come and arrive at self-sacrifice (mesirus nefesh) in the Shema, at "One," and at "You shall love... with all your heart," with both your inclinations. 7

That is, even the desiring faculty of the animal soul in man, which desires physical things and the needs of his body, in the delights of mankind, will return to G-d and desire nearness to G-d, for it is good, since He is the source of all delights and the Life of life, blessed be He; and then he will truly delight in G-d.

And on this our Sages, of blessed memory, expounded the verse "And G-d saw all that He had made, and behold, it was very good": "'Good' — this is the angel of life; 'very' — this is the angel of death," etc. 8

At first glance this is astonishing: the angel of death is, after all, the evil inclination; so what is its goodness? And not only that, but it is called "very good," more than the angel of life.

But the matter is that the goodness of the evil inclination is not when it is in its strength, but rather "when the sitra achra (the other side) is subdued," etc.

That is, when the desiring faculty in a person's heart, which is from his animal soul, is transformed and returns to love of G-d with all his heart,

then even the evil inclination, whose dwelling is in the heart (for there, in the left chamber, is the dwelling of the animal soul) — "the evil angel, against his will, answers Amen," and agrees and is reconciled to acknowledge the truth: that He, may He be blessed, is the Life of life and the source of delights, and to Him it is fitting that one's soul should pine for G-d with longing and thirst, etc.

And because of this "the glory of the Holy One, blessed be He, is exalted above"; for this is the ultimate intent in the creation of the worlds: that there be this advantage in the animal soul that returns to G-d, like the advantage of the light that comes from the darkness, as is known and as is explained elsewhere. 9

Therefore it is "very good," more than the angel of life, which is in itself from the source of life and goodness; but the evil angel, which descended to the rank of death and evil, when it is transformed into the level of good and life, is superior, as in the analogy of the advantage of light, etc.

[And see what is written on this in the discourse beginning "These are the journeys"; and see in the Zohar, at the beginning of Parshas Yisro, page 68b, and in Parshas Beha'aloscha, page 153, end of side b; and what is written below on the verse "And the firstborn son is of the hated one."]

And also, as is written in the holy Zohar, "In the place where penitents (baalei teshuvah) [stand]," etc., for they draw it "with greater strength"; that is because of greater intensity, etc.

For when love is intense, from the level of "flashes of fire," this love is like the superiority of gold over silver, [silver] being the love that is in [the soul's] nature, as it was born, which is likened to water: drawn after You like water, etc.

And the love like flashes of fire is born from this contemplation in prayer and in Pesukei deZimra (the Verses of Praise), in setting out the praises of the Omnipresent with the depth of one's mind, on the greatness of the Infinite One (Ein Sof), blessed be He, and His exaltedness without end, and in the blessing "Who forms [light]" and in "With an everlasting love," etc., 10

until he reaches the fulfillment of self-sacrifice (mesirus nefesh) at "One" and the fulfillment of "You shall love," etc., as mentioned above; and as is explained elsewhere on the verse "The refining pot is for silver and the furnace for gold, and a man according to his praise."

That is, in "a man according to his praise": in the Shema and prayer and Pesukei deZimra, a refining pot and a furnace are made. These are the flashes of the fire of love, to consume and burn up the desiring faculty in the animal soul until it returns to love of G-d and to cleaving to Him with longing and thirst, and with a veritable expiring of the soul.

2. Now, this power that the animal soul has, to be stirred by the greatness and exaltedness of the Infinite One (Ein Sof), blessed be He, until it is kindled and set aflame with longing and thirst for G-d and to cleave to Him, may He be blessed, until its desiring faculty returns and is transformed into love of G-d, 11

[this] is because the root of the animal soul in man was taken from the Ofanim and the holy Chayos of the Chariot, the face of a lion and the face of an ox, etc.

(Although the root of the soul of all animals is also from the level of the face of a lion [and] the face of an ox, and the root of the soul of birds is from the level of the face of an eagle, as is explained elsewhere; so in what is the root and life-force of the animal soul in man distinguished, since it is certainly not like the soul in actual animals?

For the animal soul in man is an intelligent and speaking soul, whose rank is infinitely greater and higher than the soul in actual animals, which is only a living soul and nothing more; and there is no comparison between the animal and the speaking [being], as is known.

But the matter is that the four Chayos of the Chariot each have four faces, and in each of them there is the likeness of a man, as it is written, "And the likeness of their faces: the face of a man"; and the root and life-force of the animal soul in man is from the level of "man" within the Chayos of the Chariot,

for even the levels of the face of an ox and the face of a lion are comprised of the level of man, as is written in the Zohar; while the root of the soul of animals, which is from the level of the face of an ox, is from the level of the face of an ox in itself, etc. [And see what is written on this in the explanation of the verse "I am asleep," and in the discourse beginning "If you walk in My statutes," and in the discourse beginning "On the twenty-fifth of Kislev," and in the discourse beginning "Who is enthroned on high."]

Now, "the Ofanim and the holy Chayos, with a great tumult, raise themselves facing the Seraphim." The tumult is because they hear the Seraphim saying "holy" three times; and this is the meaning of "facing the Seraphim."

The explanation of this: the meaning and explanation of the word "holy" (kadosh) is to say that He is holy and separate in degree, having no comparison or relation to the worlds, being neither within the bounds of the light that fills [all worlds] (memalei) nor within the bounds of the light that encompasses [all worlds] (sovev), for He is "not of any of these attributes at all."

But kadosh with a vav is a drawing down from the supernal kodesh (holiness). [And see what is written on this in the discourse beginning "Go forth and gaze," on the matter of "Lift up your hands in holiness."]

For kodesh is a thing unto itself: it is the very essence of the holiness of the Infinite Light (Or Ein Sof), blessed be He, which is just as its name: it has no end and no limit, etc.

And the worlds cannot receive the Infinite Light, blessed be He, as it is, for they would be nullified out of existence and would be as though they had never been, except through a great tzimtzum (contraction), to draw down an extension of radiance and illumination alone in the manner of a kav (line of light) and a thread, etc.; and this is kadosh with a vav, in the aspect of a drawing down.

But even that drawing down is still in the state of holy and separate, which the worlds cannot grasp, until there comes about a drawing down and an illumination of an illumination; and this is the second "holy," a drawing down and illumination from the first "holy." And likewise the third "holy" is a drawing down and an illumination of an illumination, drawn from the second "holy."

And through this there can be the level of Havayah, so that all the higher beings may come to be, who will grasp the precious splendor of His infinite greatness and exaltedness with some measure of comprehension and grasp, and will delight in G-d in their comprehension with a wondrous delight. [And see what is written on the matter of the three times "holy" in the explanation of the verse "After Havayah your G-d shall you walk," and in the discourse beginning "Sing and rejoice, O daughter."]

Yet even so He is called Tzevaos: "He is an os (sign) in His host (tzava)." That is, it is not in the manner of comprehension, but, by way of analogy, like a single letter (os) of a whole matter understood and comprehended in full; for that letter bears no comparison such that the term "comprehension" could be applied to it at all, but is a mere hint.

And so it is with the comprehension of the worlds: even the higher worlds, since they are in the state of created beings, brought into being anew from nothing to something, have no grasp or comprehension of Him, may He be blessed, as He is Himself and in His glory, "You are He before the world was created," etc.;

they have a grasp only of the life-force that spreads through the worlds to give them life and to bring them into being from nothing to something, which is in the state of a single letter: "With the yud the World to Come was created, and with the hei this world"; and they have comprehension only of the level of yud, etc.

Now, when the Ofanim hear the Seraphim saying so, they make a tumult with the sound of a great tumult, because they hear something great that is above their comprehension.

[It] is not grasped and absorbed in their comprehension in an inward way, but only in an encompassing way (makif); for the vessels of their comprehension do not have the power to contain that great and awesome comprehension, and it remains over them as something encompassing. Nevertheless, in an encompassing way they grasp that there is something great and awesome, and from this an impression (reshimu) is drawn into the inner level, so that there is thunder and tumult alone.

For with anything novel that is not grasped by the intellect, but which one nevertheless hears in an encompassing way, and an impression of it enters the inner level, there arises from this an inner stirring, to say, "See, this is new," for his intellect does not have the power to grasp and comprehend that thing as it is in itself.

And from this the tumult arises: because of the great intensity of the wondrousness of the awesome thing, which his intellect does not have the power to grasp, etc., a great tumult arises in him, etc.

But the Seraphim, since their root is from the place of that tumult, as it is written, "Seraphim stood above Him," and this comprehension is not such a novelty to them [and this is the matter of the saying of our Sages, of blessed memory, regarding Yeshayahu, "like a city-dweller who saw the king," etc., as is explained elsewhere], therefore make no tumult.

For this is why they are called by the name Seraphim: they have already been burned up (nisrefu), etc. [And similar to this regarding Daniel's companions: they did not perceive the vision; only "their mazal saw," yet a great trembling fell upon them, more than upon Daniel, who saw the vision, as is explained elsewhere.]

And because the root of the animal soul is from the level of the Ofanim and Chayos, it therefore has this power to be stirred in the manner of tumult. And this is the meaning of "with greater strength": "very good," more than the level of the love of the G-dly soul itself.)

3. Now, through the tumult there comes about "As in water face [answers] to face, so the heart of man to man." The meaning of "man to man" is that there is a "man" upon the likeness of the throne: "a likeness like the appearance of a man."

And there is a level of "man" beneath the throne; even the three Chayos, the face of a lion, the face of an ox [and] the face of an eagle, are at the level of "man," as is written in Yechezkel's Chariot, "And the likeness of their faces: the face of a man," etc., "for the four of them," etc.

[And see on this in the Zohar, Parshas Bamidbar, page 118b, and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there; and in the Zohar, Parshas Tazria, page 48, end of side a; and in Parshas Bereishis, page 18, end of side b.]

And "as in water face [answers] to face, so the heart of" the "man" who is above, upon the throne, [answers] to the "man" who is beneath the throne, through his arousal from below (isarusa dilesata), in the manner of a great tumult, as mentioned above.

12 And the meaning of "their faces: the face of a man" is that in the inner dimension (pnimiyus) of the Ofanim and Chayos there is the level of "man"; and likewise with the animal soul in man: in its inner dimension it is the intellectual soul.

And see what is written in the discourse beginning "And you shall count for yourselves," on the matter of "and their faces and their wings": that the cantillation mark on "and their faces" is a zakef gadol, which is a pause, to separate "and their faces" from "and their wings," etc.; see there.

And through this arousal from below (isarusa dilesata) in the animal soul and the intellectual [soul] — this is the level of "the heart of" the lower "man" toward the "man," etc. — an arousal from above (isarusa dile'eila) is drawn down from on high. And the explanation of this arousal from above will also be understood from the matter of the offerings.

For the offerings, offering the fat and blood of the animal upon the altar, are also a level of raising up the soul of the animal, whose root is from the Chayos and Ofanim, from the level of the face of an ox, etc.

13 Now, they would bring fire from below, and through this the supernal fire would come down, the "lion that eats the offerings," the lion, king of the beasts (chayos), to become included in the fire above.

And so too in prayer, in the raising up of the animal soul, there are also the two levels of fire mentioned above, a raising up and a drawing down; and all this is called the eating of the altar. And so is the matter also above, with the souls, which Michael, the Kohen Gadol (High Priest), offers upon the altar;

for the souls are at the level of created beings, [brought] from nothing to something, and through Michael they are offered up higher and higher, to become included in Atzilus, where "He, His life-forces and His vessels are one."

Now, the bringing of the offerings upon the altar is called by the name "eating," as our Sages, of blessed memory, said, "Scripture speaks of two eatings: one, the eating of man, and one, the eating of the altar," because it is an inner level: "I have eaten my honeycomb with my honey" (and see what is written in the discourse beginning "And if it be eaten at all," in Parshas Shelach). 14

But there is another level, the level of the encompassing (makif), which is the incense: it is only a fragrance, which the soul enjoys and not the body, for it does not enter the body at all in an inward way, but only in an encompassing way, from above.

(This was explained in the explanation of the verse "I have come into My garden," regarding "I have gathered My myrrh," and as the nose is higher than the palate, etc. And see what is written on the verse "See, the fragrance of my son," in Parshas Toldos; see there on the matter of the raising of mayin nukvin (feminine waters) that is in an encompassing way. And see in the Zohar, at the end of Parshas Vayakhel) (page 219a), on the matter of the incense;

and in Parshas Beha'aloscha (page 151b), where the inner altar and the outer altar are also explained,

that is, the level of the inner dimension (pnimiyus) of the heart and the outer dimension (chitzoniyus) of the heart. And see what is written in the discourse beginning "Who has counted the dust of Yaakov," on the matter of "and unite our heart," etc.; see there.

And see what is written further on the matter of the incense above, on the verse "Lift up the head of the sons of Gershon," and in the discourse beginning "On the twenty-fifth of Kislev"; and see what the Ramaz (Rabbi Moshe Zacuto) writes at the end of Parshas Bo, on the Raaya Mehemna there, page 40b.

Now, the incense was not offered on the outer altar, but only on the inner altar. Only with the princes, however, was there a one-time ruling, that they offered incense upon the outer altar. 15

That was for the sake of the dedication of the altar. And this term chanukah (dedication) is from the word chinuch (education), as in "Educate a youth according to his way";

that is, as in the analogy of the young child whom they train to learn: they give him an extra gift in order to accustom him to begin learning; whereas when he has already accustomed himself and begun, etc.

That is, training [a child] to learn is not through the learning alone, which is the regular thing for him at all times; rather, they train him through some addition, such as some closeness or some gift, etc. 16

But after they have already trained him, the regular thing suffices. And that is because "all beginnings are difficult."

Therefore, for there to be a beginning, it must come through chinuch (education). (As is explained elsewhere, in the discourse beginning "On the twenty-fifth of Kislev" mentioned above, on the matter of "Educate a youth according to his way.")

And this is also the matter of "Render unto Havayah glory," etc., and afterwards "The voice of Havayah is upon the waters," etc., the seven voices. The meaning of "voice" is a drawing down, like a physical voice that goes out from the heart to speech;

for it is what joins the attribute in the heart with speech, so that the form of the emotive attributes (middos) in the heart becomes seen and revealed in another mode, in speech; and this is a level of descent from the mode of an attribute to the mode of speech.

And this descent and drawing down is through the voice. Along these lines, every descent and drawing down from one mode to another mode is called by the name "voice."

And this is the meaning of "the inner voice that is not heard": it is the level of a drawing down from intellect to the emotive attributes, etc. (And see what is written on this in Shir HaShirim, on the verse "The voice of my beloved! Behold, he comes.")

And this is the matter of the seven voices: they are seven levels of drawings down and descents into the seven attributes. "Water" is Chesed (kindness), and "power" is the level of Gevurah (restraint), etc.

And the drawing down is from the hidden world (alma de'iskasya), which is above the attributes (like the matter of "seven, and seven pipes to the lamps," for the seven lamps are seven attributes and the pipes are drawings down from higher levels to the attributes; see in the Zohar, at the end of Parshas Mikeitz) (page 204, end of side b). And see what is written in the discourse beginning "For with You is the source of life."

And so it is also in the Zohar, that the seven pipes are seven havalim (breaths), etc.; and see on the matter of the seven havalim in the Zohar, Parshas Tazria, page 47b. And every drawing down is through the Name Havayah: the yud is tzimtzum (contraction), etc.

Therefore, in order that there be this descent and lowering from the level of the Name Havayah into these seven voices, the level of "Render unto Havayah glory" comes first: this is something encompassing (makif) and an additional illumination, so that the seven voices may afterwards be drawn down.

And this glory must be drawn down at the outset, before the seven voices. (In Reishis Chochmah, chapter 2 of Shaar HaYirah, he brings from the Raaya Mehemna, Parshas Pinchas, page 255b, on the matter of "Show me, please, Your glory," that it is the level of the supernal Keser (Crown), etc.; and see in the Zohar, Beha'aloscha, page 154a, on the matter of "His horn shall be exalted in glory";

that is, because the meaning of "Render unto Havayah glory" is how, in truth, above, it is He Who is the existence (yesh), and "all before Him is considered as truly nothing." And see what is written in the explanation of the verse "For on this day He shall atone," on the matter of "The wise shall inherit glory," etc.; see there.)

And so it is with giving a gift in honor (kavod) of a bridegroom and bride: because a new union comes about. For chasan (bridegroom) is "descending a level" (chas darga), and kallah (bride) is "my soul pines" (kalsah nafshi), from below upward.

And they are two opposites that unite; and to draw down such a new union, one must first draw down the level of kavod (glory), which is an additional illumination in an encompassing way.

17 And in the same way, at the dedication of the altar, the princes offered silver bowls and basins and golden spoons, although a voluntary meal offering is brought in an Egyptian basket; but the princes did it "for glory and for splendor."

And this was also the matter of offering the incense on the outer altar, which is not at all the regular thing — the regular thing being the daily offerings, etc. — but rather, just as one trains a young child specifically through an extra gift, so was the offering of the incense, which is the drawing down of the level of the encompassing [lights] (makifim).

And so is the matter of the glory, through which there could afterwards be the order of the offerings, "the daily offerings according to their order," etc. This is the matter of the chinuch (dedication) of the altar, as is known.

18 But for there to be the drawing down of the incense, which is the level of the encompassing (makif), there must be the anointing of the altar with the anointing oil. For the anointing oil is an intermediary between the inner and the encompassing;

for oil is a drink, and mixed into the anointing oil were "choice spices: flowing myrrh… fragrant cinnamon," etc., which is the matter of fragrance; thus there was a blending of the levels of the inner and the encompassing.

19 Nevertheless, the level of the encompassing was offered "on the day it was anointed," for it is all one level. Whereas the rest of the offerings, which are the eating of the altar, "and for the sacrifice of the peace offerings," "all the cattle for the burnt offering," etc., were "after it was anointed."

For first there had to be the level of the encompassing, for the dedication (chinuch), and afterwards came the eating of the altar. Therefore, of the offerings that are the eating of the altar it is written, "after it was anointed"; and of the incense and the bringing of the bowls, which are in the state of the encompassing and the level of glory, it is written, "on the day it was anointed."

(And perhaps along these lines one may explain what is said in [Midrash] Rabbah, Nasso, section 13; these are its words: "It is written, 'This is the dedication of the altar on the day it was anointed.' But was there not one bowl, one basin and one spoon on the day it was anointed? Why then does the verse say, 'twelve silver bowls,' etc.? Rather, He accounted it to them as if they had all offered on the first day and on the last day." End of quote.

And so it is also there, section 14, and in [Midrash] Shir HaShirim on the verse "You are all fair, my beloved."

That is, the level of the incense and the bringing of the bowls of all of them is in the state of "on the day it was anointed," and of this it said, "as if they had all offered on the first day"; while the level of the offerings, "and for the sacrifice of the peace offerings," is for all of them in the state of "after it was anointed," and this is "and on the last day.")

LIKKUTEI TORAH • PARSHAS NASSO • MAAMAR 8

מעט ביאור על זאת חנוכת המזבח

A brief explanation of “This is the dedication of the altar”

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A brief explanation of “This is the dedication of the altar.” 1

See the commentary of the Ramaz (Rabbi Moshe Zacuto) on the Zohar, Parshas Emor, page 89a: 2
that the anointing oil is from Mocha Stima’ah (the hidden brain), and the fragrance in it is from the level of the Gevurah (restraint) of Atik Yomin, which is enclothed in Mocha Stima’ah, etc. And see what is written on the verse “For the fragrance of your oils,” and in the explanation of the verse “If only you were as a brother to me,” in Parshas Terumah.

Now, it is explained elsewhere, in Iggeres HaKodesh, in the discourse beginning “Why was the sec- 3
tion of Miriam juxtaposed,” that through the raising of mayin nukvin (feminine waters) of the offerings that are upon the altar, mayin duchrin (masculine waters) are drawn down and descend from the level of the “man” who is upon the throne, who is called Z’eir Anpin (the emotive attributes) of the World of Atzilus (Emanation). And this is the concept of the eating of the altar, which draws down mayin duchrin from the level of inner light (or pnimi).

And the concept of the incense, which is the fragrance, which rises up to the level of the nose (chot- 4
ma) of Atik, as is explained on the verse “I have gathered My myrrh”: this is the raising of mayin nukvin (feminine waters) to the level of the encompassing (makif), “the King who alone is exalted,” etc., “and Who is uplifted since days of old.”

And the concept of the anointing oil, which is a blending of the inner and the encompassing, is as it is written, “Like the goodly oil,” etc., “descending upon the beard,” etc.: that it is drawn from the mazalos that issue from Mocha Stima’ah, in which the Gevurah of Atik Yomin is enclothed, as mentioned above.

And regarding the blending of the levels of the inner and the encompassing, one may call attention to the concept of the seventh firmament, which is called Aravos (Chagigah, chapter 2, page 12b),

which the Pardes, under the entry “Aravos,” explains is so named because in it Chesed and Gevurah blend (misarvim) together; and so it is written in the Zohar, Part II, page 165a. And this is along the lines of “He makes peace in His heights”: that He joins two opposites, etc., “the King to whom peace belongs.”

That is, because this seventh firmament is the concept of the seventh chamber (heichal), the chamber of the Holy of Holies, which includes the first three [Sefiros], as is written in Me'orei Or, letter ayin, section 58. And this is [the meaning of] what is written, "Extol Him who rides upon Aravos; Yah is His Name," etc.,

which is the level that is above the emotive attributes (middos), for "He is not of any of these attributes at all." Therefore the attributes are nullified there and "become one," as it is written, "Yours, Havayah, is the greatness and the might," etc.

And along these lines one may say, regarding the meaning of the blending of the inner and the encompassing, [that it is] through "for He is exalted, exalted," etc., for the encompassing and the inner [lights] are equal before Him.

5 And see what is written above, in the explanation of the verse "Lift up the head of the sons of Gershon," on the concept of the "high hand," which joins the two hands, which are Chesed and Gevurah, etc. See there.

And this is also the meaning of what is written regarding the incense, "blended (memulach), pure, holy." And the Gaon and Chassid, our teacher, Rabbi Pinchas HaLevi, of blessed memory, head of the rabbinical court of the holy community of Frankfurt am Main, a disciple of the Maggid, whose soul is in Eden, explained in his book Panim Yafos on the Torah, and these are his words: "The Targum renders [it] 'mixed (me'arav), pure, holy';

that is, Chochmah (wisdom) is called 'holy,' and Binah (understanding) is the level of 'pure,' and they are 'two companions that never part.'" End of quote.

6 And see what is written on the meaning of "The soul that You have placed within me is pure," and its ascent to the level of "holy" through "Who has sanctified us with His commandments," in the discourse beginning "And I will make [your windows of] kadkod" and in the discourse beginning "A Shabbos of complete rest (Shabbos Shabbason)."

And from there the meaning of "mixed, pure, holy" will be understood, which is close to the concept mentioned above of the blending of the inner and the encompassing.

And this is the concept of "on the day it was anointed" and "after it was anointed": of the incense and the bringing of the bowls, which is the level of the raising of mayin nukvin to draw down the encompassing light, it is written, "on the day it was anointed," because the anointing oil is also from the level of Mocha Stima'ah of Atik; if so, it is all one level.

Whereas the eating of the altar draws down mayin duchrin from the level of Z'eir Anpin; therefore it is said of it, "after it was anointed," etc. And see in the Zohar, Parshas Va'eira, page 24b, on the matter of "All the cattle for the burnt offering, twelve," and in Parshas Beha'aloscha, page 151, end of side a.

And see further what is written in Parshas Tzav on the verse "This is the offering of Aharon," etc., "on the day he is anointed."

LIKKUTEI TORAH · PARSHAS BEHAALOSCHA · MAAMAR 1

בהעלותך את הנרות אל מול פני המנורה יאירו שבעת הנרות

"When you raise up the lamps, toward the face of the Menorah…" (Numbers 8:2)

"When you raise up the lamps, toward the face of the Menorah shall the seven lamps give light." 1
Now, the matter of the Menorah is stated in Zechariah: "I saw, and behold, a menorah of gold," etc.

And he says, "What are these, my lord?" And he said to me, "This is the word of Havayah to Zerubbabel."

The meaning is that the matter of the Menorah is the level of "the word of Havayah," which is the source of the souls of Israel; as it is said, "and You breathed it into me," and as it is written, "And He breathed into his nostrils the soul of [life]," etc.

(See what is written in the discourse beginning "And the number of the children of Israel shall be.") And Israel are called by the name Zerubbabel on account of [the verse] "And I will sow her for Me in the land," and they were then in the exile of Babylon; the prince, too, was called Zerubbabel on this account.

And this is "the word of Havayah to Zerubbabel," and it is the matter of the Menorah: for the soul is called a lamp, as it is written, "The soul of man is the lamp of Havayah," and the souls of Israel as a whole are called the Menorah. And it has the aspect of seven lamps, which are seven levels in the service of G-d: there is one who serves out of a love drawn like water,

and there is [one who serves] out of a love like flashes of fire (see the discourse beginning "When you come, etc. … the land shall rest"; and on the matter of a love drawn like water, the discourse beginning "Then [Israel] sang, etc. … Spring up, O well");

and there is [service] through the Torah, the middle line (see the discourse beginning "To my mare among the chariots," and the discourse beginning "Your cheeks are comely," and the discourse beginning "So that the Torah of [Havayah] may be");

and there is [service] through victory, to prevail and to overcome in the service of G-d, in "turning from evil and doing good" (see what is written in the discourse beginning "And Netzach, this is Jerusalem," and in the discourse beginning "For the conductor, on the Sheminis," and in the discourse beginning "These are the journeys"); and there is [service] through acknowledgment (see what is written in the discourse beginning "You set all the borders of the earth," and in the discourse beginning "Yehudah, you").

And likewise there is service through uplifting oneself, as our Sages, of blessed memory, said in the Mishnah at the end of chapter 14 of Shabbos, "All Israel are children of kings," and as it is written, "And his heart was lifted up in the ways of Havayah." And there is [service] through lowliness, etc.

2. Now, Aharon is the one who kindles these lamps, because he is one of the seven shepherds who draw down life-force (chayus) and G-dliness to the souls of Israel as a whole; 2

and he draws [this] down so as to raise up an intense love for G-d, and to enlarge the blaze of the fire of love, like flashes of fire, a blazing flame "within a man, and a deep heart."

This will be understood by first [explaining] the difference and the superior virtue of the level of Aharon over the virtue and rank of Avraham our father, peace be upon him, who is called "Avraham, who loves Me." 3

For of Avraham our father, peace be upon him, it says, "going on and journeying toward the south (hanegbah)." That is, he went from level to level, from below to above, until he cleaved to the level of "toward the south," which is the level of love of G-d: to cleave to Him with attachment, desire and thirst, etc.

And along these lines [the Sages] instituted that one say Baruch She'amar first, and afterwards Pesukei deZimrah, until afterwards one reaches the level of "And you shall love" in the Shema, etc. 4

For "And you shall love" is not a command concerning the natural attribute of love in the heart, since this natural attribute of love is certainly hidden in the heart of each and every Jew; rather, "And you shall love" (ve'ahavta) is from the term avah, which means will, because the will is the inner dimension (pnimiyus) of the emotive attributes (middos),

as we see tangibly that the will directs a person's emotive attributes: for even if there is something before him that holds delight according to the nature of the attributes, if he withdraws his will from it for some reason or consideration, he does not receive satisfaction and delight from it.

And so too the reverse: if there is before him, G-d forbid, something of pain and suffering, and he sets his will toward it, he does not feel the suffering so much. Thus the attributes depend on the will; that is, it is their inner dimension and their life-force.

(For the will is the level of Keser (the Crown), and there is will and there is will; see what is written on this in the discourse beginning "And Moshe assembled." At any rate, even the lower will, which derives from the intellect, is above the emotive attributes, which derive from the intellect.

And this is the matter of "the face of the Menorah," and it is a vessel for the level of the supernal will, which is above intellect; and this is the matter of the raising up of the lamps that is done by Aharon.)

And it is concerning this that the verse commands one to turn his will, his longing and his desire to loving G-d, so that he will have no other desire or will besides Him; as it is written, "Whom have I in heaven? And with You, I desire nothing on earth. My flesh and my heart are consumed," etc.

5 And what is to be the way to this love and this will? Scripture placed before it the verse "Hear, O Israel, Havayah is our G-d," etc.: to contemplate well and to take to heart how He, may He be blessed, is One in the heavens and on the earth;

that is, even in the chain of descending worlds (hishtalshelus) of heaven and earth, spiritual and physical, the level of the six extremities (vav ketzavos), separate worlds, they are united in His unity, blessed be He, because they are nullified to Him, blessed be He, for "all before Him is accounted as nothing."

For above the level of hishtalshelus, the level of heaven and earth, it is not fitting to use the term "One" of Him, blessed be He, as is explained elsewhere on [the verse] "And I appeared to Avraham," etc.;

and even at the source of hishtalshelus, the level of "Who renews each day, continually, the work of creation," it is called "Havayah Elokeinu" (Havayah our G-d), the level of "two companions who never part," for He continually renews, etc.

And the term "One" applies only within hishtalshelus, the level of heaven and earth, etc., which are the level of the six extremities, spiritual and physical, which are of the world of separation (alma deferuda), etc.

6 And He, may He be blessed, is One in them, because they are united in His unity and nullified to Him, for "before Him all is accounted as nothing." [These are] the six spiritual extremities, as it is written, "Yours, Havayah, is the greatness and the might," etc.,

and also the six physical extremities, which make up the whole of the dimension of place, as it is written, "Behold, there is a place with Me": place is nullified to Him, because He, may He be blessed, encompasses all worlds (sovev kol almin), and before Him, may He be blessed, it is not called by the name "place" at all;

for before Him, may He be blessed, no place or time whatsoever applies, since they themselves are created from nothing into something. And therefore one says afterwards, "Blessed be the Name of the glory of His kingdom forever and ever."

The meaning is that from the level of His Malchus (sovereignty) the dimension of place and time is drawn forth, as it is written, "Your kingship is the kingship of all worlds, and Your dominion is in each and every generation"; only that it is from the level of a name alone,

which is nothing but an extension of radiance and illumination, to shine from Him to what is other than He, so that His Name will be called upon it, and that alone. And see on this in Sefer Shel Beinonim (Tanya), Part II, chapter 7. And when one contemplates these matters well, and they become truly fixed in his heart, then he will desire no other desire, nor any will apart from Him, may He be blessed.

As it is written, "Whom have I in heaven," which are spiritual delights, "and with You, I desire nothing on earth," which are physical delights; because all of it is the dimension of place and time. 7

Even all the perceptions that are attained in this world fall under place and time. And therefore, "my flesh and my heart are consumed," that there be "the Rock of my heart," etc.: to be nullified to Him, may He be blessed, to cleave to Him alone, may He be blessed.

(And this is why it was "going on and journeying toward the south": for Chesed (kindness) is the beginning of the six extremities, and of it is said, "You are a kohen forever"; and it is also the level of "by day" (yomam), which "goes along with all the days." Therefore the nullification of the six extremities, spiritual and physical, in their source is through the level of Chesed, the level of a kohen, "who serves beneath Him," in Parshas Yisro, folio 67b;

just as the raising up of the offerings, animals, whose root is from "the face of an ox," is also specifically through "the lion that consumes the offerings." Also, "the south" is called the right, and the main strength is in the right, and it is necessary "to include the left in the right." And see what is written in the discourse beginning "Go forth and gaze" on the matter of "Lift up your hands [in] holiness," etc.)

3. Now, all this is the virtue and rank of the level of Avraham our father, peace be upon him. This love is called "love of the world" (ahavas olam), because it is taken from the level of the world, place and time: 8

how they are nullified to Him, may He be blessed. And it is called "from below to above," because it is the service of man, "the service of love" (pulchana dirchimusa), from level to level, as mentioned above.

But the level of Aharon is a different level: he is "the groomsman of the Queen" (shushvina dematronisa), in the manner of from above to below. That is, all his desire and longing is that the glory of G-d be revealed to eyes of flesh, that there be a revelation of His G-dliness, may He be blessed, below as above.

(And this is like the difference between rinah (joyous song) and simchah (joy), which is explained elsewhere, in the discourse beginning "Sing and rejoice.") (And see Parshas Korach, folio 177b, and Parshas Shemini, folio 38b and folio 39a, and the Likkutei Torah of the Arizal, Parshas Beha'alotcha, at the end of the discourse beginning "The mitzvah of kindling the lamps.")

And this is [the meaning of] "Who is a chassid? One who acts kindly with his Maker (kono)," with "his nest" (kan dilei), etc., and not in order to cleave to Him, may He be blessed, to quench his own thirst alone, etc.,

as is explained in Sefer Shel Beinonim (Tanya), chapter ten and chapter 41. And see there, in chapter 10, that they are therefore called "people of ascent" (bnei aliyah), because their service is for the sake of the Most High, etc. And according to this, one can explain the meaning of the expression "Beha'alotcha" ("when you raise up").

And this love comes through that very same contemplation in the Shema, on "One," when one 9
brings bitterness into his soul over the darkness that hides His G-dliness, so that nothing is seen by eyes of flesh but the dimension of place and time; and they are far from the light of His countenance, may He be blessed, for "no thought can grasp Him at all."

And the dimension of place and time applies only to the level of His Malchus (sovereignty), may He be blessed, for then it is fitting to say "He is King, He was King, He will be King," etc.;

and as it is written, "Your kingship is the kingship of all worlds, and Your dominion is in each and every generation": the worlds, which are the dimension of place, [and] "each and every generation," which is the dimension of time, are drawn from the level of His Malchus and His dominion, may He be blessed.

But from His being and essence, as it were, they are exceedingly and utterly far. And therefore his soul will be very embittered when he takes to heart this descent and this distance:

that his soul has descended very, very low, into the lowest of levels, utterly far from G-d. And he will cry out to G-d in his distress, that the light of G-d shine for him within the darkness and the dividing screen.

(As is explained elsewhere, in the discourse beginning "To understand the meaning of the Thirteen Attributes, 'Who is a G-d like You,'" etc., on the meaning and matter of "teshuvah (return) preceded the world.")

And as it is written, "Whom have I in heaven? And with You, I desire nothing on earth. My flesh and my heart are consumed; the Rock of my heart and my portion is G-d forever (le'olam)" (see what is written on this in the discourse beginning "On the eighth day, an assembly"): that is, that there be a revelation of His G-dliness to the world (le'olam), as mentioned above.

Now, through the arousal from below (isarusa dilesata), in this bitterness and this outcry, he brings about an arousal from above (isarusa dileila), until "a spirit is poured out from on high," so that "the glory of Havayah is revealed, and all flesh shall see" "eye to eye," etc.

(As is explained elsewhere, in the discourse beginning "When Israel put 'we will do' before 'we will hear'"; and see the Idra, folio 137a.) Just as from above to below "all before Him is accounted as nothing," so from below to above it will be seen by the eyes of all flesh as above.

And this is the level of Aharon, [whose name has] the letters of nir'eh, "seen" (as is written in the Zohar, Parshas Emor, folio 103, at the beginning of side a, and in the Mikdash Melech and in the Ramaz there).

And as it is written, "that You, Havayah, are seen eye to eye, and Your cloud stands over them." The meaning is: eye to eye they will see the revelation of His G-dliness, that "all before Him is accounted as nothing."

And the cloud and the darkness that conceals, they will see that it is "Your cloud," for everything is from You. If so, there is no concealment or hiddenness at all before Him, may He be blessed, G-d forbid, for before Him "darkness is as light." And this love, which is in this level of seeing, is called "great love" (ahavah rabbah), which is above the level of "love of the world" (ahavas olam), the level of place and time, etc.

And it is actual nearness to G-d, to His very being and essence, as it were, and it is called "from above to below," etc.; and the discerning will understand. (And see what is written in Parshas Tetzaveh on [the verse] "And you shall make holy garments for Aharon," etc.)

And this shall be a person's desire and longing. And after this he will draw down [a love] that is "fierce as death," whose "flashes are flashes of fire, the flame of G-d," only for this: that there be a revelation of His G-dliness, may He be blessed; and when the darkness covers, hides and conceals His holiness, he will be greatly embittered. (And see what is written at the end of the discourse beginning "Set me as a seal," on the matter of "for love is fierce as death.")

[Addition: And the reason that through the tears and the bitterness one merits an arousal from above, in the manner of "seen eye to eye," as mentioned above, is as Rabbi Chaim Vital wrote on the saying of our Sages, of blessed memory (chapter 5 of Berachos, folio 32b, and chapter 4 of Bava Metzia, folio 59a): "Even though the gates of prayer have been locked, the gates of tears have not been locked, as it is said, 'Do not be silent at my tears'" (Psalms, chapter 39, [verse] 13).

And Rabbi Chaim Vital explained: because with a tear one arouses the supernal eyes, which are Netzach and Hod of Chochmah, etc.

And the explanation of these words is as is explained below, in Parshas Re'eh, at the end of the discourse beginning "When you hearken to the voice," on the matter of "to do what is right in the eyes of Havayah."

That is, the level of "the eyes of Havayah are toward the righteous": just as from above to below "all before Him is accounted as nothing," so from below to above it will be seen by eyes of flesh as above.

And this drawing down comes through the tears that he sheds from his eyes in bitterness over his distance from G-d, etc. And see in Me'orei Or, the letter dalet (section 17), on the matter of "tear," and in the Y.N. there, and in the letter mem (section 92).

For through this he arouses, as it were, the level of the supernal eyes, that there be "the eyes of Havayah toward the righteous," "Open Your eyes and see," etc.

And see further on the matter of "My tears have been my bread" in the book Asarah Maamaros (Maamar Chakor Din, Part I, at the beginning of chapter 24):

the explanation is that the bread is when he takes to heart that the level of "Where" (ayeh), which is the first three [Sefiros], Keser, Chochmah and Binah, is "your G-d," etc.; see there. And see what is written in Parshas Shemos on [the verse] "Where is the scribe," etc.,

and in the discourse beginning "For over all the glory," on the matter of "Where is the place of His glory," etc. And see further on this in the Midrash Rabbah, at the end of Parshas Metzora, section 19, and in Eichah [Rabbah], at the beginning of the section "She weeps bitterly."]

4. And with this one will understand why they instituted in the prayer of Shemoneh Esreh "Forgive us, for we have sinned" after the Shema, in which one accepts upon himself the yoke of the kingdom of Heaven and the commandment "And you shall love." 10

For it is written, "Fools, because of the way of their transgression, and because of their iniquities, afflict themselves." The meaning is: over their iniquities they afflict themselves and do teshuvah (return).

And as for their transgression, which is greater than their iniquities, for "transgressions (pesha'im) are the rebellions" (and see what is written in the discourse beginning "As an eagle stirs up," on the matter of "for we have transgressed," and this is "and they have transgressed against Me." The meaning of "against Me" (bi) is along the lines of what is written in Parshas Acharei, folio 66b, on the meaning of "By Myself (bi) I have sworn," and in Parshas Nasso, folio 130a; and even so, "they are fools because of the way of their transgression"): nevertheless they are fools about them, for they do not know the way of their transgression.

And [it says] not "from their transgression" itself, but "from the way of their transgression,"

for the way that causes transgression and rebellion is the casting off of the yoke of the kingdom of Heaven; and this is because He is not seen by eyes of flesh as a king of flesh and blood [is].

And therefore, in the Shema, when one accepts the yoke of the kingdom of Heaven and lingers over "One," and through this reaches "And you shall love," to desire the revelation of His G-dliness, may He be blessed, and that the darkness not darken [it] from him, then he becomes very embittered, and understands that there is sin and transgression through which the darkness darkens, so that he is utterly far from the light of His countenance, may He be blessed; and then he says in the Shemoneh Esreh, "Forgive us," etc.

(And see what is written in the discourse beginning "How goodly," concerning "and the third answer.")

But this bitterness, from the contemplation at the time of the Shema and prayer alone, is not enough; rather, one must set fixed times. And therefore they instituted a fixed time, in Tikkun Chatzos, to fix this bitterness in one's soul.

And this is "when we remembered Zion," which is the point of the kingdom of Heaven, as is explained elsewhere; and through the bitterness one merits the level of the revelation of His G-dliness, may He be blessed, as mentioned above.

And see what is written on the reason for this in the discourse beginning "And behold, a menorah of gold": that this bitterness comes through the level of "through Chochmah (wisdom) they are refined" (bechochmah isbreru), the opposite of the level of "fools because of the way of their transgression," etc.; and in Chochmah is the revelation of the Infinite Light (Or Ein Sof): "Havayah, with Chochmah."

(And see what is written below, another reason for this, that through the bitterness one merits the revelation of G-dliness. And see further on this in the discourse beginning "And behold, a menorah of gold.")

Now, what brings about the reward of a mitzvah is the mitzvah itself, for the Torah and the mitzvos are themselves the drawing down of the revelation of His G-dliness, may He be blessed, below.

And this is "My tears have been my bread day and night, while they say to me all day, 'Where is your G-d?'" That is: through the tears and the bitterness mentioned above, one merits "bread," which is the Torah, of which it is said, "and you shall meditate in it day and night."

For the bitterness that a person fixes in his soul at this hour brings about the drawing down of the revelation of His G-dliness over the whole day.

Whereas if he sets his heart to Him only at the time of prayer alone, then that is the opportune time above, when the mature intellect (mochin degadlus) is aroused above;

but after the prayer, through the whole day, it is only through the Torah. And this is "while they say to me all day, 'Where is your G-d?'": that is to say, "Where, all day, is your G-d?"

For the time of prayer alone is not enough; rather, there must be "bread day and night," through the Torah, which is the revelation of His G-dliness, may He be blessed.

And this revelation comes only after the bitterness in his soul over its distance from G-d; for otherwise it remains below, etc. And therefore one must first have "my tears" at a fixed hour.

(And see what is written in the discourse beginning "And the land shall rest," on the matter of "for his compassion was stirred," etc., "Set out bread," etc., "and he wept there," etc.; see there. And this is exactly the matter of "My tears have been my bread."

Also, [it is] because the thirteen measures (middos) by which the Torah is expounded are drawn from the Thirteen Attributes (middos) of Mercy, as is explained at the end of the discourse beginning "I am my Beloved's," concerning "who grazes among the roses" (shoshanim), [those] who study (shonim) the laws; and arousing the Thirteen Attributes of Mercy is through weeping and bitterness.

And the matter of putting the bitterness first, at a fixed hour, can be explained as being along the lines of "the lower waters weep"; see what is written at the end of the discourse beginning "In the wilderness of Sinai," and at the end of the discourse beginning "The matter of the libations.")

5. Now, along these lines, the matter of "My tears have been my bread," etc., and the matter of how it is specifically through bitterness that the level of Aharon's great love (ahavah rabbah) is drawn down, to be "seen eye to eye," etc.: all this is an introduction, to explain and make understood in exactly this way the matter of kindling the lamps with oil. 11

For just as the oil is first crushed, "crushed for the light," and it is also made from olives, and the olives are bitter, so the kindling and drawing forth of the love like flashes of fire, a flame, which comes from the level of seeing mentioned above, to desire the revelation of His G-dliness, may He be blessed, is through the level of "crushed oil":

that is, through lowliness, being humble of spirit, as it is said, "and let my soul be as dust to all."

Namely, through contemplating the lowliness of the soul, how it has descended from its place of honor, and how place and time are far from the light of His countenance, may He be blessed; and also that through this he will be embittered over the opposite, as mentioned above.

And the matter is this: it is written, "Like the good oil upon the head, running down upon the beard, the beard of Aharon, that runs down over the edge of his garments (middosav)."

The meaning: "the beard of Aharon" is "the beard of the High Priest" (dikna dechahana rabba) (and in particular they are the thirteen tikkunim of the beard (tikkunei dikna), the level of the Thirteen Attributes of Mercy, [and] the thirteen measures by which the Torah is expounded, as mentioned above),

the level of hairs, which are the laws of the Torah, called "His locks are curled" (kevutzosav taltalim), which are the drawing down of the revelation of His G-dliness from above to below in a multiplicity of divisions without end. And upon this there is the level of "the good oil," which is the level of supernal Chochmah (wisdom), drawn down over them.

(And the matter, it may be said, is that the hairs are those of Z'eir Anpin (the emotive attributes), "His locks are curled, black as a raven," and the oil upon them is the supernal Chochmah of Atzilus (Emanation). But it may further be said that the intent is also to the hairs of the thirteen tikkunim of the beard of Arich Anpin; and as it is written, "the beard, the beard of Aharon": "beard" is mentioned twice.

And the matter is that a hair has a hollow inside, in which some life-force (chayus) from the brain (mochin) is drawn and enclothed. Now, the hairs themselves are from the surplus of the brain, and therefore one can cut the hairs and it does not affect the brain at all.

And the application will be understood in spiritual terms: the level of hairs is called "garments," like a parable, in which and through which one grasps what it illustrates. The parable is the level of the hair itself, and what it illustrates, enclothed in it, is the life-force enclothed within the hollow of the hair; as all this is explained elsewhere, on the meaning of "the G-d, the merciful Father, praised by the mouth of His people."

And in the same way one will understand the matter of the Torah, which is the level of hairs. For the Torah is called "the parable of the Ancient One" (meshal hakadmoni), that is, it is a parable and a garment for the level of the Ancient One of the world: just as through a parable what it illustrates is grasped, so through the Torah there will be a grasp of the Infinite Light (Or Ein Sof), blessed be He, who is the Ancient One of the world, as is explained elsewhere.

And this is [what is meant] that the laws of the Torah are the level of the hairs themselves, that is to say, they are what is called "the parable of the Ancient One"; and upon them there is the level of "like the good oil," which is the level of the Chochmah of the Infinite Light, blessed be He, itself, from the level of the Ancient One of the world, that is, the Chochmah of Adam Kadmon or the Chochmah of Atik Yomin, which is drawn down and enclothed in them.

And this is the matter of the hairs themselves, and of the level of "like the good oil," which runs down and is drawn over them. Now, the hairs themselves, called the thirteen tikkunim of the beard of Arich Anpin, are the level of the outer dimension (chitzoniyus) in relation to their inner dimension (pnimiyus), which is the level of "like the good oil"; for the inner dimension is drawn from the level of the inner dimension of Keser (the Crown), which is Atik Yomin.

But it is impossible to draw down the inner dimension except through the outer dimension. And this is also the matter mentioned above, that the oil is drawn from the olives, and the olives are bitter: for the olives are the level of the vegetative (tzome'ach), and this is the matter of the hairs themselves of the thirteen tikkunim of the beard, which are the level of the vegetative.

And therefore the olives are also bitter: for so too the hairs themselves are called severities (dinim) in relation to the inner dimension enclothed in them, like the hairs of the beard, which are strong and hard. And so too in the laws of the Torah there is the level of severities and Gevuros (restraints), as it is written, "His locks are curled, black as a raven," as is explained elsewhere.

And even though in Arich Anpin the hairs are "white as snow," nevertheless "they are hard," etc.

And drawing down this level comes specifically through a person's tasting bitterness in his soul over the darkness that conceals; and the root of the root of the concealments is drawn from the concealing garments, which are the level of hairs, as mentioned above. And then, through this, he afterwards merits the revelation of the level of the inner dimension, the level of "like the good oil," supernal Chochmah, and "wisdom gives life," which is above the level of the vegetative; as is explained elsewhere. And from all this one will understand the matter of what is written on [the verse] "When you hearken to the voice": in the level of the inner dimension that is enclothed within the voice of the Torah, etc.)

Summary. (The matter of crushed oil and the bitterness of the olives. "Like the good oil running down.") 6. Now, this level of oil is called "oil of holy anointing" (shemen mishchas kodesh), the anointing of the supernal kodesh (holy); for there is kodesh without a vav, and there is kadosh with a vav. And see what is written on this in the discourse beginning "Go forth and gaze," concerning "Lift up your hands [in] holiness (kodesh)." 12

Now, in the order of the chain of descending worlds (hishtalshelus), it is entirely impossible for [anything] to be drawn from this level of the very kodesh by way of hishtalshelus; for even all the flows in the higher worlds are from the level of kadosh with a vav, and kadosh too is "separate," etc.

But through the Torah there is the level of "oil of holy anointing," the anointing of the supernal kodesh itself; for the Torah is truly the drawing down of "He is wise, but not with a knowable wisdom," which is the level of kodesh itself.

13 And it is this that runs down and is drawn specifically over the level of the hairs, which are the laws of the Torah. And therefore we bless "Who has sanctified us (kideshanu) with His commandments": He has made us truly holy, to the rank of the supernal kodesh, and "you shall be holy men (anshei kodesh) to Me."

And therefore, in the future, "kadosh" will be said before the righteous, for kadosh is what is drawn from the level of kodesh, etc. Thus the angels will draw the level of kadosh with a vav from the souls, which are called truly "holy men" (anshei kodesh).

14 Now, this drawing down of the level of the very kodesh comes specifically through the laws of the Torah, which are enclothed in actual physicality, which is not so in the higher worlds.

And as is explained elsewhere, an analogy for this: the intellect that shines through speech, which is spiritual, is only a radiance of the intellect; but in the physical drop the very essence of Chochmah (wisdom) is enclothed. And see what is written on this in Iggeres HaKodesh, at the end of the discourse beginning "To understand what is written in Pri Etz Chaim," concerning "And furthermore, for speech," etc.; see there.

And in the same way one will understand how, through the laws of the Torah in physicality, the anointing of the supernal kodesh itself is drawn down, that which is above the order of the chain of descending worlds (hishtalshelus), as mentioned above.

15 Now, the end of the verse, "that runs down over the edge of his garments (middosav)," means that the attributes (middos) of the Holy One, blessed be He, and His love, etc., will be revealed from above to below,

and not in the manner of flesh and blood, from below to above, in thirst, etc., as mentioned above; but rather that there be a revelation of G-dliness below truly as above, through the Torah and mitzvos, which are themselves the drawing down of the attributes of the Holy One, blessed be He, the Thirteen Attributes of Mercy, etc.;

and as it is written, "and the oil of his right hand calls out" (in Proverbs, chapter 27, [verse] 16). The meaning is: through the level of oil, the level of the right is drawn down and called forth. This is the level of great love (ahavah rabbah), and "his right hand" is the love of the Holy One, blessed be He, and His will.

(That is: Abba, which is supernal Chochmah, the level of oil, enclothes the Chesed (kindness) of Arich Anpin, which is the right hand of the Holy One, blessed be He, that is, the level of sovev kol almin (the light that encompasses all worlds), as is explained elsewhere on [the verse] "and My right hand spanned the heavens";

and therefore "the oil of his right hand calls out." And although, according to what was explained, the oil is the Chochmah of Ein Sof, which is above the Chesed of Arich Anpin, nevertheless the supernal Chochmah of Atzilus (Emanation) is also called oil, because the root of the mochin (intellect) of Abba is drawn from very high above, etc. And see what is written on this in the discourse beginning "This matzah."

Now, the Chesed of Z'eir Anpin (the emotive attributes) is called "the kindness of the world" (chesed olam), and from it is the root of the level of "love of the world" (ahavas olam); but the Chesed of Arich Anpin is called "abundant in kindness" (rav chesed), "for He desires kindness," and from there is drawn the level of great love (ahavah rabbah), etc.;

and it is called chesed dikshot, that is, "kindness of truth" (chesed shel emes), namely that "the truth of Havayah is le'olam (to the world)"; that is, that the revelation be below truly as above. And this is the matter of "the great hand that Havayah performed in Egypt"; see what is written on this in the discourse beginning "The section of the libations.")

That is, through the Torah and the mitzvos, which are His will and His wisdom, may He be blessed.

But even at this level, one should not desire the attributes of the Holy One, blessed be He, alone, in their outer dimension (chitzoniyus), as our Sages, of blessed memory, said: "Whoever says, 'I have nothing but Torah,' does not have even Torah." Rather, "he shall set his heart to Him," and "his spirit and his soul he shall gather to Him," from "within a man, and a deep heart," to seek His face: the inner dimension of His will, may He be blessed, the source and life-force of the attributes.

(And as our Sages, of blessed memory, said, "to Him, and not to His attributes": that is, the Infinite Light (Or Ein Sof), blessed be He, which is enclothed in the attributes, and not the attributes themselves. And even in the Thirteen Attributes of Mercy, it was already explained that they have an outer dimension and an inner dimension (pnimiyus), as mentioned above.)

And this is "toward the face of the Menorah," that is, the inner dimension of the supernal will, which is the level of what is opposite the face of the Menorah. That is: "the face of the Menorah" is the will of Knesses Yisrael (the Congregation of Israel), as mentioned above in section 1;

but "opposite the face of the Menorah" is the level of the supernal face, which shines upon this level, "in the light of the King's face is life," as is written in the Midrash Rabbah here.

And this is along the lines of "As in water, face [answers] to face," and it is the matter of "May Havayah make His face shine upon you," "May Havayah lift up His face toward you": the revelation of the inner dimension of the supernal will, which is drawn down and shines opposite the face of the Menorah.

And as is explained elsewhere, in the discourse beginning "When you go out," on the matter of "Of You my heart said, 'Seek My face'; Your face, Havayah, I will seek."

And Aharon the High Priest would raise up the lamps, the souls of Israel, so that their heart be directed to the Infinite One (Ein Sof), blessed be He, Himself,

which is the level of what is opposite the face of the Menorah (and see Chullin, folio 19b, at the end of the side, on the matter of "opposite its nape," etc.): "shall give light," the level of "the seven lamps," which are the seven levels in the souls of those who serve G-d, as mentioned above.

Summary. (The oil is called "holy anointing," which is above the level of kadosh with a vav; and therefore it is drawn down only upon the beard, which is the laws of the Torah. "That runs down over the edge of his garments (middosav)." And nevertheless there must be "if he sets his heart to Him," "opposite the face of the Menorah.") 16

LIKKUTEI TORAH • PARSHAS BEHAALOSCHA • MAAMAR 2

ביאור על הנ"ל

An explanation of the above

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An explanation of the above. 1

Now, the oil is drawn out through the crushing of the olives, as is written, "pure olive oil, crushed." 2
This is because the oil is the hidden Chochmah (Chochmah Stima'ah).

And as is written, "oil of anointing of the holy (shemen mishchas kodesh)." The meaning: kodesh (the holy) is the Chochmah of the World of Atzilus (Emanation), and the oil anoints the kodesh. This is because it is the level of Mocha Stima'ah (the hidden brain), which is the source and root of the coming into being of Chochmah (wisdom).

And that it is drawn out through the crushing of the olives is the level of the refinements (birurim): 3
just as through the crushing of the olive the waste is separated and set apart by itself, and the good is drawn out of it by itself, and that is the oil. So too above, this is the concept of "through Chochmah they are refined."

And the refinements are principally in Mocha Stima'ah, that is, the refinement of the World of Tikkun (Rectification) from the World of Tohu (Chaos) and the breaking of the vessels that fell into Beriah, Yetzirah and Asiyah, etc., as is written in Iggeres HaKodesh, section 28.

And so too in the service of G-d [there is] the concept of refinement through the crushing of the olive (see Midrash Rabbah, at the beginning of Parshas Tetzaveh).

That is, one should lower himself to the dust and feel bitter over his distance from G-d; and through this crushing he draws down the level of oil, which is Mocha Stima'ah of Arich Anpin, and from this is drawn the raising of the lamps, which is the revelation of the level of the great love (ahavah rabbah) of Aharon.

(And in the discourse beginning "For You are my lamp" it is explained that from the level of the oil there is also drawn the higher awe (yirah ila'ah); that is, because the root of the higher awe is from Mocha Stima'ah.) And this is the meaning of "Like the good oil, etc., running down upon the beard."

For indeed, from the surplus of the intellect (mochin) that is drawn from Mocha Stima'ah the hairs go out and break through.

And the coming into being of the hairs is from the returning light (or chozer) of the refinements mentioned above, for the vessel cannot bear the returning light from the refinement, and from this the hairs go out. (And see what is written on the meaning of what is said in the Zohar, Part III, 128b, "like good wine upon its lees.")

Now, the concept of the hairs is the combinations of the letters of the Torah, as our Sages, of blessed memory, said on the verse "His locks are curled (taltalim)": "mounds upon mounds (tilei tilim) of halachos."

And this is [the meaning of] "And let my soul be as dust to all": the level of the crushing of the olives; and afterwards, "Open my heart to Your Torah": the level of the hairs and the halachos of the Torah, upon which is drawn the level of "like the good oil," the level of "anointing of the holy," which anoints the kodesh, the level of Chochmah.

And afterwards, "that runs down over the edge of his middos." And this is the concept of the raising of the seven lamps of the Menorah. 4

The explanation is as is written in the Likkutei Torah of the Arizal: that the essence of the raising of the lamps "toward the face of the Menorah" is to draw down from above to the level of Keser (the Crown) that is in Malchus (sovereignty), and this is to enlarge her structure, etc. And the matter is that the Holy One, blessed be He, in Himself is high and exalted.

And He has no need at all for the worlds, that He should reveal Himself before them, for they are "considered as truly nothing." It is like the analogy of a man revealing himself in order to exalt himself over a fly, which is considered as nothing beside him; so [it is above], and even more than that, beyond all comparison. And one must draw down, through an arousal from below (isarusa dilesata), that there be aroused above the level of will, that He should will to be King over a people. 5

And this is drawn down through the great love (ahavah rabbah) that Aharon the Kohen Gadol drew down and kindled in the Congregation of Israel (Knesses Yisrael). And as mentioned above, the great love is a wondrous love and yearning that the Infinite Light (Or Ein Sof), blessed be He, be revealed below. For this is the level of Aharon the Kohen Gadol: that light be seen (nir'eh). 6

And through this great love one arouses above, that there be drawn down and revealed, from the Supreme Will, which is Keser (the Crown), "the Will of all wills," to the level of Keser that is in Malchus (sovereignty);

that is, that there be the will to be King. And this is "toward the face of the Menorah."

And this is "that runs down over the edge of his middos." And so too in [divine] service: when one serves at this level, there is drawn down the level of "that runs down over the edge of His middos," [the middos] of the Holy One, blessed be He. That is, through this he draws down a revelation of G-dliness into his soul, so that through this his emotive attributes (middos) are transformed and he becomes a truly new creation, who guards himself very much from evil, etc. 7

Now, the Menorah was in the south. That is, it is impossible to come to this level of great love unless one first precedes it with the level and rung of ahavas olam (everlasting love), 8

which is the level of Avraham, of whom it is said, "going on and journeying toward the south (hanegbah)." And see what is written above on the concept of hanegbah; and see [Midrash] Rabbah, Seder Lech Lecha (chapter 39), and the Zohar, Part I, there (folio 80a, and folio 83b, 84a);

and see in Parshas Vayigash (folio 206a), regarding "to cause those who love me to inherit." And this is as is written in the Zohar, Part II, at the beginning of Parshas Yisro (folio 67b): that there is the level of Michael, the great priest (kahana rabba), and also a level higher still, in the rank of Kohen Gadol.

Now, the level of Michael is the level of ahavas olam, which is drawn from the level of "kindness (chesed) to Avraham," and this is the concept of hanegbah;

and so too, Michael is on the right, as mentioned in [Midrash] Rabbah on Bamidbar, section 2. And afterwards, the level of Aharon the Kohen Gadol kindling the Menorah with the level of great love, the level of "that runs down over the edge of his middos," etc.

Now, as to what was explained above, that this great love of Aharon comes also through that very same contemplation, only when one sets bitterness in his soul over the darkness that conceals, etc.: 9

this is because the source of this drawing down is from the level of the hidden Chochmah, as mentioned above, and "through Chochmah they are refined"; and the refinement is the concept of the crushing of the olives specifically.

For this is the concept of setting bitterness in his soul and that he "cry out to Havayah in his distress," etc.; and then, through this specifically, there is drawn from this the good oil, which is from the level of Mocha Stima'ah, the root of the great love of Aharon.

Also, as is written in the discourse beginning "I will greatly rejoice," on the concept of "groaning groans": that through the weeping one arouses the Thirteen Attributes of Mercy, etc. (see there); and indeed, from there is the root of the great love of Aharon, which is drawn from the level of "and abundant in kindness."

And as for the meaning of "when you raise up," it can be explained according to what is written in the Zohar, Part III, Parshas Bamidbar (folio 118b), on the verse "where the tribes went up": "these are the twelve tribes, twelve boundaries below."

And the meaning: "where" refers to "Yerushalayim, built as a city," etc., which is the level of Malchus (sovereignty); and to there is the ascent of the tribes, the twelve boundaries below that are in Beriah.

And the meaning of "like a city that is joined together" is found in the Zohar, Vayeishev (folio 183, at the end of side b): that Imma is joined with the Daughter and they become as one. And see what is written about this in the discourse beginning "These are the accounts of the Mishkan, the Mishkan of the Testimony."

And this is like the concept of "and to bind the seventh to the seventh," explained in the Zohar, Pekudei (folio 260, at the end of side b), and in Pri Etz Chaim, at the end of the Gate of the Shema, in a gloss from the Companions (chaverim): from Malchus (sovereignty) up to Binah (understanding), etc. 10

Now, this ascent of "where the tribes went up" is along the lines of what is written in Pri Etz Chaim there, on the meaning of "it is like an extended prayer," which is the ascent of the Chamber of the Holy of Holies of Beriah into Atzilus, until it becomes truly the level of Atzilus.

And so it is also in the ascents of Kabbalas Shabbos (the welcoming of Shabbos).

And see on the concept of the twelve tribes in the Zohar, Vayechi (folio 241a), and on the concept of "where the tribes went up," etc. (there, folio 242a); and in Parshas Vayeitzei, folio 158a; and in Parshas Pekudei (folio 221b, folio 229b); and in Parshas Acharei (folio 78a).

Now, as for the concept of Aharon's "when you raise up," it can be said that he raises them higher than the level of "where the tribes went up" on their own, for their ascent is at the level of Malchus, as mentioned above.

But with Aharon, who raises the lamps, it is the ascents of Malchus. That is, it is through his drawing into her from the level of Chochmah (wisdom).

[This is] like the concept of what is written in the Zohar, Parshas Emor (folio 100b): "at the time when she shines from the Supernal Abba," etc., which is above the level and rung of "at the time when she receives from the house of Imma," etc. (see there, and in Biurei HaZohar).

And this is the difference between the offerings of the Nesi'im (the princes of the tribes) and the kindling and tending of the lamps.

And see what is written elsewhere on the difference between the intellect (mochin) of Imma and the mochin of Abba, in the discourse beginning "To understand what is said in the Haggadah, 'This matzah,' etc." And see what is written elsewhere on the saying of our Sages, of blessed memory, "He began with the altar and concluded with the table," etc., and on the concept of "and wine that gladdens," etc., "to make the face shine from oil," etc. And through all this, what is written, "when you raise up," will be understood.

And see in the Zohar, Parshas Chayei Sarah (folio 125a), in the Midrash HaNe'elam, on the verse "He waters the mountains from His upper chambers (aliyosav)": "Which is the aliyah (upper chamber)? This is Eden." And the Ramaz there elaborated on this. Now, Eden is the higher Chochmah (Chochmah Ila'ah), and this is also the meaning of Aharon's "when you raise up," etc.

11 And with all this it can further be said: in the offerings of the Nesi'im, each Nasi had an offering of his own, and through it he raised up his tribe. And in Aharon's raising of the lamps, which are the souls of Israel, they are all raised up through the seven lamps.

And see about this in the Zohar, Parshas Beha'alotcha (folio 151, at the end of side a, and side b). And the matter is that we find the like regarding the Splitting of the Sea of Reeds: the sea was split into twelve parts, a separate path for each tribe.

And in the future, regarding "And He will wave His hand over the River," etc., it is written, "and He will strike it into seven streams." And it is explained elsewhere on this verse that, because the Splitting of the Sea of Reeds is at the level of Malchus (sovereignty), and it is for the ascents and the joining of the twelve tribes that are in Beriah with their root in Atzilus, the twelve diagonal boundaries of Z'eir Anpin (the emotive attributes), therefore it was split into twelve parts.

But "And He will wave His hand over the River" is the level of Binah (understanding), for Binah conceals the light of Chochmah (wisdom).

12 And there must be a revelation of the light of Chochmah (wisdom), for the Infinite Light (Or Ein Sof) is enclothed in Chochmah. And because this revelation that is in Chochmah is drawn from the level of the seven lower [Sefiros] of Atik, therefore it is said, "and He will strike it into seven streams," etc., corresponding to the three Patriarchs and four Matriarchs; for "beyond the River your fathers dwelt," etc.

13 And similar to this is also the difference between the offerings of the Nesi'im, which are the level of "where the tribes went up" from Beriah to Atzilus, so that each tribe had a raising of its own, as it receives from its root in Atzilus, etc. (and see what is written in the explanation on the verse "Yehudah, you, your brothers shall acknowledge you"),

but the raising of the lamps of the Menorah, in which the main raising is through the light of Chochmah specifically, which is above Binah, as mentioned above, for from there comes the level of the oil, etc., is therefore drawn in the form of seven lamps specifically, after the manner of "and He will strike it into seven streams" specifically.

And as is also known, the root of the oil that is in Chochmah is drawn from the level of Atika Kadisha, as is written elsewhere in the name of the Zohar HaRakia, in Parshas Vayikra, on the verse "Like the good oil," etc.

And the Ramaz, in Parshas Emor (on folio 89a), in the passage beginning "That oil," wrote that there are two kinds of oil: the first is oil for the light, and the second kind is the anointing oil. The first is from the Supernal Keser (Kisra Ila'ah), and the second is from Mocha Stima'ah, etc.; see there.

LIKKUTEI TORAH • PARSHAS BEHAALOSCHA • MAAMAR 3

בהעלתך את הנרות וגו׳

“When you raise up the lamps”

◇

“When you raise up the lamps,” etc. Rashi explains: When Aharon saw the dedication of the princes, he was disheartened that he had not been with them in the dedication. 1

The Holy One, blessed be He, said to him: By your life, yours is greater than theirs, for you kindle and prepare the lamps. And see the Midrash.

To understand this, as well as what is written further on, “Shall flocks and herds be slaughtered for them,” etc.: what is the wonder? Are there not seventy nations in the world, and they are myriads of myriads, more than six hundred thousand, and they eat meat, and [enough] is found for them?

And also what is written, “If all the fish of the sea,” etc.: did they not ask for meat, and not ask for fish at all? 2

The matter will be understood by first introducing the matter of the act of the offerings of the princes: that each prince elevated his tribe through his offering.

The explanation: we must understand what our Sages, of blessed memory, said: An unlearned person (am ha’aretz) is forbidden to eat meat. That is, because he cannot elevate the meat, etc. If so, it is understood from this that man elevates and raises up the food. 3

This is because man is higher, for he is a speaking being (medaber), and he is the head of all the levels of inanimate, vegetative and animal, as was explained above in Parshas Nasso on [the verse] “Thus shall you bless,” etc.

Elsewhere, though, the opposite is implied. For our Sages, of blessed memory, said at the beginning of the sixth chapter of Berachos: The tree from which Adam, the first man, ate was wheat; for a child does not know how to call his father and his mother until he tastes the taste of grain. 4

Thus man receives knowledge (daas) from the wheat. And so too Rav Nachman said, “As long as I have not eaten the meat of an ox,” etc. But the explanation is that both are true: that they are below the soul of man and [also] above it.

That is: the flavors of every kind of plant and fruit, and likewise the flesh of wild and domestic animals, all have their root in the World of Tohu (Chaos), which is the level of the World of Nekudim (Points), which is above Atzilus (Emanation), which is Berudim (Dappled); 5

for the root of every living creature is from the Chayos (living creatures) of the Chariot: the face of the lion is the source of the souls of the wild animals, the face of the ox is the source of the souls of the domestic animals, and the face of the eagle is the source of the souls of the birds.

Now, the Chayos carry the Throne, and "upon the Throne," etc., is "as the appearance of a man": this is the level of the Ten Sefiros of Atzilus, of the World of Tikkun (Rectification), which were rectified in the form of the configuration (partzuf) of a man (adam). 6

That is, by way of analogy: the order and gradation of the progression of the limbs of man, which are two hundred and forty-eight limbs and three hundred and sixty-five sinews; and as the form of the body is, so too is the soul enclothed.

For the enclothing of the radiance of the soul in the body is divided according to the form of the body: in the brain dwells thought, in the mouth speech, and in the hands the power of action.

This is why [man] is called Adam: the alef is the level of thought, the dalet speech, the mem action.

And so too it is above, in the Ten Sefiros of Atzilus: they descend in this order of the level of Adam, and the resting of the light within them is exactly like the resting of the soul in the body of man. (And see what is written about this in Parshas Emor, in the discourse beginning "And I shall be sanctified among the children of Israel.")

And there is the level of the intellect of smallness (mochin dekatnus) and the intellect of greatness (mochin degadlus). This is not so with the other creatures, such as domestic and wild animals: the form of their body is not like that of man at all, and their head is bent down and level with the body.

And so too the order of their being drawn down from their source and root: there too the progression (hishtalshelus) and the blending are in an altogether different manner. (And see the Zohar, Bereishis, folio 19a and folio 20b.)

Now, the Chayos of the Chariot carry the Throne. That is: just as animals raise up the man who rides upon them, so they elevate and carry the level of Adam that is upon the Throne above itself, that is, to their root, which is from the World of Tohu, which is above Atzilus.

Yet they are also borne with the Throne; that is, they are raised and elevated together with the man upon the Throne.

For he is the one who raises and elevates them, just as a man in this world elevates the meat of an animal: the meat is elevated through a man's eating [it], for it is transformed into the blood of the soul and is included in the level and rank of the speaking being. (And see what is written in the discourse beginning "I am asleep, but my heart is awake," on the meaning of "my love" (ra'yasi).)

But the fact that through this the soul of man becomes bound to his body, and [there is] an increase of intellect: this is the level of "carry," etc. (And see what is written on this subject in the discourse beginning "Six days you shall eat matzos," etc.)

2. Now, meat is from the level of Gevuros (restraints); that is why it is red. And therefore, even after 7
the refinement and elevation, it is included in the Gevuros of holiness; that is, through it fervor and flashes of fire are drawn down.

This is because the root of all domestic and wild animals is from the lion and the ox of the Chariot, and these are themselves the level of Gevuros, as it is written of Yechezkel's Chariot, "burning like the appearance of torches."

And so too the Seraphim, a term [meaning] flashes of fire. Therefore the domestic and wild animals, which descended from them, are also the level of Gevuros; and therefore "meat is red," etc.

And see [Rabbeinu] Bachya, Parshas Beshalach, on [the verse] "And Moshe said: When Havayah 8
gives you in the evening meat to eat, and bread in the morning": [these] correspond to the attribute of judgment and the attribute of mercy, etc.

This is [the meaning of] what our Sages, of blessed memory, said, that an unlearned person is forbidden to eat meat: because he cannot elevate the meat, for from the Gevuros there is more drawing of nourishment by the external forces, as is explained further on, on [the verse] "This is the statute of the Torah… and they shall take to you a heifer," etc.;

and as it is written in the Zohar, Parshas Noach (folio 65a): "Its whole desire is nothing but meat, constantly." And see there in the Mikdash Melech, in the name of Rabbi Chaim Vital. And since he cannot elevate it, the meat brings him down and lowers him, as is explained elsewhere on [the verse] "And she shall shave her head."

But the Torah scholar, who receives from the level of Chochmah (wisdom), and "through Chochmah they are refined" — therefore he refines the meat, and then the meat adds fervor in him.

But Moshe our teacher, peace be upon him, said, "From where shall I have meat?" That is, he was very far above the level of the Gevuros of meat, even as they are after the refinement.

For the fervor and the flashes of fire of love are still the level of 'there is one who loves,' whereas of Moshe it is written, "And what are we?": the level of ayin (nothing), the utmost self-nullification (bittul).

9 And although in him too there is the level of fervor, in the manner of Gevuros (restraints), yet the fervor is included in the level of self-nullification (bittul) and ayin (nothing), and this is called the level of the Gevuros of Abba (Chochmah).

Whereas the Gevuros born of the refinement of meat are the level of the Gevuros of Imma (Binah), or the Gevuros of Z'eir Anpin (the emotive attributes), which is the level of yesh (something) and of a thing in which the fervor is felt, etc.

And this is a minor matter, and below the level of Moshe our teacher, peace be upon him, who is the level of Mah ("what"), the utmost bittul, the level of ayin, as mentioned above. (And see what is written at the end of the discourse beginning "And it shall be, from New Moon to New Moon," regarding "all flesh shall come to bow down.")

10 This is [the meaning of]: "And Moshe said: Six hundred thousand on foot is the people in whose midst I am."

That is: the six hundred thousand on foot of the generation of the wilderness were his disciples, who were also from the level of the Yesod (foundation) of Abba (Chochmah), which is the level of bittul. And this is "in whose midst I am": for Moshe is the level of Mah ("what") and ayin (nothing), as mentioned above.

"And You have said: I will give them meat." That is: Moshe is speaking with the level of the Infinite Light (Or Ein Sof) enclothed in Chochmah (wisdom), which is the level of Moshe.

And this is "And You": for Chochmah is called "You," etc. (And see the Zohar, Parshas Balak, folio 193b.) This implies that You, the Infinite Light enclothed in Chochmah, will give meat.

And this is impossible: that it be lowered so far from a level so high and exalted, which is the level of Chochmah and ayin, the level of Moshe. If so, how can the food drawn down through him be meat? For meat is a very low level relative to Moshe, being the level of yesh and the level of Gevuros, etc.

And this is "Shall flocks and herds be slaughtered for them?" That is: since they are from the level of Gevuros, they therefore require slaughtering (see the Likkutei Torah of the Arizal, Parshas Re'eh and Parshas Shemini); if so, how can they be food for those who are from the Yesod of Abba, the utmost bittul, as mentioned above?

"If all the fish of the sea," etc.: that is, fish are a level higher than flocks and herds, for they need no slaughtering; and even so they are low relative to their [the people's] level, and it is impossible that [enough] be found for them, etc. And see about this further on.

3. "And Havayah said to Moshe: Is the hand of Havayah too short?" That is: although it is true that 11
you are far above the level of the yesh of meat, since you are the level of Mah and bittul, nevertheless, "Is the hand of Havayah too short?" [This is said] in wonder.

That is: it can draw down and descend even from the ayin of Chochmah, which is very exalted, to enclothe itself and be revealed far, far below, in the Gevuros and the yesh of meat, so that even in the level of the yesh of meat the bittul of Chochmah will be revealed.

For the hand of Havayah can descend very far, far below. (As is explained elsewhere on the matter of "Who is enthroned on high," that therefore He "looks down low upon heaven and earth" in one equal manner; and like the matter of "the great hand that Havayah performed in Egypt," etc.

And the like was explained on the meaning of "My heart and my flesh sing for joy to the living G-d": that bittul is drawn into "my heart and my flesh," which are physical, precisely when they "sing for joy to the living G-d," His very Being and Essence, may He be blessed, as is explained in the discourse beginning "And I will betroth you to Me," etc. And at the Giving of the Torah "the mountains skipped": that is, even the humped mountains, [as stated] in the last chapter of Pesachim.) (folio 118b) And see what is written above in the discourse beginning "The matter that the Torah was given on Mount Sinai."

All the more so, then, is it easier for bittul to be drawn into the level of flesh, etc. And this is what is written of the Time to Come: "And it shall be, from New Moon to New Moon," etc., "all flesh shall come to bow down before Me."

For the novelty is that even into the level of "all flesh," which is the level of Gevuros and yesh, there will be drawn the level of bowing down and of supreme bittul, as is explained elsewhere.

And this was the matter of the quail (selav), which were very fat birds, as is found in the Gemara, 12
[tractate] Yoma, folio 75b: we set it upon thirteen loaves, and the last cannot be eaten except mixed [with other food], because of the abundance of fat absorbed in it; and all the more so the upper ones.

The explanation is that oil is the level of Chochmah (wisdom), which "is wise, but not with a known 13
wisdom," etc. And in the physical world as well, oil is the level of Chochmah, which descended from the level of Chochmah above. And the Torah, which is the level of the higher Chochmah (Chochmah Ila'ah), is called oil, etc.

And this is the matter of the quail: that oil (shemen), which is the level of Chochmah, was drawn and spread through the meat. For the meat of the quail is the level of Gevuros (restraints), and the shemen (fat, oil) in it is the level of Chochmah, the level of Mah and ayin (nothing). That is: self-nullification (bittul) is drawn even into the level of the yesh (something) of meat. 14

And this is "Is the hand of Havayah too short?": that it can draw from the level of the ayin of the higher Chochmah even into the meat, although in its essence it is the level of yesh and Gevuros; and as is written in Etz Chaim on the matter that the Yesod of Abba is long: that is, the influence of the power of bittul.

That is: the quail too is drawn from the level of the face of the eagle in the Chariot, which is the root of the soul of all birds; 15

but from the level of the eagle come into being all the birds that are not so mixed with fat, which are only the level of meat and Gevuros (restraints) and yesh (something) alone.

This quail, however, is so mixed with fat; that is, there is drawn into it from the level of the oil of the higher Chochmah (Chochmah Ila'ah), the level of ayin (nothing),

which is the level of the combination and inter-inclusion of Chesed (kindness) and Gevurah (restraint) together: into the Gevuros of the yesh of the quail's meat there is drawn the level of the Chesed of Chochmah, to sweeten the Gevuros; and this is the oil, etc.

And it is like the raising up of the lamps of the Menorah: the oil is absorbed and drawn into the wick, and through this the wick burns with light. 16

This too is the inter-inclusion of Chesed (kindness) and Gevurah (restraint): the Chesed of Chochmah (wisdom) is the oil, and the light of the wick is the level of the Gevuros and fervor. For the wick is the level of yesh (something), and it is included in the light; and this is the matter of the elevation of the soul of man in the manner of ratzo (running forth) and fervor.

But this elevation comes through the oil, which is the level of the higher Chochmah; that is, into the fervor there is drawn also the level of the self-nullification (bittul) of the higher Chochmah, etc.

(And see what is written on the subject of the oil and the wick on [the verse] "For You are my lamp, Havayah," and in the discourse beginning "Our Rabbis taught: The mitzvah of the Chanukah lamp.") And this is like the matter of the quail, in which the oil spread through the Gevuros of the meat, as mentioned above.

4. And this is the meaning of "yours is greater than theirs," that is, than the offerings of the princes. For the offering is called "the eating of the altar": just as through eating the meat is refined, and fervor and flashes of fire are born from this, so in the same way is the eating of the altar as well, except that it is on a far higher level, as is explained elsewhere. 17

And therefore our Sages, of blessed memory, said: Since the Holy Temple was destroyed, a person's table atones for him.

And this was the matter of the offerings of the princes: that each prince elevated his tribe through his offering; that is, through this there was drawn into his tribe the level of ratzo (running forth) and fervor, through the offering he brought, which is called "the eating of the altar," etc. 18

But the level of Aharon, who kindles and prepares the lamps of the Menorah, is greater than the offerings mentioned above. For the Menorah is the level of the Malchus (sovereignty) of Atzilus (Emanation), and the twelve tribes are a chariot for the level of Malchus,

which are what is called the twelve oxen, "three facing north," etc., "and the Sea was upon them above." "The Sea" is the Malchus of Atzilus, which is upon them above.

(And therefore the princes offered twelve oxen for a burnt offering; that is, as it is written, "For there the tribes went up," etc.; and this ascent is in the manner of "and the Chayos carry the Throne.")

And Aharon, who raised up the lamps of the Menorah: this too was for the twelve tribes as a whole (klalus), who are included in the level of Malchus; for he too bestowed upon them the elevation, so that each and every one of Israel would have this level of elevation. And this elevation, too, is the level of Gevuros (restraints) and flashes of fire.

Aharon himself is Chesed (kindness), but to the Congregation of Israel (Knesses Yisrael) he bestowed the level of Gevuros (restraints). This is because he is "the Queen's groomsman" (shushvina dematronisa), who raises and elevates the Congregation of Israel toward the Holy King; and this is through the Gevuros, which are the level of elevation. 19

And this is the matter of the raising of the lamps. But these Gevuros are not in the manner of yesh (something), like the elevation that comes from the refinement of meat, which is the level of yesh; rather, they are in the manner of ayin (nothing) and self-nullification (bittul).

For they are mixed with oil, wick and light.

Although the refinement and elevation of the wick is the level of the Gevuros of yesh, nevertheless, through the oil absorbed in it, which is the level of the higher Chochmah (Chochmah Ila'ah), bittul and ayin, through this the elevation and the Gevuros come to be in the manner of ayin and bittul, etc.

Therefore it is greater than the offerings of the princes, which are called "the eating of the altar," in which the elevation is drawn from the refinement of meat, where the Gevuros (restraints) are still the level of 'there is one who loves.' 20

That is: the twelve oxen are in the World of Beriah (Creation), and "Imma nests in the Throne"; and the Gevuros drawn from the level of Binah (understanding) as it nests in Beriah are the level of yesh (something), etc.

But Aharon, in the kindling of the Menorah, drew into Malchus (sovereignty), which is the Menorah, also from the level of Abba (Chochmah), as "Abba founded the daughter"; for Chochmah is the level of ayin (nothing) and self-nullification (bittul).

Therefore, although he also bestowed upon her the level of the Gevuros (restraints) of Imma (Binah), so that through this there would be elevation — and this is the matter of "the Queen's groomsman" — nevertheless the Gevuros are not in the manner of yesh (something), like the elevation through Binah alone, which "nests in the Throne," in the offerings of the princes; rather, they are in the manner of ayin (nothing) and self-nullification (bittul), through the revelation of the higher Chochmah (Chochmah Ila'ah), "Abba, who nests in Atzilus," etc. 21

That is: he bestows upon her from the level of Abba and Imma together; and this is the matter of the oil and the light.

(See the Likkutei Torah of the Arizal, Parshas Beha'aloscha, at the end of the passage beginning "The mitzvah of kindling the lamps"; and see further in the Likkutei Torah of the Arizal, Parshas Vayera, on the matter of "For Arnon is the border of Moav," etc., in the manner of "With Chochmah He founded the earth.")

It follows that Aharon is intermediate between the princes and Moshe our teacher, peace be upon him. For Moshe is the level of Mah ("what") and ayin, the utmost bittul, and is called "the King's groomsman" (shushvina demalka): that is, he is higher than the level of Z'eir Anpin (the emotive attributes), which is called "the King," since he is His groomsman; and he is the one who draws down from above to below.

And the princes are the level of elevation from below to above, from the World of Beriah (Creation), with Gevuros (restraints) and flashes of fire that come from the level of Binah (understanding) as it nests in Beriah, which is the level of yesh (something). 22

And Aharon is called "the Queen's groomsman" (shushvina dematronisa), for he is the one who elevates the souls of Israel as a whole; and since he is the one who elevates them, he must necessarily be above them, etc.;

that is, he bestows upon them from the level of Abba and Imma (Chochmah and Binah), so that through this the elevation is in the manner of ayin (nothing) and self-nullification (bittul), etc. And this is why he is the level of an intermediary between the princes and Moshe our teacher, peace be upon him:

for in one respect he is like the level of the princes, in that he elevates the Congregation of Israel from below to above; which is not so of the level of Moshe, which is to draw down the revelation of the Infinite Light (Or Ein Sof) from above to below.

Yet even so, in one respect he is like the level of Moshe, since this elevation comes through the drawing down of Chochmah (wisdom), which is the level of bittul and ayin, etc.; and it is precisely through this drawing down that the elevation comes about.

And this is the meaning of "yours is greater than theirs."

(And see what is written along these lines on [the verse] "to offer to Me in its appointed time": that the prayer of all the weekdays is drawn from Shabbos through the mediation of the festivals, which are the level of an intermediary, etc., the level of the intellect (mochin) of Imma, which joins and draws the radiance of the mochin of Abba into the emotive attributes (middos). And see the Biurei HaZohar, at the beginning of Parshas Vayetzei, on [the verse] "And Yaakov went out from Be'er Sheva," etc.

Now, this matter is also close to what was explained above in the first discourse on "When you raise up," etc., regarding the difference between ahavah rabbah (great love), which Aharon bestows, and the level of ahavas olam ("love of the world"): the level of ahavah rabbah is what is drawn from the level of sight, for sight is the level of Chochmah.

And from this is drawn the ahavah rabbah in which the Gevuros and flashes of fire are not for the sake of quenching one's own thirsting soul alone, which is the level of 'there is one who loves'; rather, the love is that the glory of G-d be revealed, that the revelation be below as it is above.

And the sweetening of these Gevuros, and that the revelation be below as above, is the level of Moshe, "the King's groomsman," as is explained elsewhere on [the verse] "Moshe would speak," etc.; see there.)

5. Now, to understand the matter of the quail with a little further explanation: it is explained further on that the birds are drawn from the level of the Keruvim (cherubim). And see what is written on [the verse] "Your name is oil poured forth; therefore alamos (maidens) love you," which is also like what has been explained in this discourse, 23

namely, that because the level of the Torah, which is the level of oil, is very high, it can therefore be drawn down far, far below, even into the level of alamos, which is the level of one whose heart is sealed;

that is, through this "my heart and my flesh sing for joy," etc., as mentioned above. And also, selav (quail) is related to the word shalvah (tranquility), as is said in the Gemara, [tractate] Yoma (folio 75b): The righteous eat it in tranquility.

And the meaning of shalvah may be explained along the lines of what is written in Iggeres HaKodesh on the matter of "and the work of tzedakah, quietness and security" (see there well); and this is the level of "a tent that shall not be moved, whose stakes shall never be pulled up," as is written about this at the end of the discourse beginning "Return, O Israel, unto…"

This is because the oil and the self-nullification (bittul) are drawn from a supernal place, from the level of the higher Chochmah of all (Chochmah Ila'ah), which is quiet and still, etc. And see the Zohar, Parshas Nasso, folio 128b.

And this is what is written: "And it was in the evening, and the quail came up," etc., "and in the morning there was a layer of dew," etc. Thus there is some relation and connection between the one and the other.

And likewise in Psalms, chapter 105: "They asked, and He brought quail, and with the bread of heaven He satisfied them." And see the Zohar, Parshas Lech Lecha (folio 88a), on "Like the good oil," etc., "like the dew of Chermon," etc.: "It is oil and it is dew," etc.

And in Me'orei Or, the letter shin, section 50, it explains that meat has its root in the Name Elokim, while the quail has its root in the two Names Havayah [and] Elokim; see there. And this can be explained according to what has been explained [here].

And with this the story of Rabbah bar bar Chanah in Bava Basra (folio 73b) will be understood, about those geese whose wings were slipping off from their fat, with streams of oil flowing from beneath them: "I said: Do we have a share in you in the World to Come?" etc.

That is: in the Time to Come the higher Chochmah will be drawn down and revealed even far, far below, in the level of yesh (something); and this is the matter of "all flesh shall come to bow down," as mentioned above.

And in the Targum Sheni on Megillas Esther, on the verse "There is a certain people," among Haman's slanders, [it says] that on the eve of Yom Kippur they slaughter animals and geese and eat and drink, etc. 24

And the reason he said "geese" specifically is that in [the goose] there is the allusion to the spreading forth and revelation of the higher Chochmah (Chochmah Ila'ah) even below; as our Sages, of blessed memory, said in Berachos, folio 57a: One who sees a goose in a dream may hope for wisdom, as it is said, "Wisdoms (chochmos) cry aloud outside."

That is: "wisdoms" specifically, two; that is, through the revelation of the higher Chochmah (Chochmah Ila'ah) in the lower Chochmah (Chochmah Tata'ah), it is drawn "outside" as well. And see what is written on the matter of "Wisdoms … outside" in Parshas Yisro, on [the verse] "Remember the Shabbos day to keep it holy." 25

And this is also what is said in Perek Shirah: The wild goose that roams in the wilderness, when it sees Israel engaged in Torah, says the song, "A voice calls in the wilderness: Clear the way of Havayah."

The meaning of "voice" is the drawing down, "the voice is the voice of Yaakov," which is drawn into the level of wilderness and desolation, which is this world. "Clear the way of Havayah": that there be in it the drawing down of the way of Havayah. And as is written about this in the discourse beginning "And you shall know this day," and in the discourse beginning "But He was not willing."

And this itself is the matter of "Wisdoms … outside": that it be drawn even into the level of wilderness and desolation. And this is through the drawing down coming and being drawn from above the order of the chain of descending worlds (hishtalshelus); and it is from the level of "the oil of holy anointing." 26

And to this the allusion comes in the story of Rabbah bar bar Chanah, that the geese were exceedingly fat, for there was in them the mixing and inter-inclusion of the oil.

But the main revelation of the inner dimension (pnimiyus) of the higher Chochmah (Chochmah Ila'ah) comes through the mixing and inter-inclusion of the oil in them to the greatest degree, as mentioned above. And this is as is written in the Zohar, Parshas Tzav (folio 34a), that oil rests within the higher Chochmah of all;

and therefore it is drawn and spreads forth even further below, so that even the physical yesh (something) will be nullified; for in proportion to the abundance of the revelation from the higher Chochmah, so is the self-nullification (bittul) drawn down further, etc.

And as is written in the Zohar, in the Idra of Nasso (folio 131b), on the meaning of the verse "Wisdoms cry aloud outside": "When it flows from the hidden brain (Mocha Stima'ah) of Arich Anpin," etc.

And see more about this there (folio 140a), and in Parshas Va'eschanan (folio 262a), and in Parshas Toldos (folio 141b), and in Parshas Acharei (folio 78a).

And see what is written elsewhere on the matter of "And a spring shall come forth from the House of Havayah and water the valley of Shittim." And see what is written on [the words of] the Raaya Mehemna, Parshas Nasso, "A stone to weigh with: this is yud," etc.

And geese also bear some resemblance to the quail: for of the quail it is written, "And it swept quail from the sea."

And of geese, too, our Sages, of blessed memory, said (chapter Eilu Tereifos, folio 57): "These geese of ours resemble a water bird," etc. And this too is an allusion to what is written: "And the earth shall be full of the knowledge of Havayah, as the waters cover the sea."

And also, geese are white, which indicates the root of Chochmah. And therefore Rava called Rav Pappa and Rav Huna the son of Rav Yehoshua "white geese" (Kesubos folio 85a; Gittin folio 73, end of side a).

But the reason he said this of them disparagingly, [meaning] that they had not arrived at the truth, is that, although geese are an allusion to "Wisdoms … outside," nevertheless the physical geese have not yet been rectified, for they are from what fell in the breaking of the vessels (sheviras hakelim), like all other birds and animals, etc.

Now, on the meaning and matter of "until their wings were slipping off," Rashi explains: their feathers fall out from their great fat. And see Rashi (Chullin, chapter Eilu Tereifos, folio 56b) on the matter of feathers, and the Terumas HaDeshen, section 161.

And it may be explained that now the drawing down from the higher Chochmah comes through contractions (tzimtzumim), in the manner of hairs; but in the Time to Come there will be a revelation of the very essence of the higher Chochmah, without contractions; and this is "their wings were slipping off."

And see the book Or Torah, by the Maggid, whose soul is in Eden, on [the verse] "And he shall crush the corners of Moav," etc.

And one may further say, according to what is explained elsewhere on [the verse] "And there was a 27
voice from above the firmament," etc., "when they stood, they let down their wings": the meaning is that because the voice, which is the drawing down, is drawn from a very high place, namely from above the level of the parsa (partition), which is called "firmament," as it is written, "Let there be a firmament," etc., "and let it divide," etc.,

through this drawing down from above the firmament the level of self-nullification (bittul) is drawn into them. And this is "when they stood": the level of the prayer said in a whisper.

And then "they let down their wings": that is, awe and love, which are the level of "wings" (gadfin), etc. For love and awe, and ratzo and shov (running forth and returning), are still the level of 'there is one who loves,' etc.;

but bittul is above this, as mentioned above regarding Moshe's "And what are we," which is above the level of flashes of fire. And when bittul is drawn into them through the voice and drawing down mentioned above, then "they let down their wings," and the love and awe are included in this bittul, etc.

And see what is written on this subject in Parshas Yisro, in the discourse beginning "And all the people saw the voices." And in the same way it will be understood here, since the matter of the geese mentioned above alludes to the level of "Wisdoms cry aloud outside," etc., "she gives forth her voice."

This voice and drawing down is from the level of the hidden brain (Mocha Stima'ah), "from above the firmament," as is written in the Zohar, Toldos, there; and through this even "all flesh shall come" to the level of bowing down and bittul.

And from this there follows also "their wings were slipping off": the level of love and awe, which are called "wings." And this is "from their fat": for the oil (shemen) is the drawing down of the higher Chochmah of all (Chochmah Ila'ah), the revelation of the supernal bittul, etc.

And on the subject of this aggadah, see the book Avodas HaKodesh, Part II, chapter 43. He, of 28
blessed memory, explains that those two geese, that is, "one raised its leg to me and one," etc., are the higher Chochmah (Chochmah Ila'ah) and the lower Chochmah (Chochmah Tata'ah), which is called "the wisdom of Shlomo."

And this is the matter of "Wisdoms … outside": "wisdoms" implies two, as mentioned above. And see the Maharsha, cited in the Ein Yaakov there, who also noted, regarding the geese mentioned above, the matter of the quail.

LIKKUTEI TORAH • PARSHAS BEHAALOSCHA • MAAMAR 4

וזה מעשה המנורה מקשה זהב עד ירכה עד פרחה

"And this is the work of the Menorah: hammered gold, unto its base, unto its flowers"

"And this is the work of the Menorah: hammered gold, unto its base, unto its flowers." Now, the Menorah is called the Congregation of Israel (Knesses Yisrael), which is the holiness of the souls of Israel as a whole, 1

as is explained concerning the menorah of Zechariah: "Do you not know what these are?" etc. "And he answered," etc., "This is the word of Havayah." The Menorah is "the word of Havayah"; it is that [of which it is said,] "By the word of Havayah the heavens were made," which gives life to all the worlds.

For it is the Congregation of Israel, so called because it gathers into itself the level of G-dliness that is called "Israel," the light that encompasses all worlds (sovev kol almin), as it is written, "And the G-d of Israel called him Kel (G-d)."

And it includes all the souls, from the greatest of the tzaddikim down to those of the least worth. Therefore it is written "to Zerubbabel": a person who is mixed up (mevulbal), good together with evil, "the seed of man and the seed of beast," who makes himself like a beast, in that he goes after pleasant talk.

And about this the verse says, "And this is the work of the Menorah": one who wishes to go out of the level of evil and make himself a menorah should act in this order. "Hammered": for at first it was a round talent (kikar), and Rashi explains, "It was a block of a talent of gold, and he would strike it with a hammer," etc., "to spread out its limbs."

And through the blows of the hammer the upper gold goes down below and the lower rises above, until all the gold is mixed together and loses its original form. So should a person do to himself: break the emotive attributes (middos), so that they lose their form, as in the words, "Nullify your will before His will"; and what is above shall be below, and it shall be mixed together. This suffices for one who understands.

After this the verse says "gold": he should come to the level of gold, which is awe. For silver (kesef) is love, from the word nichsefah, "longs," for he longs to cleave to his root, "to be illumined with the light of life." And this is called the hidden love that is always in the heart of every Jew, as is explained elsewhere. 2

And gold is called awe: "From the north comes gold." And for this, contemplation is needed on the greatness of the Infinite One (Ein Sof), blessed be He: how He fills all worlds (memalei kol almin), 3

and all before Him is considered as nothing. [Then] he will stand in awe and be abashed before the greatness of the Infinite One, blessed be He. Therefore the Men of the Great Assembly instituted for us the prayer, with the Verses of Song (Pesukei DeZimrah), whereas by Torah law nothing is required but the Shema and a little prayer,

as in [the time of] the First Temple, when they did not pray, because their intellect was "bright in the skies" all day long, to see and understand the wonders of the Infinite One, blessed be He.

But the Men of the Great Assembly, at the beginning of the Second Temple, saw that intellects had diminished and that hearts had drawn close to matter, to see only the physical. Therefore they instituted for them the prayer and its blessings, which is entirely a recounting of the praises of G-d, many times over, so that one would arrive at the attribute of awe.

And this is [the meaning of] "its spread of gold." Like one who arranges the bed: he arranges and sets each and every thing by itself in its place. So too one who arranges the praises of G-d gives a place to every thing that G-d created for His glory, to find His greatness. 4

And there are seven kinds of gold in the beard. For David is the fourth leg of the Chariot, the level of G-dliness called "Your kingship is the kingship of all worlds"; and the beard is called the drawing-forth from the intellect; and there are seven kinds of intellect in the level of David mentioned above, so that one can come to the level of gold, which is awe.

And this is [the meaning of] the seven branches that go out of the Menorah. They are the seven days of building, and each one is comprised of ten; these are the seventy souls of Yaakov. And there are seventy roots in the souls of Israel, 5

and each one of Israel is bound to one of the seventy roots, which are comprised of the seven, and he can come to the level of gold through one of the seven levels, so as to be "its spread of gold"; and in the open revelation of his heart he will be kindled into "flashes of fire," which is hot and dry. But the love mentioned above is not attained without the level of water, cold and moist.

"Unto its base, unto its flowers": "its base" is the lower leg, and "its flowers" are the upper flowers. 6
All of it together is called the Menorah: whether the great tzaddikim, who are called "its flowers" (pirchah) because their Torah and their prayer "fly upward" (parcha le'eila) through awe and love (dechilu urechimu), which are the wings with which to fly, as is explained in the holy Zohar;

and even the base is truly a menorah, only they must be pure gold without dross, as is written in another verse, "one hammered piece, pure gold." For gold, if it has in it dross of another kind, changes in its appearance to a greenish yellow.

So too, through evil [a person] is changed, and "the sign of sin is dropsy." And one must "turn from evil" completely; that is, to believe in the morning, "new every morning," that today the world has been renewed afresh,

as in the words, "Who in His goodness renews each day, continually, the work of creation": for it is truly created from nothing into being; and that he, too, was formed today, like Adam the first man. [Then] he will certainly be in awe and ashamed "to defy the eyes of His glory," and he will not desire the world of nothingness.

Also with the sense of sight we see the work of creation every day: first the darkness of the night, and afterwards "let there be" the light of the sun for the day.

And this is [the meaning of] "Every day I will bless You": in what I see, that [He] "rolls away light," 7
etc., and darkness before the light of day; by this I recognize [You], to bless You.

And let a person not say that for him it is impossible to separate from the evil and the desires, because he has become rooted in what is forbidden. About this we say in the prayer, "In truth, from Egypt You redeemed us, Havayah our G-d."

Egypt is called "the nakedness of the land": that is, the attachment to desires in one's thought, while the evil surrounds him so that he cannot go out and turn his mind away from them. This is the level of Egypt, from which one cannot escape except by the will of G-d.

And this is [the meaning of] "women rule over us": "women," in the plural, whether in what is per- 8
mitted or in what is forbidden. Then the Holy One, blessed be He, takes him out of Egypt.

For from where would a man of Israel come to the level of Egypt, [Israel] who are called children of the Omnipresent, whose nature is to do the will of their Father in heaven? Rather, it is from Him, may He be blessed, who gave the evil inclination (as in the words, "that which I have made evil," etc.),

just as the exile of Egypt came about through a chain of events that the Holy One, blessed be He, set rolling with our forefathers until He brought them, etc.

And therefore it is written, "And I planted you a choice vine (sorek), wholly a seed of truth." Even when a person falls down, G-d forbid, into desires, the level of shuruk, in crookedness, nevertheless it is wholly a seed of truth, and he can change, and he can make of it segol: "a treasure (segulah) out of all the peoples."

And so it was in Egypt, when the Holy One, blessed be He, said, "I will go down with you to Egypt, and I will bring you up, also up (gam aloh)." "I," He Who is "I," "will go down," etc.

"And I will bring you up": the Holy One, blessed be He, helps him. "Also up": the level of "also" (gam) will also have an ascent. (And see what is written in the discourse beginning "And Moshe made a serpent of copper," on the explanation of "This too (gam zu) is for the good.")

And this is [the meaning of] "In truth, from Egypt You redeemed us": for it is "wholly a seed of truth," as mentioned above. Therefore, "from Egypt You redeemed us, Havayah our G-d": the redemption is that Havayah will become our G-d.

"From the house of bondage," enslaved to desire, "You delivered us." And how was the redemption? "All their firstborn You slew." For in the world, "the opener of every womb" is called the first; and likewise in the soul, it is the intellect: "the beginning, wisdom."

And this is "all their firstborn": these are the intellects of Egypt, where each one wants to establish his will by means of his intellect.

"You slew": that he fall from his level and from his will, which is called death.

"And Your firstborn": Israel, whose intellect is G-dliness, to contemplate the greatness of the Infinite One, blessed be He, in prayer, which is called a bed in the holy Zohar, for in prayer there are a bed, a chair, a menorah and a table (Zohar, Part II, 44a and 133a); [this is] "its spread of gold."

"You redeemed": that it should not be by chance, because of a hindrance, for that is still exile; but there shall be redemption and freedom from the bondage of earning a livelihood, so that nothing will hold [him] back from prayer; for without prayer it is impossible to "turn from evil."

Therefore they instituted confessions every day in the prayer: for before the prayer, when he contemplates his lowliness, that he is in Egypt, and contemplates the greatness of the Infinite One, blessed be He, he will certainly regret the evil, and in the prayer there will be a confession in words. And then there will be one menorah of pure gold, so that its base and its flowers will be one menorah.

But the main thing is that there must be complete unity, one with another, so that one does not look at the evil of his fellow, etc.

That is, he should know that above there is a hammered menorah, in which the upper goes down below and the lower rises above: the evil sometimes goes down below and enters into a bad person; 9

and conversely, the doing of some mitzvah by a bad person sometimes rises above, and another takes it. And every person must attribute the deficiency to himself: his own good, perhaps it is from another and rose up above; and the evil of others, perhaps it is his own, which went down below.

And then the base will truly be one with the flowers: each one will regard himself as the level of the base and his fellow as the level of a flower, and his fellow the reverse.

And then Aharon the Kohen can kindle fire in all the seven lamps, for he is the Kohen Gadol, "abundant in kindness," in whom are all the kindnesses; he can draw down from the great love (ahavah rabbah) to the eternal love (ahavas olam). And then, as a matter of course, "its inside will be inlaid with love," in the open revelation of his heart, like "flashes of fire," etc. And this is [the meaning of] "When you raise up the lamps": that Aharon will raise them up.

LIKKUTEI TORAH • PARSHAS BEHAALOSCHA • MAAMAR 5

אם את כל דגי הים כו׳

If All the Fish of the Sea

◇

"If all the fish of the sea," etc. [We need] to understand: surely they did not ask for fish at all, but only for meat. 1

The explanation is that Moshe said, "From where shall I have meat?" That is, he is at a very exalted level, so that it is impossible [for him] to descend below to receive life-force from meat, for meat makes [one] corporeal.

And therefore an unlearned person (am ha'aretz) is forbidden to eat meat; only a Torah scholar can elevate [it], etc. But relative to the level of Moshe, which is lofty [and] very exalted, even this ascent would be accounted a descent.

And this is [the meaning of] "Six hundred thousand on foot are the people in whose midst I am, and You have said, 'I will give them meat,'" etc. 2

That is: since "I" (Anochi), meaning the level of Moshe, is in the midst of the people, how can You say, "I will give them meat," etc.?

And this is [the meaning of] "Shall flocks and herds be slaughtered for them, and suffice them (umatza lahem)?" The meaning of "umatza lahem" is that the flocks and herds will find them and overtake them, by pursuing after them, to draw them down below, and they will fall from the level of Moshe, etc.

And regarding this he said, "If all the fish of the sea," etc. For, behold, all that exists on dry land exists in the sea, and the meat that is in the sea is fish; only, the sea is of the hidden world (alma de'iskasya), and dry land of the revealed [world] (de'isgalya).

Now, [for] the great descent to the level of the revealed world, to eat the meat that is on dry land in order to elevate [it], etc., and not fall down into physicality, there is a way: by first descending to the hidden world, the fish that are in the sea, in which and through which one can afterwards descend further, etc. 3

And therefore it is the custom of Israel to eat fish before meat.

But relative to the level of Moshe, even [of] **"If all the fish of the sea be gathered for them"** [it says] **"umatza lahem" as well: that this level of fish, too, would draw** [them] **and bring** [them] **down below the level of Moshe**

(and the matter can be explained as is explained elsewhere: that Moshe is from the level of Adam (Man) in the way of Atzilus (Emanation) above, concerning whom it is said, "And rule over the fish of the sea," etc.; that is, he is above even the level of the lofty souls that are called nunei yama (fish of the sea) and "birds of the heavens," etc.

And therefore in the matter of food, too, the eating of physical fish and meat is a descent for him, since he is above even the level of the nunei yama (fish of the sea) that are in the higher worlds, etc.

And although bread is lower than meat, its root is higher, as is explained elsewhere on the subject of the two loaves upon the two lambs; and know that Grace after Meals is [said] only over bread, etc. And further, for the manna, the food of Chochmah (wisdom), came down in the merit of Moshe. And see what is written in the discourse beginning "And I was with Him a nurturer (amon)," etc.).

But the Holy One, blessed be He, swept in quail, which are birds, and they are above the level of the meat of cattle; for that is from the level of the face of the ox, etc., among the chayos of the Chariot, whereas birds are from the level of the cherubim, etc.

And they were also very fat, as is stated in the Gemara: "thirteen loaves," etc. For red meat is the level of Gevurah (restraint), and fat is the level of Chesed (kindness), etc.

LIKKUTEI TORAH • PARSHAS BEHAALOSCHA • MAAMAR 6

ראיתי והנה מנורת זהב כולה וגולה על ראשה...

"I saw, and behold, a menorah all of gold, with its bowl upon its top..." (Zechariah 4:2)

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"I saw, and behold, a menorah all of gold, with its bowl upon its top, and its seven lamps upon it," 1
etc. Now, lamps are called souls, as it is written, "The soul of man is the lamp of Havayah"; and "its seven lamps" are the souls of the seven shepherds,

who are the ones who impart G-dliness to the souls of Israel as a whole. For "no thought can grasp Him" except through the seven shepherds, as is explained elsewhere.

(And on the matter of the seven shepherds, see Midrash Rabbah, Nasso) (beginning of chapter 14), which brings it from the verse "And we will raise up against him seven shepherds" (in Micah, chapter 5[, verse] 4);

and in Shir HaShirim Rabbah, at the end of the section "If she be a wall"; and in the Midrash (Eichah, 66c) on the verse "He spread a net for my feet," and there it is implied that it refers to the Time to Come.

And so it is in chapter 5 of Sukkah (folio 52b); and see there in Rashi's commentary what he writes, "It seems to me," etc.; and it is stated explicitly in Shir HaShirim Rabbah there.

And in connection with this one may note the matter of what is written on the verse "And He will wave His hand over the River," etc., "and will strike it into seven streams," which is the matter of the revelation of the seven lower [Sefiros] of Atik Yomin.

That is: of "the river that goes out of Eden" it is said, "and from there it divides," etc.; but through "And He will wave His hand over the River," etc.,

there will be below, too, a revelation of self-nullification (bittul) as there is above. And this is the matter of "and will strike it into seven streams," in the manner of what is written, "And from the stream of Your delights You give them drink" (in Psalms, chapter 36):

that is, a stream drawn from the level of Eden itself, which is above the rank of a river, etc.; and in the manner of "nachal eisan" [a mighty stream], which was explained elsewhere [as] a stream drawn from the level of Eisan, etc.

And see what is written about this in the explanation on the verse "When you raise up," etc.; and this is in the manner of "Beyond the River your fathers dwelt," as is explained on the verse "If you walk in My statutes." And the souls of Israel as a whole are called by the name "menorah," "a menorah all of gold," on account of "You are all fair, my beloved."

Now, elsewhere in the Midrash they said that it refers to the Time to Come; this is in Midrash Rabbah, Emor, at the end of chapter 32: "Because in this world there is refuse in them,

but of the Time to Come, Zechariah said," etc., "'a menorah all of gold.'" And so it is in Shir HaShirim Rabbah on the verse "You are all fair, my beloved."

And elsewhere they said (in Midrash Rabbah, Nasso, chapter 13): "Because Yirmeyahu says, 'Rejected silver they have called them,' and Yechezkel calls them dross, 'Son of man, the house of Israel has become dross to Me,' etc.,

Zechariah came and said, 'I saw, and behold, a menorah all of gold': it is all of gold, to fulfill what is written, 'You are all fair, my beloved.'"

From this it is implied that it refers also to the present time. For Yirmeyahu and Yechezkel certainly meant only the present time, and not the Time to Come; and if so, it was about this that Zechariah came and said, "a menorah all of gold," etc.

Now, one must understand: why, in truth, did Yirmeyahu and Yechezkel say so, while Zechariah said, "a menorah all of gold," that is, "You are all fair"? 2

First, one must preface the matter of why the Community of Israel (Knesses Yisrael) is called a menorah. For just as the Menorah is "one hammered piece," "of hammered work shall the Menorah be made," so that through the hammering by which it is beaten it comes about that what was above [goes] below and what was below [goes] above, and everything is intermingled, the upper in the lower and the lower in the upper,

so "all Israel are guarantors (areivim) for one another," meaning, intermingled (me'oravim) with one another. For "you are called adam (man)":

just as a man has a head and a foot, and the head receives life-force (chayus) from the foot as well, for it needs it, so all Israel together are called one man, one stature.

And as is explained about this on the verse "and the earth is My footstool," in the discourse beginning "The heavens are My throne," and in the discourse beginning "You are standing this day, all of you." And this is "to its base, to its flower, it is hammered work": "its base" (yerechah) — these are the lower ranks; and "its flower" — these are the upper levels 3

(in the manner of "Israel shall blossom and flower": thus the flower is the level of Israel, "for you have striven with G-d"; and see Midrash Rabbah at the end of Vayeshev, on the verse "And it was as though it flowered," etc.; and also in the manner of [the teaching] that through love and awe "it flies upward," etc.;

which is not so of the level of "its base." And even so, it is written, "The curves of your thighs (yerechayich) are like jewels"; and see what is written at the end of the discourse beginning "How beautiful are your steps in sandals," that there is a superiority in the foot and in the thigh that is not in the head, as in the matter of Zevulun [coming] before Yissachar; and this is the matter of "one hammered piece"):

all of them are one hammered piece. And all of them receive from the seven upper lamps, which are the seven shepherds mentioned above, each and every one according to his rank and according to his own measure. (The matter of "of hammered work shall it be made" is mentioned in the Zohar, Part I, folio 74a, [and] Part II, 158a.)

Summary. Lamps are called souls. The matter of Zechariah saying "a menorah all of gold," and not as Yirmeyahu and Yechezkel [said]: according to one interpretation, it refers also to the present time. 4

The matter of "of hammered work shall it be made": "its base" and "its flower." "And Israel shall flower"; "the curves of your thighs"; Zevulun and Yissachar; head and foot. And all of them receive from "its seven lamps,"

which are the seven shepherds, whose root is very high, from the level of "Beyond the River," etc.; "and will strike it into seven streams," etc.; "the stream of Your delights"; and then there will not be "and from there it divides," etc., as is explained elsewhere.

2. Now, the mitzvos too are called lamps, as it is written, "For a mitzvah is a lamp, and Torah is light." And also, because the 248 positive commandments, which are the 248 limbs of the King, together with the two arms, are the numerical value of ner (lamp); as is explained about this in the discourse beginning "And it shall be to you as tzitzis." 5

The explanation is: in the language of the Torah, the vessel inside which are the oil and the wick is called ner, as it is written, "the lamps of the arrangement, and all its vessels." And the oil and wick themselves are also called ner, as it is written, "when he dresses the lamps," which means the dressing of the oil and the wick.

Now, the souls of Israel are called [lamps] on account of the vessel of the lamp, which is a receptacle to receive the oil and the wick. So the souls are vessels of reception to receive the mitzvos, which are the level of the oil and the wick, which are [what is] called "a mitzvah is a lamp." 6

But "and Torah is light": for the light is not called "light" except by taking hold of the oil and the wick; and according to the abundance of the oil and the wick, so does the light shine. For if the wick is of the choicest, the light will be great;

and likewise, if there is much oil, the light will continue for a longer time; and likewise, if there are many wicks, there will be an added abundance of light.

Thus the main revelation of the light is through the oil and the wick. So the Torah is the commentary and explanation of the mitzvos: for example, on the mitzvah of Shabbos there is the tractate Shabbos,

and on the mitzvah of Pesach there is the tractate Pesachim. So, by way of analogy, the whole Torah is the light and the revelation of the mitzvah: how it is done.

Now, as it is in the physical, so it is in the spiritual. For the mitzvos are the supernal will, blessed be He, and the supernal delight is clothed in them, as it is written, "a pleasing fragrance to Havayah." 7

And our Sages, of blessed memory, said: "It is a satisfaction before Me that I spoke and My will was done." For delight is drawn according to the will: in what a person wants, delight is drawn;

and conversely, from what is against his will he receives pain, which is the opposite of delight. And see what is written about this in the discourse beginning "When you raise up the lamps."

It follows that the level of will has within it the level of the clothing of delight (see what is written in the discourse beginning "And I was beside Him a nursling," and in the discourse beginning "And when she came before the king").

Therefore a person must do the mitzvah with joy, as it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, more than the abundance of all."

For joy is the revelation of delight: when delight comes to be revealed, then joy is born and comes into being, in the revelation of the heart; and the more revelation of delight there is, the more he rejoices and is glad, as is explained about this in the discourse beginning "I will greatly rejoice in Havayah."

And "more than the abundance of all" does not mean [more] than all the delights of this world alone; for that is obvious, since all the delights of this world are nothing but refuse, from what fell in the breaking of the vessels. 8

And therefore our Sages, of blessed memory, said of Rabbi Akiva: when he was a hundred and twenty mil from the great city of Rome and heard the sound of the city tumultuous with gladness and great joy, Rabbi Elazar and Rabbi Yehoshua wept,

but Rabbi Akiva laughed and said, "If for those who transgress His will it is so, for those who do His will, how much more so!" That is: if this delight is drawn even to those who transgress His will, etc.

As our Sages, of blessed memory, said, "There is no blade of grass below that has no mazal above," etc.; and the mazal receives from the seventy princes, etc.,

who receive from the dregs of the Ofanim, the level of dregs and refuse; and from this they bestow all the delights of this world. And there is no comparison to the inner dimension of the life-force,

which is the radiance of the Shechinah revealed in Gan Eden, where "the righteous sit and delight in the radiance of the Shechinah"; so much so that they said, "Better that he be judged and come to the World to Come": for all the sufferings of Gehinnom are worthwhile for him, so that afterward he will receive the supernal delight drawn from the radiance of the Shechinah.

And therefore our Sages, of blessed memory, said, "If for those who transgress His will it is so": if such great delight is drawn in the flow of the dregs and refuse, all the more so will great delight be drawn when the supernal delight from the radiance of the Shechinah is openly revealed in the Time to Come.

Now, how great is the joy and the delight revealed from the radiance of the Shechinah even in the lower Gan Eden, so much so that they said, "Better that he be judged," etc.; 9

all the more so in the upper Gan Eden, which is far, far above the lower Gan Eden, so much so that one must immerse in the River of Fire (Nehar Dinur) [to enter] the upper Gan Eden. And there are many kinds of Gan Eden, of great levels, up to the highest heights; and in all of them there is the level of a River of Fire between one and the next, up to the highest heights.

And this is [the meaning of] what our Sages, of blessed memory, said: "Torah scholars have no rest, neither in this world nor in the World to Come, as it is said, 'They go from strength to strength,'" etc. 10

And this is "and holy ones praise You every day, selah": the "holy ones" are the souls, which have ascents "selah," without limit or end, and take delight in a delight above delight, without end.

Therefore our Sages, of blessed memory, said (Sanhedrin, folio 100, end of side a, and in the Mishnah at the end of Uktzin): "In the future the Holy One, blessed be He, will give each and every tzaddik 310 worlds as an inheritance, as it is said, 'To cause those who love Me to inherit yesh (substance)'" (in Proverbs, chapter 8[, verse] 21).

For in order that he receive that delight, which is without end, since the soul, which is on the level of a created being, [brought into being as] something from nothing, has no power to receive that delight so that it be grasped and clothed [in it], to the point that they enjoy [it], etc.,

therefore there had to be 310 worlds, which conceal that supernal delight with concealment after concealment, through 310 worlds, so that it can be grasped and clothed in the power of the soul.

(This is the level of "Acquire wisdom, acquire understanding": "acquire" (keneh) twice is the numerical value of 310, for these worlds are drawn from the level of Chochmah and Binah, etc. And they are above the level of this world, whose root begins from the level of the emotive attributes (middos), the first of which is Chesed, as it is written, "The world is built by kindness."

Whereas the level of Chochmah and Binah is the matter of the two thousand years by which the Torah preceded the world, which is above the life-force of the worlds; and of this it is said, "Your thoughts are very deep," etc., for they are on the level of depth, which has not come into revelation in the order of the chain of descending worlds (hishtalshelus);

as is explained about this at length in the discourse beginning "I have come into My garden." And from there the level of the 310 worlds is drawn to the World to Come. And this is the matter of the "worlds of longing" (almin dechisufin), which are drawn from the level of "current with the merchant," etc.: kisufin is an expression of kosef (longing), in the manner of "My soul longs, indeed it pines," etc.

Also, in the manner of the Chamber of the Holy of Holies, which corresponds to the first three [Sefiros] and is above the other chambers, which correspond to the seven lower [Sefiros], the Chamber of Love, etc. And this is the matter of "to cause those who love Me to inherit yesh": that in truth, above, it is the yesh (being), and below is accounted as nothing; whereas from the level of the emotive attributes is drawn something from nothing, where the yesh is below, etc.

And on the matter of these 310 worlds, see the Zohar, Part I, Vayetze, folio 156, end of side b, on the verse "Therefore he shall lie (yishkav) with you": yishkav is yesh [and] kaf-beis (22); that is, yesh is "acquire wisdom, acquire understanding," drawn through the twenty-two letters of the Torah.)

(And folio 158, beginning of side a, on the verse "For there is a reward for your work"; Vayigash, folio 206a; Vayechi, 242b; Terumah, 166b; and in Etz Chaim, Sha'ar (Gate) 16, chapter 1, in the gloss; and in the Likkutei Torah [of the Arizal] on Habakkuk; and in the Ramaz, Parshas Beshalach, folio 45a; and in Emek HaMelech, Sha'ar (Gate) 11, end of chapter 1, [and] Sha'ar (Gate) 13, chapter 4.)

Summary. The souls of Israel are called a lamp on account of the vessel that holds the oil; and the mitzvos are called "a mitzvah is a lamp" on account of the oil and the wick. And the Torah is the light that depends on the oil and the wick. 11

So it is in the spiritual: for the mitzvos are the supernal will, and the supernal delight is clothed in them. Therefore a person must do the mitzvos with joy, for joy is the revelation of delight.

And the joy must be "more than the abundance of all." Rabbi Akiva laughed. "Better that he be judged." And there are [levels of] Gan Eden, one above the other: "praise You, selah"; "they go from strength [to strength]." Therefore there must be 310 worlds, to be a vessel to receive the delight.

For the worlds are drawn from the seven lower [Sefiros]: "The world is built by kindness." But the 310 worlds are drawn from "acquire wisdom, acquire understanding"; "Your thoughts are deep"; and in the manner of the Chamber of the Holy of Holies.

3. Now, about this the Torah said, "more than the abundance of all": that is, more than all kinds of 12
delight, up to the highest heights, that are grasped and clothed in the power of the soul on the level of the 310 worlds.

But the joy of the mitzvah itself is above the level of these 310 worlds, for it is not clothed in them.

For the mitzvos are the supernal will, blessed be He, in which is clothed the supernal delight, blessed be He, which is far, far above the bounds of being clothed; and it is the level of "No eye has seen, O G-d, except You," etc.

(For it is known that the 613 mitzvos of the Torah, together with the seven mitzvos of the Rabbis, are the 620 pillars of light that are drawn from the supernal Keser (the Crown), which is the level of the light that encompasses all worlds (sovev kol almin); and it is what joins the Infinite One (Ein Sof), blessed be He, to the emanated [levels]. And it has two levels:

the first is its upper level, in which the Infinite Light (Or Ein Sof), blessed be He, shines; and the second is its lower level, which shines into Chochmah and Binah. And this is the matter of the 310 worlds: that is, the lower half of the level of 620.

Whereas its upper level is above the level of being clothed in Chochmah and Binah; for the Chesed and Gevurah of Arich Anpin are clothed in Chochmah and Binah, which is not so of the first three [Sefiros], etc. And see what is written elsewhere on the verse "For my head is filled with dew."

And this is the matter of "And from of old they have not heard, they have not given ear; no eye has seen, O G-d, except You, what He will do for one who waits for Him"; and it is explained in Midrash Rabbah, Mishpatim) (end of chapter 30), that the world cannot hear what the reward given for the mitzvos is.

That is: it goes without saying that this world, which is bounded (from the earth to the firmament is [a journey of] five hundred years), and whose root of coming into being is from the Sefiros of the building, cannot now receive the revelation from the level of sovev kol almin (and see in Iggeres HaKodesh, on the verse "And He put on righteousness as a coat of mail," what is written about this);

but even the level of the 310 worlds that the Holy One, blessed be He, will in the future give each tzaddik as an inheritance, whose root is from the level of Chochmah and Binah (and this is the matter of "with the yud the World to Come was created," etc.),

cannot receive the revelation of the very essence of the mitzvah, which is the level of the 620 pillars of light, as mentioned above. And this is the matter of "more than the abundance of all."

For the level of "all" (kol) is the fifty gates of Binah, and all this is only on the level of the 310 worlds, etc. It may further be said on the meaning of "more than the abundance of all," and therefore it is said, "Because," etc., "more than the abundance of all":

that is, Yesod is called kol (all), for "all that is in heaven and on earth" [means] "that which holds fast to heaven and to earth," etc.; and it is called kol, a term of general and collective expression (klalus), for it includes within itself all the six extremities (vav ketzavos). And as it is written, "Let the waters be gathered to one place," which refers to the drawing of the flow from the Ten Sefiros to the level of Yesod,

like the drop that is drawn from the brain and all the limbs. And see the Zohar, Part I, 18a [and] b, on the matter of "Let [the waters] be gathered," etc., which explains it as above; and folio 9a, on the verse "And nothing is hidden," etc.

And Malchus, which receives, is called kallah (bride). And see Pri Etz Chaim, Sha'ar HaSukkos, chapter 2, on the verse "From all my teachers." And therefore of the Patriarchs it is said, "bakol, mikol, kol."

And "the abundance of all" (rov kol) is the multitude of the Yesods in the upper configurations (partzufim). But through the fulfillment of the mitzvos there will be drawn [a revelation] from the level of "No eye has seen," which is the revelation of the inner dimension of the Yesod of Atik Yomin,

as is written in the Zohar, Part I (folio 4, end of side b), in the Ramaz's commentary there: that it is the drawing down from entirely above the whole order of the chain of descending worlds (hishtalshelus). Thus this is far, far above the level of "the abundance of all" mentioned above, which is the drawing down within the order of hishtalshelus. And see what is written in the discourse beginning "For the mountains may depart," on "and My covenant of peace shall not be removed."

And therefore it is said, "All flesh shall come to bow down before Me," etc. The meaning of "all flesh" (kol basar) is the level of kol that shines into the level of basar (flesh),

as it is written, "bone of my bones and flesh of my flesh." And it will come to bow down and be nullified before the revelation that there will be in the Time to Come from the level of the inner dimension of the Yesod of Atik, etc. And on the matter of "more than the abundance of all," see the discourse beginning "And you shall command" (the Zohar, Part I, 116a, 177a).

And this is [the meaning of] "One hour of teshuvah and good deeds in this world is better than all the life of the World to Come": for the life of the World to Come, the 310 worlds, has its root in the lower half of the 620;

but through fulfilling the deed in this world one draws down the revelation of the supernal will itself, which the worlds cannot hear or receive, etc., as mentioned above.

Now, as for the reason why through fulfilling the mitzvos one draws down, also from the level of yesh, the upper lights of Keser, which are above being clothed in Chochmah and Binah, it may be said: the 620 pillars of light are twice yesh. 13

It may be said that this is like the matter of "a G-d of knowledges": that from above looking down, above is the yesh and below is as nothing and naught, etc.;

and although in Atzilus these two levels are the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), they have a root and source higher too, in Arich Anpin. And see what is written in the discourse beginning "When you hearken to the voice."

Therefore, through the mitzvos, whose purpose is the nullification (bittul) of the yesh into ayin, as is explained in the discourse beginning "You shall keep My Sabbaths": through his making ayin out of yesh, he arouses and draws down the same from above, so that there will be drawn from the level of the true yesh into the level of ayin, that is, the worlds,

which are the level of ayin before Him, may He be blessed: there will be drawn into them the revelation of the Infinite Light (Or Ein Sof), blessed be He, the level of the true yesh, besides whom there is nothing else. As is explained about this in the discourse beginning "And I was beside Him a nursling," on "I delight in Your Torah."

And it is not clothed in any bound of comprehension, but only when it is grasped and clothed in the level of the mitzvos themselves, which are His will, may He be blessed; and this will is a vessel for that supernal delight.

Summary. The 310 worlds mentioned above are "the abundance of all," for kol is the fiftieth gate, which joins Chochmah and Binah. But the mitzvos are drawn from the level of the supernal will, Keser, which is above Chochmah and Binah. And this is "No eye has seen." 14

And in detail: in Keser there are 620 pillars of light, drawn down through the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis; and the level of the 310 worlds is its lower level, which is clothed in Chochmah and Binah. Therefore "one hour of teshuvah and good deeds in this world is better than all the life of the World to Come."

"Than all," precisely: "more than the abundance of all." "All the days of your life," to include the days of Mashiach. For through the nullification of yesh into ayin one arouses and draws down the true yesh, etc.

4. And this is the matter of the blessings over the mitzvos: "Who (asher) has sanctified us with His mitzvos." Asher is from the expression "Happy (ashrei) are those who dwell in Your house," which is an expression of praise and acclaim for something praiseworthy and acclaimed, 15

that is, the praiseworthy supernal delight. And "He has sanctified us" with this delight, which is on the level of holy (kadosh) and set apart; for kadosh is an expression of separation. And therefore the angels say "holy" three times.

And this is [the meaning of] what they say, "Havayah of Hosts": that is, that He is above the bounds of being clothed. And this is "He has sanctified us": and [this] is drawn down to us "with His mitzvos." 16

For through the fulfillment of the mitzvos, which are His will, may He be blessed, in which that supernal delight is clothed — even though the revelation of this delight is not drawn down below — do we not hold [as law] that "taking by means of another thing is called taking"?

It is like one who finds a treasure of silver and gold, closed and locked in a chest: when he stretches out his hand to take the chest, the treasure of silver and gold is also in his hand.

Now, this power, that the supernal delight be clothed in the fulfillment of the mitzvos, which are His will, may He be blessed, was given to Israel specifically. Which is not so of the angels, who asked, "Place Your majesty upon the heavens," 17

and it was not given to them. For Israel "arose in [G-d's] thought," being the level of the inner dimension (pnimiyus) of the worlds, but the angels are from the level of the outer dimension (chitzoniyus);

and therefore they have no power to draw down the supernal delight by doing the mitzvos, but only Israel (and see what is written on this matter in the discourse beginning "Remember the Shabbos day," in Torah Ohr, Parshas Yisro; and see what is written in the discourse beginning "Those who come, [Yaakov] shall take root").

Therefore the souls specifically are called a lamp: the level of a receptacle to receive the oil and the wick, the level of "a mitzvah is a lamp," so that that supernal delight will be drawn into them and through them.

And this is why we bless, "Who has sanctified us (kideshanu) with His mitzvos": kideshanu is as in "Behold, you are betrothed (mekudeshes) to me." For the blessing is the acknowledgment that He gave this power to Israel specifically, to draw down that supernal delight through the fulfillment of His mitzvos, may He be blessed; and in this He sanctified us and set us apart to Himself, may He be blessed, more than the angels.

And this is through the drawing down by the seven shepherds, Aharon among them, of whom it is said, "When you raise up the lamps": for he is the one who raises up the souls "toward the face of the Menorah," etc.

(The matter of "the face of the Menorah" may be explained as the inner configuration (partzuf) of Malchus, which is called Knesses Yisrael, the inner dimension of speech, and is called thought: "Israel arose in thought"; and the outer configuration is the level of speech, from which the angels have their root. And see what is written about this in the explanation on the verse "She is one, my dove."

And therefore it is the level of a menorah, a vessel to receive the oil and the wick into it: which is the supernal union and the drawing of the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), into the light that fills all worlds (memalei kol almin), as is written in the Mikdash Melech, Parshas Pinchas) (folio 219a), on "the wick is held fast," etc.

And this is "Who has sanctified us," etc., literally as in "betrothed to me." And the oil is drawn from the intellect (mochin) of Abba, and its root is from the level of "like the good oil upon the head," the Gulgalta (skull) of Arich Anpin, from which the mitzvos have their root. And see the Zohar, Part III, Emor (folio 88b).

The explanation of the matter: the meaning of "head" is as it is written, "and Havayah at their head" (in Micah, end of chapter 2).

Now, it is written, "Lift up your hands [toward] holiness (kodesh) and bless Havayah": that one draws down blessing into the Name Havayah, that is, from the essence of the Infinite Light, blessed be He, which is the level of the supernal kodesh, which is above the level of kadosh with a vav.

And this is the meaning of "the Holy One (HaKadosh), blessed (baruch) be He": that the level of kadosh with a vav is blessed from the level of the supernal kodesh; and this is through the fulfillment of the mitzvos. For this is the matter of "a mitzvah is a lamp," the 248 limbs.

And the two arms are "Lift up your hands," that is, accepting the yoke (kabbalas ol) of the Kingdom of Heaven in the first two verses, "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever," 18

as is explained elsewhere, in the discourse beginning "Go forth and gaze." And this blessing and drawing down is the level of "like the good oil upon the head"; for the oil is called "oil of holy (kodesh) anointing," and from there the blessing is drawn into the Name Havayah, which is called "head."

And this is [the meaning of]: "When Israel answer 'Amen, yehei shmei rabba mevarach,' the Holy One, blessed be He, nods His head." And afterward, "running down upon the beard": these are the laws of the Torah. For the thirteen principles by which the Torah is expounded are the thirteen tikkunim of the beard (tikkunei dikna). 19

Also, zakan (beard; zaken, an elder) means "one who has acquired (kanah) wisdom," like the matter mentioned above in the explanation of "acquire wisdom, acquire understanding." And the twice [said] "the beard, the beard" is the Written Torah and the Oral Torah, which "runs down over the edge of his middos" (his garments, and also his attributes), to shine into the level of memalei kol almin, etc.

And all this is the matter of the oil and the wick that are drawn into the lamp; and all this is the explanation of the lamp of the soul and the lamp of the mitzvos. 20

And to understand the explanation of "and Torah is light": it is that "the Torah comes forth from Chochmah," and in Chochmah there is the revelation of delight; as is known, when some point of wisdom occurs to a person, he is filled with joy and delight.

And so the Torah, which is the level of Chochmah, has in it the level of the revelation of the supernal delight, blessed be He; and in it and through it is revealed the supernal delight that is clothed in the mitzvos, which are the level of will, where the delight is clothed in concealment; and through the Torah that delight is revealed.

Therefore the Torah is likened to light, which illuminates the oil and the wick, and is called by the name "light" through its taking hold of the oil and the wick.

And so the Torah, which is the commentary and explanation of the mitzvah, is the revelation of the illumination that is hidden and treasured away in the mitzvos; and in it and through it the supernal delight is drawn from concealment into revelation. 21

And this is in the manner of the 310 worlds drawn from Chochmah and Binah, in which is the revelation of the supernal delight, etc. Also, because the main revelation of the Infinite Light (Or Ein Sof) as an inner light is only in Chochmah, as it is written, "Havayah, with wisdom," as is explained elsewhere; and see in the Ramaz, Parshas Pekudei (folio 220b): the meaning of "light" is the Chochmah of Chochmah, etc.

And as to the matter of the wick: according to what is written in Me'orei Or, the letter peh, section 30, that it is on the level of the Name Ban; and so it is written in Torah Ohr, in the explanation on the verse "For You are my lamp."

It may be said that this also applies to the souls of Israel.

For although their being called a lamp is because the souls "arose in thought," and therefore they are a vessel to receive the oil and the light, as mentioned above, even so, the Torah was given to them only through [the soul's] being clothed in the body and the animal soul, to refine the Name Ban, etc.

And this is the matter of the wick, on which specifically the light of the Torah depends, etc. But according to what is written above in the name of the Mikdash Melech, Parshas Pinchas, folio 219, the wick is Yesod, etc., which draws the oil.

And this is in the manner of what is written, "Like the good oil," etc., "like the dew of Hermon that comes down upon the mountains of Zion," etc.: the level of Zion is the attribute of "the tzaddik [who] is the foundation of the world," etc.; and in it and through it the good oil is drawn, etc.

Summary. And this is "Who (asher) has sanctified us": delight, "Happy (ashrecha) are you, Israel"; kideshanu: kodesh, separation. And this is "with His mitzvos": taking by means of another thing. 22

For the angels asked, "Who (asher) place Your majesty" — the level of asher mentioned above — and it was not given to them: because their root is from speech, they are not a lamp and a vessel for the drawing down mentioned above; only the souls, because they arose in thought, are a lamp.

And the meaning of "like the good oil upon the head" is in the manner of "and Havayah at their head." And it is written, "Lift up your hands [toward] holiness and bless Havayah." 23

"Your hands" are the two arms, which are accepting the yoke (kabbalas ol) of the Kingdom of Heaven; with the 248 positive commandments they are ner. "And bless" is the meaning of "the Holy One, blessed be He"; and this is "like the good oil upon the head," "oil of holy anointing."

And afterward, "upon the beard": "one who has acquired wisdom"; "acquire wisdom, acquire understanding"; the Written Torah and the Oral Torah. And the Torah is light, for it is Chochmah, in which is the revelation of delight.

5. However, all this is the level of the Torah and mitzvos as they are above, in their supernal source: 24
that the mitzvos are themselves His will, may He be blessed, which is above Chochmah, and the Torah is the level of Chochmah, which is the commentary and explanation of the mitzvah, and its rank is below the rank of the mitzvah.

But in order for a person to draw down upon his soul, from above to below, so that the revelation of the level of Torah and mitzvah be drawn into the person's soul,

it is written, "Wisdom gives life to its possessors" (in Ecclesiastes, chapter 7[, verse] 12): "wisdom" is the Torah; "gives life to its possessors": "its possessors" are the mitzvos, which are the possessors of the Torah. And as our Sages, of blessed memory, said, "Great is study, for it leads to action."

And the explanation of this matter is according to the saying of our Sages, of blessed memory: "Why does [the section of] Shema precede 'And it shall be, if you will hearken'? So that one first accept upon himself the yoke of the Kingdom of Heaven, and afterward accept upon himself the yoke of the mitzvos."

(See what is written in the explanation on the verse "And I shall be sanctified among the children of Israel," the explanation of the threefold "holy," from which it is understood that the level of the first "holy" is the matter of accepting the yoke of the Kingdom of Heaven, and the two [times] "holy" after it are Torah and mitzvos.

And see in the Siddur, in the Gate of the Shema, in the discourse beginning "To understand the difference between the Shema and the Shemoneh Esreh," for there too it is explained that through the Shema, which is accepting the yoke of the Kingdom of Heaven, one draws down the level of the union of yud-hei of the Name Havayah, drawing this union from the first source, from the very Infinite Light (Or Ein Sof), through "with all your might," etc.; and through Torah and mitzvos one draws down the union of vav-hei.

And see what is written on the verse "These are the accounts of the Tabernacle, the Tabernacle of the Testimony." One may further say, on the matter of the yoke of the Kingdom of Heaven coming before the yoke of the mitzvos, along the lines of what was explained in the discourse beginning "Go forth and gaze," on the meaning of "they tied on them two crowns, one corresponding to 'we will do' and one corresponding to 'we will hear.'"

For the explanation of the word nishma ("we will hear") is to be nullified to the word of Torah that speaks in his mouth, which is His will, may He be blessed, as though he hears the Shechinah speaking from within his throat; as it is written, "Let my tongue respond with Your word," etc.

And they put before this the level of naaseh ("we will do"): to be nullified to the Master of the will, who is the Infinite Light, blessed be He, alone, in Himself; for through this self-nullification (bittul) the level of nishma is drawn down, a drawing down from above to below, for "spirit draws spirit and brings down spirit."

Thus far the words explained there. And along these lines one may explain the difference between accepting the yoke of the Kingdom of Heaven, which is to be nullified to the Master of the will, and the yoke of the mitzvos, which is to be nullified to His will, may He be blessed, clothed in Torah and mitzvos.

And corresponding to this, two crowns are drawn down, which are the level of sovev kol almin and what is above sovev kol almin, "the Master of wonders," "He is exalted, exalted," etc.; and in the language of the Kabbalah they are called Atik Yomin and Arich Anpin. Now, in the level of the crown that comes through nishma there are also the 620 pillars of light drawn down through the mitzvos, from which the 310 worlds are drawn for the tzaddikim.

But through accepting the yoke of the Kingdom of Heaven there is drawn down [a level] in the manner of the crown that corresponds to naaseh; for this crown is drawn from the very Malchus of the Infinite One (Ein Sof), which is drawn to be a crown and diadem upon the head. And therefore it is drawn specifically through accepting the yoke of the Kingdom of Heaven, etc., and it is drawn afterward into the level of venishma.

And to connect this with what was said first, that through accepting the yoke of the Kingdom of Heaven the union of yud-hei is drawn down, and through the yoke of the mitzvos the union of vav-hei is drawn down,

it may be said: as it is written, "with the crown with which his mother crowned him" — this is the Community of Israel — "on the day of his wedding" — this is the giving of the Torah. Thus the crown and the diadem are the source of the union that comes through Torah and mitzvos; and so too [they are] the source of the union of yud-hei.

If so, the two levels mentioned above, the union of yud-hei and the union of vav-hei, have their root drawn through the revelation of the two levels of crowns mentioned above. And see what is written in Torah Ohr, in the discourse beginning "For with You is the source of life," and in the discourse beginning "Therefore say to the children of Israel," and in the explanation at its end.)

And the matter is: accepting the yoke of the Kingdom of Heaven is the first section, "Hear, O Israel, Havayah is our G-d, Havayah is one." Shema is a term of understanding, as it says in the blessing Ahavas Olam, "And put into our hearts understanding, to understand and to discern."

"To understand" one thing from another, and "to discern" with the eyes of sight a thing that comes into being from nothing to something, etc. And this contemplation is the matter of "and its bowl upon its top."

For the Menorah, "its seven lamps upon it," is the level of the seven attributes (middos), "Yours, Havayah, are the greatness and the might," etc., the level of love and awe, etc.

Now, the fulfillment of "And you shall love" comes through contemplating "one," the level of the higher unity (yichuda ila'ah): how "all before Him is as nothing," and they are truly nullified in existence, except that "in His goodness He renews each day" something truly from nothing; 25

and therefore He is truly one, "in the heavens above and on the earth below; there is nothing else."

And through this "And you shall love" comes to be. And this is the level of accepting the yoke (kabbalas ol) of the Kingdom of Heaven: that Havayah be truly on the level of "your G-d," etc., as is explained elsewhere. And whoever prolongs "one" on this level draws down the revelation of this love with surpassing strength.

And this is the matter of "and its bowl upon its top (roshah)," from which "its seven lamps" are drawn. (For roshah is as it is written, "and Havayah at their head," as mentioned above; and it is as it is written, "and I will dwell within them": it does not say "within it" but "within them." And this too is the matter of "Yisrael: li rosh" ("a head for Me").

And in the bowl was the oil, the level of "like the good oil upon the head," etc., as mentioned above. Above, this level was explained regarding the drawing down that comes through the mitzvos; and likewise [it applies] regarding the drawing down that comes through accepting the yoke of the Kingdom of Heaven,

that is, the matter of "Lift up your hands," which are "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever"; and through this one draws down from the level of the supernal kodesh, the level of "oil of holy anointing," so that there be "and bless Havayah." And in the Zohar, Part II, Terumah, 158a: "the head of the Menorah is Binah," etc.; that is, the contemplation in "Hear, O Israel.")

Now, from "And you shall love" until "and upon your gates" there are forty-two words, corresponding to the Name of forty-two [letters] of Ana Bechoach Gedulas, which is the matter of ascent, etc. And it has seven verses, and in each one six words, in the manner of "with two he covered," etc., "and with two he flew."

And this is the matter of "to its flower"; and this is the matter of "its seven lamps," the seven attributes (middos) mentioned above, which are the seven verses of Ana Bechoach, etc.

And Rashi explains vegulah ("and its bowl") as in "upper springs (gulos illiyos)" (in Joshua 15), an expression of a flowing spring; for Binah is called "the river that goes out of Eden," as is explained in the discourse beginning "If you walk in My statutes."

And see what is written in Torah Ohr, Parshas Bereishis, in the discourse beginning "To understand the matter of the blessings," on the meaning of "Day to day pours forth speech." And there is the level of "rivers of oil" (Micah, chapter 6[, verse] 7).

And in the Gemara: "thirteen rivers of pure balsam." It may also be said that vegulah is from the matter of Gulgalta (the skull), along the lines of what is said in the Midrash Rabbah at the end of Koheles, on the verse "and the golden bowl (gulas hazahav) be crushed": "this is the skull (gulgoles),"

which is the level of "great love" (ahavah rabbah) and of the will that is above intellect, as is explained in the discourse beginning "Lift up the head," etc., "by their skulls." And there are more interpretations of vegulah, and they will be explained below, G-d willing.

Summary. All this is the matter of the mitzvos as they are above, where they are above the Torah: they are the level of "oil for the light," and "Torah is light." 26

But drawing the revelation into the G-dly soul is through the Torah, for "wisdom gives life to its possessors": through it he will come to accepting the yoke of the Kingdom of Heaven, which comes before the yoke of the mitzvos.

And accepting the yoke of the Kingdom of Heaven draws down from the first source, so that it be drawn into the level of yud-hei of the Name Havayah; and through Torah and mitzvos one draws down from there into the level of vav-hei, so that the Name be whole. Also, the matter of "we will do" coming before "we will hear," through which two crowns are drawn down.

And accepting the yoke of the Kingdom of Heaven is the matter of "Hear, O Israel," and this is "and its bowl upon its top"; and from "And you shall love" until "and upon your gates" are "its seven lamps." The meaning of "and its bowl upon its top" is in the manner of "like the good oil upon the head," "Lift up your hands [toward] holiness and bless," etc., as mentioned above.

6. But for the revelation of this love to be implanted in a person's heart and soul, so that there be "and with all your soul," it is through the level of "and two olives upon it, one on the right of the bowl and one on its left." 27

The matter is: olives have the oil absorbed within them, except that it comes out only through crushing in the olive press.

And so, by way of analogy, there must be the level of crushing in a person's soul. And this is from what our Sages, of blessed memory, said: "One may stand to pray only out of heaviness of head (koved rosh)."

The meaning of "head" is the level of "Yisrael: li rosh" ("a head for Me"); and the level of heaviness of head is as it is written, "For my iniquities have gone over my head; like a heavy burden they are too heavy for me" (in Psalms 38:5).

And from this also follows what is written, "and for your transgressions your mother was sent away": the level of exile, in which the Shechinah descends below, into the chambers of nogah, etc.

And this too is the matter of heaviness of head: for the Shechinah, the source of all the souls of Israel, is called "head," as mentioned above from the verse "and Havayah at their head."

28 And this is the matter of "The Shechinah — what expression does it use? 'My head is heavy upon Me,'" etc. And this is "for our iniquities have increased above [our] head" [in Ezra, chapter 9]. And see Midrash Rabbah, at the beginning of Parshas Bo, on the verse "A stone is heavy and sand is weighty, but a fool's anger is heavier than both," etc.

For in truth no heaviness at all, G-d forbid, applies above, since all the worlds were created without toil and without effort, but by an utterance; and our Sages, of blessed memory, said, "With one utterance it could have been created," etc.; but only "a fool's anger" is accounted a level of heaviness above,

as it is written, "You have wearied Havayah with your words," etc. And this is what is called heaviness of head.

29 And this is also the meaning of "and its bowl (gulah) upon its top," as is explained in Midrash Rabbah, at the end of Parshas Emor, end of chapter 32: "One said, gulah is an expression of exile (golus)," etc.: that is, that G-dliness is hidden and the world appears as a yesh, a separate thing, etc.

And one must feel the pain and bitterness of this, and lower and subdue the physicality and coarseness of the body, so that it will not be on the level of a yesh, a separate thing

(see what is written on this matter in the discourse beginning "When you raise up the lamps," and in the discourse beginning "And you shall command," on "crushed for the light"; and see Sefer Shel Beinonim, chapter 29; and see what is written in the discourse beginning "Binding to the vine"; and see the Zohar, Part III, Shelach, 168a, [and] Korach, 178a, on "And the Levi shall serve").

And therefore they instituted in the blessing of the Shema, "Our Father, merciful Father," and likewise in the first blessing, "In Your abundant mercy, have mercy on us": to arouse abundant mercy upon the physicality of the body.

And by this his heart will be subdued, and he will come to recite the Shema, "And you shall love … with all your soul," through contemplating "one," the level of His unity, may He be blessed. For without the level of crushing and pounding the body, contemplation will not have an effect in the soul to come from concealment into revelation, so that there truly be "And you shall love … with all your soul."

And how will there be an arousal of abundant mercy upon the physicality of the body? We first say, "The King who alone is exalted from of old." 30

The meaning of "the King" is that from the level of King, that is, the attribute of His Kingship (Malchus), may He be blessed, all the creatures and all the worlds live and endure, as it is written, "Your kingship is a kingship over all worlds"; and this is only on the level of a radiance and an illumination, etc.

But He alone, may He be blessed, is "exalted," for He is not within the bounds of being clothed so as to be memalei kol almin. And He is the One "elevated above the days of the world": that is, the six extremities, up and down, east and west, etc.; and He is elevated above them, for He is not within the bounds of place.

For "there is no comparison to You"; rather, He, may He be blessed, is sovev kol almin: above and below are equal before Him, may He be blessed. "If I make my bed in the netherworld, behold, You are there"; "even darkness is not dark for You … darkness is as light."

And therefore, "In Your abundant mercy, have mercy on us": also on the level of physicality, that it not appear as a yesh, a thing by itself and separate, because it has descended into the concealment of the ranks, with the hiding of the Face and concealment after concealment. For this applies only on the level of the chain of descending worlds (hishtalshelus) and the concealment of the ranks, where there is spiritual and physical;

but on the level of sovev kol almin, spiritual and physical are equal. It is like the analogy of a circle that encompasses above and below: its upper part is very high and its lower part is very low, and it encompasses the level of below as well.

And so it is written, "and underneath are the everlasting arms"; and it is written, "and His right hand embraces me," like a person who embraces his fellow, who embraces and encompasses also his back and his outer side. And therefore, because He is "elevated above the days of the world," there can be "In Your abundant mercy, have mercy on us."

And therefore it is called "great mercy," for it is drawn down and spreads also far, far below, even into this physical world (and see what is written at the end of the discourse beginning "And now, let the power of Ado-nai be great," etc.). And in the second blessing we also say, "Our Father, merciful Father," etc., "and may we not be ashamed," etc., "forever and ever."

For, by way of analogy, when a person does some foolish thing, and afterward, suddenly, he sees a person who is watching him,

then great shame falls upon him: even though, had he done this thing while alone in his house, there would have been no great disgrace in it, nevertheless, when he sees that others see him, he is greatly ashamed.

So too, by way of analogy: now the physical heavens and earth hide and conceal the light of G-d, 31
until the world appears as a yesh, a thing by itself.

But of the Time to Come it is written, "and the heavens shall be rolled up (venigolu) like a scroll"; and the heavens and the earth will no longer be in a state of concealment and hiding of the Face, but [there will be] "the new heavens and the new earth that I am making."

And then the power of shame will be great, when the light of Havayah is openly revealed. And likewise when the soul separates from the body, in Gan Eden, when it merits "to behold the pleasantness of Havayah" in the revelation of the radiance of the Shechinah: then he will be ashamed and humiliated.

And it is for this that we ask, that we not be ashamed forever and ever. (Now, as for the reason there must be an arousal of mercy — that through it specifically the level of "like the good oil" is drawn down and revealed —

it is that the Thirteen Attributes of Mercy have an outer dimension (chitzoniyus) and an inner dimension (pnimiyus): the outer dimension is likened to hairs and is called the thirteen tikkunim of the beard (tikkunei dikna), and the inner dimension is the level of "like the good oil," etc., "running down upon the beard," as is written in the Idra Rabba) (131a).

And therefore through the arousal of mercy specifically the level of "like the good oil" is drawn down, for through the arousal of mercy it comes about that the inner dimension of the great mercy is revealed.

And as for the arousal of mercy being called by the name of crushing and pounding the body, like the analogy of crushing the olives, the matter will be understood according to what is written elsewhere, in the discourse beginning "The voice of my beloved," on the reason the maror is in the middle line:

because the level of mercy applies only where something is lacking and bitter for him, and therefore the attribute of mercy is drawn upon him.

And so too here: in order that one arouse and draw down the revelation of the Thirteen Attributes of Mercy, this is specifically through heaviness of head, and that he taste bitterness in his soul over his distance from G-d, so that he feel keenly how he is lacking, and that "it is evil and bitter, the forsaking of Havayah." And this is the matter of the crushing and pounding: that his heart be broken within him.

And therefore our Sages, of blessed memory, said, "Whoever has no understanding (de'ah), it is forbidden to have mercy on him." And see Sefer Shel Beinonim, chapter 29, that through this he will benefit his soul, etc., with sensory sight.

For the level of sight is drawn from the revelation of the higher Chochmah (Chochmah Ila'ah), which is the level of the oil that is drawn out specifically through crushing, as mentioned above. And see what is written in the discourse beginning "When you raise up," on the matter of "for eye to eye ... seen," etc.

Summary. But for the love and awe to be in his heart, it is through crushing and pounding the body 32
and the arousal of mercy in the two [blessings] before it, so that there be the level of a vessel of rectification (tikkun).

And this is heaviness of head: "my iniquities have gone over my head"; and likewise above, "My head is heavy upon Me"; and gulah is an expression of exile, etc. And how is mercy aroused? We first say, "The King who alone is exalted."

And therefore, "In Your abundant mercy, have mercy," also upon the physicality; and therefore it is called "great mercy." And in Ahavas Olam one also says, "Our Father, merciful Father," etc.

And the meaning of "and may we not be ashamed forever and ever." And through this one draws down the level of "like the good oil," etc. And the reason the arousal of mercy is called crushing is in the manner of the maror in the middle line, etc.

7. Now, in the level of crushing and pounding the coarseness of the body, which is from the level of 33
the olives, there are two olives, "one on the right of the bowl and one on its left": "right and left you shall spread out." "The right draws near," which is the level of love; and "the left pushes away," which is the level of awe.

For there is the level of an olive that yields oil — this self-nullification (bittul) and this submission — in order to come to the level of "And you shall love ... with all your heart"; and this is the level of ratzo (running forth).

And there is the level of an olive [through which] to come to the level of awe, and this is the level of shov (returning). And see what is written in the explanation on the verse "Thus shall you bless," on the matter of "and they are exacting with themselves to the size of an olive"

(and in the Midrash, Shemos Rabbah, chapter 15: "the two sons of oil" are Moshe and Aharon; and see in Bereishis Rabbah, at the end of [Parshas] Im Bechukosai, chapter 36; and see the Zohar, Part II, Va'era, folio 27a, on the verse "This is Aharon and Moshe," and in the Mikdash Melech there, in the name of Otzros Chaim; and in the Ramaz, Parshas Emor, folio 102, end of side b, it is [cited] from Otzros Chaim, etc.; and see what is written in the discourse beginning "The voice of my beloved," on "leaping … skipping").

And this is the level of "and you shall speak of them": "of them" specifically; that is, as it is written above, "these words which I (Anochi) command you," Anochi itself,

that is, that speech in words of Torah be the level of self-nullification, and "My words which I have put in your mouth," literally "My words": the binding of thought with thought, speech with speech, etc.

Now, in Midrash Rabbah, at the end of Emor, it also explains there "and its bowl (gulah) upon its top" as an expression of redemption (ge'ulah): that is, from the level of heaviness of head mentioned above, which precedes prayer, there will be drawn the level of "and ge'ulah upon its top." And this is the matter of joining redemption to prayer. 34

And the added alef, through which the level of gulah becomes the level of ge'ulah, is in the manner of the saying of our Sages, of blessed memory, "Do not read mah (what) but me'ah (a hundred)": it is the drawing down of sovev kol almin, the level of alef, which is pele (wonder), that is drawn into Malchus: "I will exalt You, my G-d the King."

And this is through the hundred blessings. And so this level is the matter of redemption; as in the Exodus from Egypt, through the King of the kings of kings, the Holy One, blessed be He, revealing Himself to them, through which "He redeemed them." 35

(And see what is written in the discourse beginning "Your cheeks are comely with rows," on the meaning of the verse "Thus says Havayah of Hosts," etc., "I am the first and I am the last"; see there.)

And the matter of this level in the soul, in divine service, is the going out of the innermost point of the heart, which was in a state of exile and captivity within the desires of the animal soul, and now goes out and rises up to cleave to Him with an intense longing, as is written in Iggeres HaKodesh, section 4.

Summary. There are two levels of olives: one that yields oil, to come to the level of love and ratzo; and there is an olive that draws down the level of awe and shov, the level of "and you shall speak of them." And the matter that from the level of vegulah comes the joining of redemption to prayer. 36

8. And all this is the first section of the Shema, which is the level of accepting the yoke (kabbalas ol) of the Kingdom of Heaven, so that afterward he will accept upon himself the yoke of the mitzvos. The meaning of "the yoke of the mitzvos" is that the mitzvos are a yoke upon a person, to fulfill the commands of the King. 37

For although the mitzvos are the supernal will, blessed be He, and supernal delight is drawn from them, nevertheless one must fulfill them because they are the decrees of the King, in a state of self-nullification as well, as is explained in the discourse beginning "And now, let the power be great."

That is: just as in accepting the yoke of the Kingdom of Heaven there are two levels, so in accepting the yoke of the mitzvos there are two levels. And this is the matter of "awe and love" [and] "love and awe."

Now, it is written, "seven and seven pipes": twice seven, for each lamp has two pipes, which pour and draw [oil] into the lamps. The first pipe is oil from the level of the two olives; and the second pipe is what is written, "which empty the gold out of themselves," and this is the level of the joy of the mitzvah. 38

For gold is the level of joy and gladness, as it is written, "Out of the north comes gold." And of the joy of the mitzvah it is written, "And I will give the rain of your land in its season, the early rain," etc.,

so that the acceptance of the mitzvos be with gladness, with rejoicing, in "the pleasantness of Havayah." And this is what is said in [the blessing] Emes Veyatziv: "and established, and pleasant, and good, and beautiful."

And therefore in the second section of the Shema "with all your might" is not written as in the first section. For in the first section it is from below upward, and therefore it says, "with all your might";

but in the second section it is specifically for there to be the revelation of the delight and the joy of the mitzvah in fulfilling the mitzvos, without the bounds of the soul: to rejoice and exult in G-d because it is pleasant and good, etc.

And this is [the meaning of] "and wisdom gives life," etc.: that the Torah, which is the level of Chochmah, the level of self-nullification (bittul) in the first section of the Shema, "and you shall speak of them," leads to the revelation of the joy and the delight in the second section, which is the joy of the mitzvah, etc. 39

And therefore, although the mitzvos in their root are above the Torah and are called "its possessors," for the supernal will is above Chochmah, nevertheless, below, "wisdom gives life" to the mitzvos, so that there be the level of the joy of the mitzvah and the revelation of the supernal delight in the fulfillment of the mitzvah.

(Accordingly, the meaning of "gives life" is as in "to give life through them to the soul of every living being," where the meaning is reviving of the soul and delight; and as is explained in the discourse beginning "And you shall know this day," regarding the meaning of "And the righteous shall live by his faith."

One may further say, on the matter of "wisdom gives life" to the mitzvos, which are called "its possessors": for in the Gemara, at the beginning of chapter 6 of Berachos, it is implied that the section "And it shall be, if you will diligently hearken to My mitzvos" is still not called "doing the will of the Omnipresent (Makom)" as is fitting; and the reason is explained elsewhere: because "with all your might" is not said in it.

If so, then through the level of "with all your might" in the first section of the Shema, which is accepting the yoke (kabbalas ol) of the Kingdom of Heaven, an added superiority is drawn into the fulfillment of the mitzvos, so that it be called "doing the will of the Omnipresent."

And this is the matter of the wisdom that is in it, and through it the level of "with all your might" is drawn, as mentioned above in the matter of "and its bowl upon its top": it "gives life to its possessors," which are the mitzvos. And the explanation of the matter is as is explained elsewhere: that in the mitzvos there are two levels. The first is what is drawn on the level of an encompassing light (Or Makif), and is called garments (levushim).

The second is what is drawn and shines from this encompassing level into the inner light (Or Pnimi), on the level of the inner dimension (pnimiyus). And on account of this drawing down, which is inward, it is called "doing the will of the Omnipresent": for they draw the revelation inward, into the level of the light that fills all worlds (memalei kol almin), which is called Makom, "the place of the world," etc.

And this is through "and wisdom gives life": life-force (chayus) means that it is drawn in revelation, to shine on the level of the inner dimension, as in "for the blood is the soul," etc. It may also be said [that this is] along the lines of what is written, "For a mitzvah is a lamp," etc., "and the way of life."

Thus "the way of life" is above the mitzvah itself, and of this it is said, "and wisdom gives life to its possessors." And from all this will be understood what is said in Midrash Rabbah, Nasso, chapter 13) (folio 252d), on the verse "You are all fair, my beloved": "Because Yirmeyahu says, 'Rejected silver,' etc., Zechariah came and said, 'a menorah all of gold,'" etc.

And it may be said [that this is] according to what is said in Midrash Rabbah, Parshas Terumah: "'And this is the offering ... gold': this is Babylon, as it is said, 'the head of gold.'"

And at first glance this is puzzling: "the head of gold" is the Keser (the Crown) of kelipah (the husk), 40
for it refers to Nebuchadnezzar, who destroyed the Holy Temple; so what has it to do with the gold of the offering?

But [it is] as is said in Midrash Rabbah, at the end of Parshas Metzora: "In Jerusalem you did not keep the mitzvah of zivah," etc., until: "Of that hour it says, 'You are all fair, my beloved,'" etc.

And this is along the lines of what is explained elsewhere on the verse "For Israel is a youth," etc., "and from Egypt I called My son": like the analogy of a young son, who, as long as his father shows him his love, etc., grows haughty in his soul, etc.;

but if his father rebukes him and pushes him out of his house, etc., then the son's love for his father is aroused and revealed.

And he cries out in the bitterness of his soul, etc. And this is [the meaning]: because "Israel is a 41
youth," therefore through Egypt "I called My son"; and "Pharaoh drew near (hikriv)," etc.

And this is why it was specifically through the exile of Babylon that a menorah of gold was made; and as it is written, "My soul thirsts for You," etc., "in a parched land," specifically,

as is explained elsewhere, in the discourse beginning "To understand the matter of the second day of Yom Tov." And also as is explained on the verse "When Pharaoh sent out," etc. Therefore, through this they refined "the head of gold" and became a menorah of gold.

Yet nevertheless, this level refers mainly to the Time to Come, when they will say to Yitzchak, "For you are our father," like the superiority of gold, etc.

Summary. And all this is accepting the yoke (kabbalas ol) of the Kingdom of Heaven; and afterward 42
there must be the yoke of the mitzvos, a "yoke" specifically. "Seven and seven pipes": for each lamp, two pipes. One draws the oil from the level of the two olives, to come to the level of ratzo and shov; and the second pipe draws the gold,

and this is the joy of the mitzvah. And this is [the meaning of]: "and wisdom," which brings [one] to accepting the yoke of the Kingdom of Heaven, "gives life to its possessors," which are the mitzvos.

LIKKUTEI TORAH • PARSHAS BEHAALOSCHA • MAAMAR 7

לבאר הדברים הנ"ל

To explain the matters mentioned above

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To explain the matters mentioned above: 1

The meaning of "wisdom gives life to its owners" is according to the saying of our Sages, of blessed memory: "Why does the section of Shema come first," etc.: so that one first accept upon himself the yoke of the kingdom of Heaven, and afterwards the yoke of the mitzvos. 2

Now, accepting the yoke of the kingdom [of Heaven] [means] that the mitzvos are a yoke and a decree of the King, and even so one must accept this yoke upon himself willingly; and the essence of doing the mitzvos is [that it be] because of the yoke, because so the King commanded, and not in order to draw down the delight that is in them; for that is not service.

And it is written, "Because you did not serve with joy": the joy is to come from the service, from the fact that one serves and fulfills the King's decrees (and see about this in the discourse beginning "For with You is the source of life," in Parshas Mikeitz, and in Parshas Shelach on the verse "And now, I pray, let [the power] be great").

Now, it is written, "The hidden things belong to Havayah our G-d, and the revealed things to us." The hidden things are awe and love (dechilu urechimu); and "the revealed things" (vehanigalos), the vav and hei, [which are] revealed, are Torah and mitzvos.

For the Torah is alluded to in the vav of the Name, since it has in it the level of the six extremities (vav ketzavos): the six orders of the Mishnah, Zera'im in Chesed, etc.; and the mitzvos in the hei of the Name, the level of Malchus; and the drawing down of the last hei is through the level of the vav (see what is written about this in the discourse beginning "These are the accounts," and see what is written in the discourse beginning "And I return in peace"; and see the Zohar, Part III, 10b; end of 66b; 77b).

To understand this, we need [to understand] the matter of service: how can the term "service" apply before Him, may He be blessed? Does He need anything at all? And "If you are righteous," etc.

And what is this that is said, "and to serve Him," etc.? (And see what is written about this at the end of the discourse beginning "And these are the laws," concerning "six years he shall serve"; and in the discourse beginning "None shall miscarry," concerning "And you shall serve Havayah your G-d"; and in the discourse beginning "He has not beheld iniquity in Yaakov"; and in Sefer Shel Beinonim, chapter 15.)

The explanation is that service is to draw down a revelation of G-dliness out of concealment, from above the chain of descending worlds (hishtalshelus).

For as it is already drawn down in the order of the chain of descent, it is enclothed in a multitude of levels, until it becomes physical heavens and earth, which conceal and hide, until it appears to be a being (yesh) and a thing, and one can say, "My strength and the might of my hand," etc.

And there must be a revelation of G-dliness as there will be in the Time to Come: "And the heavens 3
shall be rolled up like a scroll." And at the resurrection of the dead, even a person's body, from the grave, will sense, etc.

And this [comes] only through the pouring out of His holy spirit from on high, from above the chain of descending worlds (hishtalshelus). For the chain of descent of the kav (line of light) is drawn from the last level, a very contracted radiance.

That is, by way of analogy, like a great man who is wise and has in him many kinds of wisdom, and he contracts himself into the last level of wisdom, the wisdom in speech or in action: so the chain of descent of the kav is drawn from the level of Asiyah,

even though no division whatsoever applies there, for Atzilus, Beriah, Yetzirah and Asiyah are equal there, and even Atzilus is the level of Asiyah, since "all before Him," etc.

That is, "before Him"; but relative to us, since it is drawn down to us, we can reckon that it is drawn from the last level included there. And [this is] like the matter of the "dark mountain" (tura chashucha), Chesed, Gevurah and Tiferes in concealment, etc.

(See Pardes, Sha'ar (Gate) 11; and something like this is found in Etz Chaim, Sha'ar (Gate) 41, chapter 3: "the lowest level," etc.; and see in Sha'ar Sheviras HaKeilim, chapter 5: "like Atik of Atzilus," etc. And indeed there too it can be said along the lines of what is written in Sha'ar (Gate) 41, chapter 3; and so it is in the explanation of the Idra) (end of 128b), concerning the tav: "it inscribed an impression" (rashim reshimu); see there, in the name of "I found written," from the Rav, of blessed memory.

And elsewhere it is explained that the level of the ten hidden Sefiros mentioned in Pardes is, according to the Kabbalah of the Arizal, of blessed memory, the level of His holy Names, blessed be He.

That is, by way of analogy, like a person's name, which does not touch his essence, etc. And such a last level, when it descends and is enclothed, becomes hidden. Therefore one must draw down from a higher level, from above the kav.

2. Now, it is the way of the world that the king is crowned with a royal crown, and presumably this has a root above. 4

The explanation is that there are Ten Sefiros from above to below, from Keser to Malchus, and Ten Sefiros from below to above; and in this respect Malchus is called Keser, as is written in Pardes.

The intent is not only in terms of the count; rather, there is a level in Malchus by virtue of which it is fit to be called by the name Keser. 5

Therefore the level of Keser is drawn down specifically into the level of the mitzvos, which are in Malchus: that is, the level of will, in which is the Supernal delight. For will is the level of the forehead of the skull (mitzcha degulgalta), as is written in the Idra: "This forehead is called will."

And it is, by way of analogy, just as the forehead is a bone that covers what is within it, so the will covers the delight and enclothes it, so that it not be revealed.

And as is known, there are two levels in Keser: the level that is last in the Emanator, which is the level of Atik, and the level that is first for the emanated, which is the level of Arich Anpin. And Atik is the level of the inner dimension (pnimiyus), and Arich Anpin the level of the outer dimension (chitzoniyus), which covers and canopies over the inner level within it;

and it is the level of the Supernal will, in which the delight of the Infinite One (Ein Sof) is enclothed, which is just as its name: it has no end. And this is the level of the reasons of the mitzvos, of which it is said concerning the Torah, "Its measure is longer than the earth," etc.

(And this is why Malchus, which is the Asiyah within Atzilus, in which is the performance of the mitzvos, is called Keser: that is, specifically there the Supernal will is revealed, together with the delight enclothed in it. And as is explained elsewhere, in the explanation on the verse "Who has counted," etc., at its end, in the explanation of "I have even made it" and in the explanation of "the fourth part of Israel"; see there).

Now, the mitzvos are at the end, in the deed; but the Torah is the level of Chochmah: the wisdom of the mitzvah, how the mitzvah is to be made fit, so that the Supernal delight be drawn into it; and so it is closer to the Infinite One.

Therefore "in Chochmah they are refined" (bechochmah isbereru). For the body of the mitzvos is from nogah, such as tzitzis of wool from sheep, which are eaten, and in them there is a craving from kelipas nogah to eat gluttonously;

whereas "wisdom gives life to its owners," so that there be indwellings and drawings-down of the Supernal delight in the mitzvos: "Great is study," etc. And as in man, the intellect is first enclothed in thought and speech, and afterwards in action, etc.

And this is [the meaning of] what is written in the Zohar, "From here on, her husband is obligated for her sustenance": for the flow to Malchus is through Z'eir Anpin (the emotive attributes); for Malchus is the level of the moon (sihara), and receives from the sun (shimsha), which is Z'eir Anpin, the level of the Torah. 6

Now, all this is when it is drawn down below into Malchus, "from here on," after the marriage; as is written in the Zohar, Bereishis, 49a, on the verse "And Havayah Elokim built the rib": "for Abba and Imma prepared her," etc.; "and He brought her to the man: from here on," etc.

But the root of her existence is from the Supernal will (and see what is written at the end of the discourse beginning "See, I set before you," on the matter of "from the beginning, from of old, established," etc.).

And therefore, even afterwards, she becomes "a woman of valor, the crown of her husband." For there are two levels in Malchus: the outer partzuf (configuration) and the inner partzuf, in the source, the level of the menorah, as is written in the Likkutei Torah of the Arizal

(and see Etz Chaim, Sha'ar Tikkun HaNukva, chapter 7, and chapter 2, section 19; and see what is written on the matter of the inner partzuf of Malchus in the explanation on the verse "One is my dove"; and see the Zohar, Part II, 14b). And there, Malchus, which is the level of the mitzvos, precedes the Torah.

And the level of "a bowl on its head" is the level of contemplation, "the mother of the children"; and "its seven lamps" are the children, the "seven shepherds," the seven emotive attributes (middos): "Yours, Havayah, is the greatness," etc.

3. But "and two olives by it": an olive has bitterness in it, and it covers the oil that is within it, and one must grind it in a mill and crush it until the oil comes out. 7

The explanation is: "When the sitra achra (the other side) is subdued, the glory is elevated (istalak yekara)." The meaning of "is elevated" is that it is drawn from a higher place. And therefore the Torah was not given to the ministering angels: besides the reason that the souls of Israel are from the inner dimension (pnimiyus), etc.,

there is this further [reason]: that in man below there must be subjugation (iskafya) against his nature in all his ways, and through the arousal from below (isarusa dilesata) [comes] the arousal from above (isarusa dile'eila) from a higher place,

as is known from what is written, "in a land not sown": "not," specifically. For yud-hei with "My Name" (shemi) is 365, and "My remembrance" (zichri) with vav-hei is 248;

because through doing the mitzvos, which are the level of "yes" (hen), there is drawn down something that can be enclothed in comprehension; whereas through the level of "not" (lo) there is drawn down something that is not enclothed in the level of "yes" at all, but only in the level of "not." That is to say, in "one opposite the other" it is impossible to draw it down at all.

And it follows of itself that it is the opposite of "one opposite the other," and it is supremely high 8
and exalted; and this applies only to the children of Israel, etc.;

whereas the angels, even though they have a body, the body does not conceal at all; for indeed even the body is nullified, to say "Holy," etc.

And therefore the Torah was not given until after the Exodus from Egypt, when they labored "with mortar and with bricks," etc. And this is the meaning of "in Your abundant mercies": that through striking (bitush) one arouses the Thirteen Attributes of Mercy, which are supernal lights above the chain of descending worlds (hishtalshelus)

(and this is "like the good oil," etc., "running down upon the beard," etc.: the thirteen tikkunim of the beard (tikkunei dikna) are the Thirteen Attributes of Mercy, and the good oil, which is the inner dimension (pnimiyus) of the thirteen tikkunim of the beard, is drawn down and revealed through striking, which is the level of crushing the olive, by way of analogy; and see Midrash Rabbah, at the beginning of the parshah "And you shall command").

And to understand the matter of the olives above: oil is the level of Chochmah (wisdom), as it is written, "Oil and incense," etc.

And the oil is what gives light, as is known that the color of the light is according to the purity of the oil: for through the oil the white light (nehora chivra) is drawn, whereas through the wick is the level of the dark light (nehora uchema). And the revelation of the light is from the level of the olive,

and this is through crushing, the level of the striking of the vessel, and through many Gevuros from the level of the botzina dekardinuta (the lamp of darkness), the line of measure, so that the level of Chochmah should come into being, etc.

(as is written in the explanation on the verse "But Havayah your G-d was not willing to listen to Bilam," etc.); for the Gevuros are bitterness, like the olive, etc.

And there are two olives, the Gevuros of Abba and the Gevuros of Imma, since she is "the mother of the children," to draw down the oil, the intellect (mochin) of Abba and Imma that is in Z'eir Anpin, to light the seven lamps

(and see what is written about this in Parshas Vayeishev, in the discourse beginning "On the twenty-fifth of Kislev"; and see further on the matter of the olive in the Likkutei Torah of the Arizal, Parshas Eikev, and in the Zohar, Part III, 244b, 272a, end of 247a, and in the Ramaz on Parshas Beha'aloscha, on folio 149a; and in Pardes, the entry "Kasis" (crushed); and it is in a somewhat different way from what is written [here]).

4. "Seven and seven pipes (mutzakos)": the meaning is two times seven, which is fourteen, as is explained in the Zohar at the end of Parshas Mikeitz, folio 204b; and not as Rashi and the Radak, who explained [it as] seven times seven, which is forty-nine. 9

One pipe for the oil, the second pipe for the gold: "two golden spouts, which empty the gold from upon them." Gold is the level of Binah (understanding): "out of the north comes gold"; and it is from the level of joy (chedvah). And "the Levite shall serve" is the fervor of the "flashes of fire" that come from Binah; for the Gevuros of Abba are the Chasadim of Imma; and this is the second pipe.

(And see what is written in the explanation on the verse "Sing and rejoice"; and Pardes, in the entry "Tzanteros" (spouts), explains that the two spouts are Chochmah and Binah.

Accordingly, it must be said that the two olives are the sources of Chochmah and Binah, that is, the two mazalos, "preserving" (notzer) and "and cleansing" (venakeh), etc. And in Midrash Shemos Rabbah, chapter 15: the two olive branches are Moshe and Aharon. And see what is written on the matter of the level and rank of Moshe and Aharon in the discourse beginning "And you shall command," and in the discourse beginning "And He spoke," etc., "you shall count them by their hosts, you and Aharon."

And see what is written in the discourse beginning "The matter of Chanukah," on the matter of "when he raises up" (beha'alos) and "when he makes [them] good" (beheitivo); and the matter of the connection of these levels with accepting the yoke of the kingdom of Heaven, in the first section of the Shema.

That is: from "And you shall love" until "and on your gates" there are forty-two words, which corresponds to the Name of forty-two [letters] of Ana Bechoach, as is written in Pri Etz Chaim, Sha'ar Kerias Shema, chapter 25. And this is also the level of the forty-two journeys of the Exodus from Egypt; for every day there must be the level of the Exodus from Egypt, that is, from the narrow straits (meitzar) of the cravings of the animal soul and the body, etc.

And this is in the Shema, as the Shema concludes, "who brought you out of the land of Egypt," etc. And see what is written about this in the discourse beginning "These are the journeys"; and there the matter is explained that Ana Bechoach is seven verses, in each of which are six words, and this is the matter of the seven lamps of the menorah.

For the Name of forty-two is the level of ascent, "and with two he would fly," etc.; and this is the level of "When you raise up the lamps," etc., so that there be "And you shall love... with all your might." And therefore "And you shall love" [equals] twice "light" (or): the level of the raising up and the making good.

And the matter of "and a bowl on its head," which is the matter of contemplation, is the first verse of the Shema, "Hear, O Israel": for "hear" means contemplation; "Israel" [is] li rosh ("a head for Me"), etc. And the level of oil is Chochmah and self-nullification (bittul), which is drawn into Binah and Daas.

And this is "like the good oil upon the head"; and this is the meaning of "and wisdom gives life," as it is written, "For with You is the source of life." And see the Zohar, Part III, end of 34a; 187a.)

5. One may further explain "and wisdom gives life" along the lines of what is explained elsewhere: 10
that the inner dimension (pnimiyus) of Abba, specifically, is the inner dimension of Atik; and this level is the inner dimension of the Supernal delight, so that the will is called the "back" (achorayim) in relation to this level, as is written in the discourse beginning "And I was with Him as a nursling."

Now, the 310 worlds are drawn from thirty-one paths of Chochmah, whereas the first path is above the level of the 310 worlds, as is written in the Mikdash Melech, Parshas Metzora.

That is, it can be said that it is the level of the inner dimension of Abba; for the thirty-two paths are explained in Sefer Yetzirah [as] the Ten Sefiros and twenty-two letters. If so, the first path is the highest level among the Ten Sefiros of Chochmah, etc.

And this is "No eye has seen, O G-d (Elokim), except You": for the thirty-two paths of Chochmah are 11
the thirty-two [mentions of] Elokim in the work of creation; and therefore it is called "and the Torah is light."

And because of this power that is in the inner dimension (pnimiyus) of Abba, therefore "and wisdom gives life to its owner (be'aleha)," which is the Supernal will, through the revelation of the Supernal delight (see further on the matter of "and wisdom gives life" in the Zohar, Part III, Chukas) (182a),

and in the Ramaz there: the drawing down of the level of chayah; and in Emek HaMelech, Sha'ar Abba and Imma, at the end of chapter 44 (folio 78, [columns] c and d; 139a), it explains "gives life" (techayeh) [as] the flow of chayah; and see further the Zohar, Part III, Pinchas, 255b.

6. And all this is afterwards drawn down to the level of Malchus through Z'eir Anpin, in the section 12
"And it shall be, if you listen," etc.: accepting the yoke of the mitzvos, the 248 limbs, etc.

Just as light and life-force are drawn into a limb (for example, when the hand writes, the intellect too is enclothed in it), so into the 248 limbs are drawn 248 drawings-down, and their root is the five Chasadim; and this is the level of the Name Av (72), seventy-two bridges to cross the waters of Chesed, etc., as is written.

And therefore in the first section it is written "and with all your might," and not in the second section; for the first section is the Name of forty-two, which is for ascent, "with two he would cover," etc.

And therefore in the Shema at bedtime one says "Ana bechoach gedulas…," for one's soul to ascend in sleep; and so too before welcoming the Shabbos.

And the ascent must be in the level of Ein Sof (the infinite). Therefore each one must find in himself, in his will, the level of Ein Sof, in order to arouse above; for otherwise physical mitzvos would have no connection to arousing above, through putting on a tallis, etc. 13

And likewise, through charity, "to revive the spirit of the lowly" below, one causes, above, the drawing down of life-force. And how could there be a connection between below and above? Only through the level of "with all your might," beyond the limit his vessel sets; and this too is the matter of "From the depths," etc.

And therefore of Yosef it is written, "And Yosef gathered all the silver": that through this he gathered the Chesed. But what connection does Chesed have with silver? And likewise, "And Yosef was the ruler over the land; he was the one who sold grain," etc.

Rather, it is through his having been in Egypt: "From the depths I called You," etc. And afterwards, from this, one can draw down in the second section the five Chasadim, the Name Av (72), seventy-two bridges to cross the waters of Chesed.

And through this, "I will give the rain of your land." "Your land" is the level of Malchus, whose feet go down; and in it there is "rain" (matar), from the expression matronisa (the queen), and "His kingdom rules over all." And this power, that there be "the rain of your land," is through drawing down the five Chasadim into the 248 mitzvos, in which the Supernal delight is enclothed; and through this, "and you will gather in your grain": that it has the power to refine the refinements (beirurim) from nogah, etc.

LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 1

שלח לך אנשים כו'

"Send for yourself men" (Numbers 13:2)

◇

"Send for yourself men," etc. [We must understand] the matter of the spies, who were princes of the congregation, men of renown, etc., and for what reason they did not want to enter the Land of Israel. 1

We must also understand the essential nature of the level of the Land of Israel. Now, it is written, "the land that I have given them, a land flowing with milk and honey"; and what praise is this?

But this needs to be understood: all the practical mitzvos, nearly all of them, depend specifically on the Land of Israel, especially the matters of Zeraim (seeds) and Kodashim (holy things) (and in the desert the offerings were [only] for the time being).

Now, it is written, "that not by bread alone does man live, but by all that comes forth from the mouth of Havayah," etc.

And we need to understand the advantage that is in bread. For surely man, too, was created through an utterance, as it is written, "Let us make man," etc. So why must man receive his life-force specifically from bread?

But the explanation is this: "that which comes forth from the mouth of Havayah" in the inanimate, vegetative and animal is the matter of the 288 sparks that fell in the breaking of the vessels, whereas man is from [the world of] Tikkun (rectification).

Therefore man must receive his life-force specifically from the inanimate, vegetative and animal. For the root of the 288 sparks is very lofty, as is explained elsewhere.

So too, the matter of the soul's descent specifically into this lowly world is in order to subdue the sitra achra (the other side), so that through this "the glory of the Holy One, blessed be He, is exalted," like the advantage of light that comes specifically from darkness. 2

It is like, by way of analogy, a seed sown in the ground: through the decay, as it rots and decomposes in the ground, it afterwards sprouts with great increase; and like "the advantage of the light," etc.

The explanation of the matter: Eliyahu said in the Tikkunim, "You are He who brought forth ten 3
rectifications, and we call them ten Sefiros, to conduct through them hidden worlds that are not revealed," etc.

"Worlds" (almin) is from the word he'elem, concealment. In the Zohar they are called heichalos (chambers): the Chamber of Chesed (kindness), the Chamber of Gevurah (restraint), the Chamber of Merit, etc. Within them are souls that delight in the radiance of the Shechinah (Divine Presence), and angels that stand in love, awe and dread, etc.,

such as the camp of Michael, the level of love, and the camp of Gabriel, the level of awe and dread, as our Sages, of blessed memory, said, "The river of fire comes forth from the sweat of the Chayos," etc.

And they sing song, each and every one according to his comprehension. And the chamber is the level of an encompassing [whole], which encompasses all the particulars within it;

for example, the Chamber of Chesed: its general and collective expression (klalus) is Chesed, while the particulars within it are Chochmah (wisdom) of Chesed, Chesed of Chesed, etc., and all of the Ten Sefiros; as in the analogy of the circle and of a house, which encompass all the particulars within them.

And this is the meaning of "to conduct through them worlds": "worlds" are the level of the cham- 4
bers, the encompassing level, and "to conduct" is the level of the particulars within them. And the chamber conceals and hides the Infinite Light (Or Ein Sof), blessed be He, so that it is revealed to them only according to their comprehension, so that they should not be nullified in the Infinite One (Ein Sof), blessed be He.

For they are finite beings, [brought] from nothing into something, and they are not of the same order and essence as the Infinite One, blessed be He, who has no beginning and no end.

Therefore the chamber must conceal and hide, etc. (and on the level of Atzilus, it is the level of lights and vessels), until, through many [links in] the chain of descending worlds (hishtalshelus), physical heavens and earth were made, in which no G-dliness at all is seen, but only the level of a yesh (something), a thing separate unto itself, the level of the sitra achra (the other side).

And this is the matter of the soul's descent specifically into this lowly world, a descent for the sake of an ascent: in order to subdue the sitra achra through "turn away from evil."

And through this "the glory of the Holy One, blessed be He, is exalted" in all the worlds,

so that the vessels and the chambers will not be in the mode of concealing the Infinite Light, blessed be He, but rather will be the level of vessels to receive the revelation of the Infinite Light, blessed be He, through the level of "and do good": the practical mitzvos, "the 248 commandments, the 248 limbs of the King."

Only, first there has to be the level of "turn away from evil," the level of the subjugation of the sitra achra, as it is written, "And you shall not stray after your heart and after your eyes," etc.

And through this "the glory of the Holy One, blessed be He, is exalted," and then they can receive, through the level of "and do good," the revelation of the Infinite Light, blessed be He, below, by means of the 248 positive commandments; for "the Torah comes forth from Chochmah (wisdom)," and the mitzvos are 248 drawings-down from the supernal Chochmah.

That is why they are called "the limbs of the King," as in the analogy of the limbs, into which life-force is drawn from the brain, as is seen plainly: in the brain one feels the pain of all the limbs, etc. So, too, through the mitzvos the Infinite One, blessed be He, is drawn from the level of the supernal Chochmah into the hidden worlds and the revealed worlds.

And milk and honey are the level of the "two arms," Chesed (kindness) and Gevurah (restraint), "right and left, and between them the bride," etc.; and as it is written, "and beneath are the everlasting arms," etc., 5

which is the level of the drawing down of G-dliness through the practical mitzvos, "the 248 limbs of the King." And the Land of Israel is aligned directly opposite the Land of Israel above

(see Shir HaShirim Rabbah, at the end of the section "Like the tower of David," on the explanation of "the place (machon) of Your dwelling": "aligned (mechuvan) opposite Your dwelling," this is the Holy Temple above).

Therefore the main part of the mitzvos is specifically in the Land of Israel. And the spies were on a very high level, and they did not want to lower themselves to the practical mitzvos,

which is the level of the drawing down of the Infinite Light (Or Ein Sof), blessed be He, below. And they said of the Land of Israel that it "consumes its inhabitants," for it was their view that if there were a revelation of the Infinite Light, blessed be He, below as [there is] above, they would be completely nullified out of their existence.

And this is [the meaning of] "consumes its inhabitants." And they wanted to be specifically in the desert (midbar), [as in] "and your speech (midbarech) is lovely," which is the drawing down of the Infinite Light, blessed be He, into the level of speech, the level of Malchus (sovereignty), the level of the Land of Israel above. And it is called by the name "land" because it is the lowest level within G-dliness, as it is written, "and the earth is My footstool," etc.

(And see what is written in the discourse beginning "And the number of the Children of Israel shall be.") And it is written, "Havayah founded the earth with wisdom": "the Father (Abba) founded the Daughter," the level of speech, the word of G-d, whose root is from Chochmah (wisdom).

And this is seen from the analogy of an infant: as long as he does not have the intellect (mochin) of nursing in full, although he has voice [and] simple letters, he nevertheless cannot speak and combine the letters; and this is because the Chochmah is not complete, to divide the voice and combine the letters as he wishes, etc.

And the spies wanted all the drawings-down from the supernal Chochmah to be into the level of speech, the Land of Israel above, where there is also a Holy Temple and Jerusalem and all the levels (as is written in the Gemara, in the first chapter of Taanis, page 5a, and in the Zohar, Part III, Parshas Sh'lach, page 161b).

But Yehoshua and Kalev said, "The land is very, very good": for specifically through the Land of Israel below, the level of the practical mitzvos specifically, there will be drawn down the level of the Infinite Light, the level of me'od ("very"), without limit, into the level of hidden worlds and revealed worlds. And this is "very, very": "very" twice, hidden worlds and revealed worlds.

For in truth His essential intent, may He be blessed, is that there be a dwelling place among the lower realms specifically, as our Sages, of blessed memory, said, "The Holy One, blessed be He, desired to have a dwelling place among the lower realms," etc.,

and that it be revealed to the eye of all flesh, and that the revelation be below as it is above, and even more, with greater eminence, and [with] the advantage of light that comes specifically from darkness, etc.

For in truth, whatever is a very much higher level is revealed specifically in the lowest thing, with greater eminence.

For example, a man of great intellect cannot reveal his wisdom in speech to the one who receives his intellect; only by a hint, in an action specifically, can he reveal [it] with greater eminence, like the saying of our Sages, of blessed memory, "For the wise, a hint is enough."

Another analogy: a seal of a bright precious stone, in which, because of its brightness, the letters are not discernible, while on the wax specifically the letters are discernible and revealed, openly to every eye.

And this is [the meaning of] what is written, "And you shall see it and remember all the commandments of Havayah," etc.: that through an action, which is the level of looking at the thirty-two physical threads, one comes from this to "and remember all the commandments of Havayah."

For the tallis is the level of encompassing light (Or Makif), and the tzitzis, which are thirty-two threads, are the level of the thirty-two paths of Chochmah, which are drawn down through the encompassing light; and it is impossible for this to be hinted except through an action specifically: the opposite of the thinking of the spies, etc.

And Moshe our Teacher, peace be upon him, who was of the level of the "generation of knowledge" and on a very high and exalted level, was not able to come to the Land of Israel. 6

Even so, he prayed 515 prayers, the numerical value of va'eschanan ("and I pleaded"), to come into the Land of Israel, because this is the essential intent and the purpose of creation, as mentioned above. Nevertheless he did not merit [it], and it is specifically Yehoshua who brings [them] in, etc.

2. (And this is [why] the Land of Israel is the land of seven nations: for through the refinement of the seven emotive attributes (middos) of Tohu by means of the practical mitzvos, through this the revelation of the Infinite Light (Or Ein Sof) is drawn down into all the worlds; and in general terms they are also the seven chambers. 7

Whereas the desert: this is the drawing down only above, in the inner dimension (pnimiyus), and not in the outer dimension (chitzoniyus) of the worlds and chambers of Asiyah (Action). And see about this in Iggeres HaKodesh, at the end of the discourse beginning "And David made a name," that to draw down the revelation into Asiyah, this is through action specifically, etc.; see there.

And in truth, for the drawing down to be below, this comes about through the drawing down being from a higher place, as is explained elsewhere on [the words] "G-d Most High, who bestows good kindnesses."

And also the reverse: specifically in action, because it is below the level of speech, there can be the revelation from a higher level, like the matter of "for the wise, by a hint," what cannot be revealed through the letters of speech, etc.

The explanation of this matter will be understood from what is written elsewhere, in the explanation on the verse "There are sixty queens," etc., "One is she, my dove," etc., regarding the superiority of the souls over the angels, who are from the level of speech, etc.; see there.

And see what is written on the verse "And the earth is My footstool," that through his rectifying his deeds, etc., his mind and heart become a thousand times as pure; see there. That is, because through this one draws down from the source of the supernal Chochmah (wisdom) and its inner dimension.

And further, [it is] because it is also impossible to draw down the revelation of the supernal Chochmah through the Torah except through the deed of the mitzvos. And this is as written in Iggeres HaKodesh, there, at the end of the discourse beginning "And David made a name"; these are its words: "Therefore our Sages, of blessed memory, said: One who says, 'I have only Torah,' without acts of kindness, even Torah he does not have, but rather [he must engage] in Torah and in acts of kindness.

For behold, 'the Torah comes forth from Chochmah,' and 'through the Torah the world is sustained, and through those who toil in it'; for by their speech they draw down illuminations and influences of the supernal Chochmah, the source of the Torah, into the level of the letters of speech, with which the world was created, etc.

Now, this drawing down is the level of a great descent, and for this one must arouse the supernal Chesed (kindness), which flows like water from a high place to a low place, through an arousal from below, by charity and the lower Chesed, by which they draw down life and kindness to revive the spirit of the lowly and the crushed.

And this is [the meaning of] what is written, 'Let not the wise man glory in his wisdom,' etc., 'but rather in this let him glory,' etc., 'that I am Havayah who does kindness,' etc. For Chesed is what draws the life of Chochmah down below; and if not, then it is called 'his wisdom' alone, without the drawing down of life from it, G-d forbid." End of quote.

And as is known, above too the drawing down of the supernal Chochmah into the level of the letters of speech is drawn through the supernal emotive attributes; and this is the level of Yaakov, [whose] letters are yivka ("will break through"): the drawing down of Chochmah that breaks through by way of the emotive attributes and is drawn into speech.

And as is explained elsewhere on the saying of the Zohar at the end of Parshas Kedoshim) (page 86a), on the verse "You are My witnesses," etc. And see also what is written about this on the verse "And it shall be tzitzis for you," regarding "for this one was taken from man."

And from all this, the matter of the sin of the spies will be understood.

For although the Torah is called "desert," as is written in Midrash Rabbah, Parshas Chukas, chapter 19, on the verse "And from the desert, Mattanah ('gift')," nevertheless it is written in it that all is "to do in the land." "Land" means the level of the practical mitzvos. For even the drawings-down of the supernal Chochmah into the level of speech cannot come about except through the fulfillment of the mitzvos, for the reason mentioned above.

And of this it is said, "Let not the wise man glory in his wisdom," etc., but rather through "kindness, justice and righteousness in the land" specifically: through this one draws down the level of the supernal Chochmah (wisdom). And see what is written in the discourse beginning "When you hearken to the voice." 8

This matter as a whole can be further explained in a somewhat different way, according to what is written in the discourse beginning "And [G-d] spoke" of the Ten Commandments, on the matter of occupying oneself with the Torah, of which it is said, "and all desirable things cannot compare to it," even the desires of Heaven; and see there on the matter of "if there is no wisdom there is no fear."

And in the same way, the spies did not want to enter the Land and fulfill the mitzvos, but only to be in the desert, [as in] "and your speech (midbarech) is lovely," etc. 9

But in truth they made a great error in this, as is written there on the matter of "if there is no fear there is no wisdom": that it is not at all possible to draw down the light of the Torah except by first putting before it the level of the fulfillment of the mitzvos.

And this is "if there is no fear," etc.; and as in the words "sanctify us with Your commandments," and through this, afterwards, "and grant our portion in Your Torah."

And at the Giving of the Torah, where the revelation of the Torah came first, this was a ruling for that hour alone, but for all generations it cannot be so. And Israel, too, understood this, and therefore they put "we will do" before "we will hear," etc.; see there at length.

LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 2

ויאמרו אל כל עדת בני ישראל לאמר כו׳...

"And they said to the whole congregation of the Children of Israel" (Numbers 14:7)

◇

"And they said to the whole congregation of the Children of Israel, saying," etc., "The land is very, very good." 1

"If Havayah desires us, He will bring us to this land and give it to us, a land that flows with milk and honey." Now, [we need] to understand the matter of the precise wording of the verse, in that it says "very" (me'od) two times: "very, very."

And likewise, "a land that flows," etc. [To explain this,] we must first preface [an explanation of] the root, above, of the episode of the spies: that they did not want to enter the Land of Israel, and disparaged it, etc. 2

Now, it is explained in Etz Chaim that the root of the spies is from the level of the World of Thought, which is called Leah. For they were of the generation of the desert, who were called "the generation of knowledge" (dor de'ah);

and therefore they did not want to lower themselves to enter the Land of Israel, which is from the level of the World of Speech, which is called Rachel.

To understand the explanation of these things: it is known that the main point of the mitzvah in entering the Land of Israel is as it is written, "to do in the land," etc., 3

that is, to fulfill the Torah and the mitzvos there. For there are a number of mitzvos that depend on the Land specifically, such as the building of the Beis HaMikdash, and the like, etc.

The explanation is this. The main point of the Torah and the mitzvos is "to distinguish between the pure and the impure." 4

That is, the level of refinements (beirurim): to refine the good from the evil. For through the shattering of the primordial kings of Tohu, two hundred and eighty-eight sparks of Tohu fell and became enclothed in nogah, so that they are a mixture of good and evil, as is known; and they need an ascent.

This comes about through their first being refined and separated from the evil that is bound up with them; and then, afterwards, they will be able to ascend on high, to the source of their root.

And this is the matter of the practical mitzvos, the positive commandments and the prohibitive commandments: through the prohibitions the good is separated from the evil, and through the doing there is the ascent of the good on high, etc.

That is, for example, when one does some mitzvah, such as taking an esrog to wave it, or [taking] wool and making tzitzis from it: the esrog and the wool are from the level of nogah, where the good is mixed with the evil; and when one does the mitzvah with it, he draws into it the indwelling of the Infinite Light (Or Ein Sof),

and the good (of the sparks of Tohu that became enclothed within the esrog and the wool through the shattering) is included in the Infinite Light that is drawn down through this mitzvah.

However, this is only when it has first been refined and separated from the evil, and has attained the level of a vessel for the indwelling of the Infinite Light. Then, through his doing the mitzvah, he will draw down the Infinite Light to dwell in it, and through this it will be included in it, etc.

And this is the matter of the fine details of the mitzvos: that the esrog must be such-and-such specifically, and if one of its details is lacking in it, it is invalid. 5

Likewise the tzitzis: if one thread is missing, they are invalid; that is, they are not at the level of a vessel for the indwelling of G-dliness. At any rate, it is understood from this that the main point of the Torah and the mitzvos is to refine the good from the evil with which it became mixed through the shattering, to separate it from the evil and to raise it up to its root, etc.

But in truth this is not understood: how can a person bring about the indwelling of the Infinite Light by doing the mitzvah?

For what relation and connection does he have with G-dliness through putting on the tefillin and wrapping himself in tzitzis, that he should thereby bring about a drawing down of the Infinite Light? Or that he should bring about the separation of the good from the evil through his "turning away from evil," etc.?

2. But the matter will be understood in light of what is written in the Zohar: "When the sitra achra (the other side) is subdued, the glory of the Holy One, blessed be He, rises up in all the worlds." 6

For it is known that in the chain of descending worlds (hishtalshelus) as a whole there are two levels, which are called Iggulim (Circles) and Yosher (Uprightness); and they are also the levels of Nefesh and Ruach, as is known.

The difference between them is that in the level of Iggulim the lights are included there in inter-inclusion, in a state of concealment, without division into minute particulars in a state of revelation. Therefore it is called the level of Iggulim: just as a circle is uniform throughout, and there is no division in it, etc. 7

The level of Yosher is when the lights are revealed and divide into minute particulars, so that they are comprised of ten, and [each of the] ten of ten, etc. The analogy for this is like the cause, which encompasses the effect and includes it: 8

that is, by way of analogy, like a teacher who imparts an idea to his student. When he needs to impart the idea to him, he must come down from his level and contract his intellect, attending to the vessels of the student's comprehension, etc.,

and he imparts the idea according to [the student's] measure. Yet in the essence of his intellect, he includes the whole of the student's intellect, from its beginning to its end.

And even the influence that he imparts to the student, which in truth is in the form and manner of the student's intellect, is included in the teacher's intellect in a single glance, without division into parts. 9

Now, even after it has been drawn from the teacher to the student, at the beginning of his comprehension the student's intellect is, by way of analogy, encompassed by the light of that idea which flows to him from the teacher; and the light of that idea exceeds the student's intellect and comprehension, and encompasses it on every side.

The explanation of the matter is this: at the beginning of his receiving the idea imparted to him, the student does not yet grasp the idea in its depth; 10

that is, his grasp of the idea is only in a general way, without the division [needed] to fully comprehend all the parts of the idea and the explanations, each thing by itself.

Therefore that idea as a whole still encompasses the student's intellect in the manner of an encompassing [light] alone, without division. And this is an analogy for the level of the Ten Sefiros of Iggulim. 11

But afterwards, when the student contemplates the flow of the idea, goes down into its depth and grasps it well, then, on the contrary, his intellect will encompass that flow of the idea: the flow of the idea will enter into it as an actual inner light, for he will grasp it well,

and he will also fully comprehend all the parts of the reasonings within it, each one in its proper place, by itself, and not only in a general way.

And this is, by way of analogy, the level of Yosher, which is the level of inner light (Or Pnimi). [And see further what is written on the matter of "A person does not fully grasp his teacher's mind for forty years," in the discourse on the white garments of the Kohen Gadol (High Priest), in the Biur on "For on this day He shall atone."]

Therefore Iggulim is called the level of Nefesh, and Yosher is the level of Ruach, which is a higher quality and degree than the level of Nefesh and comes afterwards, like the matter of the mature intellect (mochin degadlus), which comes after the immature intellect (mochin dekatnus); 12

and as it is written in the Zohar, Part II, 94b: "When a person is born, they give him a Nefesh, etc. If he merits more, they give him a Ruach," etc. (And as is written in Etz Chaim, Sha'ar Iggulim VeYosher, Branch 3.)

Now, from this analogy the discerning will understand the matter of Iggulim and Yosher above. The level of Iggulim is that the supernal lights drawn from the Emanator, may He be blessed, are not yet manifest in a state of revelation, but are only in a state of concealment.

And they are included together, without division into particulars, [each] to be a thing by itself: the power of Chochmah by itself and the power of Chesed by itself, etc.; rather, they are included and encompassed together, uniformly, as one.

And this is because it is not in a state of revelation, but only in a state of concealment.

The level of Yosher is the level of the lights when they descend and are revealed, for then they are in a state of division, each Sefirah by itself: Chochmah distinct, in a vessel of its own, and Binah by itself. And this is because they have become enclothed in vessels and have been drawn forth in a state of revelation, etc.

(Yet they are also in a state of inter-inclusion, for they are included in one another, like the limbs of a person: although they are two hundred and forty-eight limbs, they are nevertheless bound to one another, for the sinews of the brain are in the foot, etc., and so they are one person.

And see what is written in Parshas Noach, in the discourse on the generation of the Dispersion, on the matter of the difference between Nekudim and Berudim; and see what is written in Parshas Shemos on the verse "Who has given a mouth to man?")

Now, these two levels, Iggulim and Yosher, are found in all the worlds, from the head of all levels to the end of all levels:

that is, before the World of Atzilus (Emanation) and in Atzilus, down to the level of the Ten Sefiros of Iggulim of the World of Asiyah (Action) and the Ten Sefiros of Yosher of Asiyah. And their matter in general is as mentioned above: the Iggulim are the lights when they are concealed and included in inter-inclusion, without division, etc.

And it is from them that all the concealments and hidings are drawn, whereby the G-dly life-force 13
that descends to give life to the created beings is concealed and hidden, and is revealed to the created beings only in tzimtzum (contraction), etc.

As is written in Etz Chaim, there are chambers (heichalos) above: there are chambers of love and awe, and there are chambers of will.

And the matter of a chamber in general is that it conceals the light and life-force and hides it, so that it should not be revealed to the created beings as it is in itself, but rather it is contracted according to the measure of the capacity of the created being's vessel to contain its light. For if it were revealed beyond the measure, [the created being] would be nullified out of its existence entirely.

In order for there to come into being, in the created beings, a limited love, which is the level of the 14
camp of Michael, and likewise a limited awe in the camp of Gavriel, etc.,

from the light and life-force that is drawn from the Infinite Light (Or Ein Sof), may He be blessed, which is unlimited, it is specifically through a contraction and concealment of the light, as is known.

The contraction that contracts the light, so that a limited love may come into being from it, is what is called the level of the chamber of love; that is to say, it is the concealment that causes the drawing forth of the love, etc.

And so too, in the same way, with the chamber of will, etc., as is known. (And see what is written in Parshas Vayeshev, in the discourse beginning "A Song of Ascents… we were like dreamers," on the matter of "I clothe the heavens in blackness": the heavens are the Iggulim, and they are clothed in the level of blackness, etc., which is concealment and hiding, etc.; see there.

Along these lines one may explain the matter of the resting and enclothement of the Iggulim in the chambers. And see Etz Chaim, Sha'ar (Gate) 41, chapters 4 and 5; and see what is written in the discourse beginning "Let them bring royal apparel," and in the discourse beginning "A Psalm, a song for the dedication of the House," on the matter of food, clothing [and] a house.)

So too, in the same way, the vessels limit the lights and conceal them, so that they should not be revealed as they are, but should be limited within them, and so that the revelation of the life-force should be only a slight glimmer;

and this is in order for the created beings, which are limited, to come into being, as is known. And the root of all the roots of these concealments is from the level of Iggulim, as mentioned above.

(And see Etz Chaim, Sha'ar (Gate) 41, chapter 5, in what is written there: "For this we must make known to you the matter of the garments and the chambers, what they are," etc.; see there.)

Now, although these concealments are certainly from the level of supernal holiness, for the intent in this contraction is that the created beings should come into being, as is explained elsewhere on the meaning of "that Havayah is Elokim": that the contraction of the Name Elokim is itself the level of Havayah, etc.,

nevertheless, through the manifold chain of descending worlds (hishtalshelus), until it was drawn into the Iggulim of the World of Asiyah (Action), from which the physical heavens and earth came into being,

which are from the level of the Iggulim, as is plainly seen: the heavens are round by their nature, and likewise the globe of the earth is round (and the element of air that is on the earth is also from the level of Iggulim),

through the manifold chain of descent there came about from this a complete contraction and a great concealment, so that the G-dly power that gives life to the world became concealed and enclothed in many and mighty garments; for olam (world) is from the term he'lem (concealment), as is known.

And the root of all the roots of concealment is from the level of the concealment of the supernal Iggulim, in which the light is concealed and not revealed. From this it follows in the World of Atzilus (Emanation) that the vessels cover the lights and conceal them,

so that the revelation of the life-force should be limited within them, within a boundary. And this is what causes there to be, through the manifold chain of descent, a complete concealment, so that the G-dly power is concealed and enclothed in many garments, until it appears as if the world were an existent (yesh), a thing by itself. (And as is written about this in Sefer Shel Beinonim (Tanya), chapters 21 [and] 22.)

3. Now, through an arousal from below there is an arousal from above, by a person's delving deeply and applying his mind and heart to see how the Holy One, blessed be He, renews the work of creation every day, continually. 15

As it is written, "Know this day," etc.; and "All before Him is considered as nothing," truly. That the world seems to be an existent and a thing is because of the concealment and hiding by which the G-dly power is concealed; but in truth "there is nothing else besides Him," etc.

It follows that he [the person] brings about the removal of the contraction and the concealment by which the G-dly power is concealed, so that it becomes revealed in a state of revelation.

And through this arousal from below he brings about an arousal from above: that above, too, the vessels will not conceal the lights and limit them, and that [the lights] will break through and be revealed below exactly as they are, and there will not be the hidings and the contractions, etc. 16

This is like what will be in the time to come, as it is written, "And the glory of Havayah shall be revealed," etc., when the world will not conceal the light of His holiness, blessed be He;

and as it was before the sin, when the world was exceedingly refined, so that it did not conceal the revelation of His G-dliness, may He be blessed, at all. For Adam, the first man, even while he was clothed in a body, grasped the secrets of the Torah in Gan Eden, etc.

The chain of descending worlds (hishtalshelus) as a whole, too, was more refined than they are now, so that the Infinite Light (Or Ein Sof) was revealed in them more; as is written in Pri Etz Chaim, Sha'ar HaShabbos, that the degree that is now called the level of Z'eir Anpin (the emotive attributes) of the World of Atzilus (Emanation) was then the level of the World of Beriah (Creation).

Now, the level of Beriah of the present is very far removed in rank from Z'eir Anpin of Atzilus. For the level of Atzilus is the level of G-dliness, and it is one of His powers, and the Infinite Light dwells in it in utmost revelation; whereas Beriah is something from nothing, etc., and they are separate created beings, brought into being anew from nothing to something, and they are bounded, as is known.

And it was through the sin of Adam, the first man, that the worlds became coarse, so that the Infinite Light shines in them through concealment and contraction, until in this physical world the Infinite Light is utterly hidden in them, as mentioned above.

And when below there comes about the subduing of the sitra achra (the other side), that is, the removal of the contraction and the hiding, so that there is a revelation of G-dliness in the soul of man, then through this there comes about above, too, a revelation of G-dliness, so that there will not be vessels that hide the lights, etc. 17

And this is [the meaning of] what is written, "You shall sanctify yourselves and you shall be holy, for I, Havayah, am holy." Seemingly, this is no reason: that because He, may He be blessed, is holy, Israel must also be holy. 18

But the matter is [this]: the meaning of "You shall sanctify yourselves" is as our Sages, of blessed memory, said, "Sanctify yourself in what is permitted to you": that is, that there be a subduing of the sitra achra (the other side), so that the heavens and the earth and all the physicality of the world should not conceal the light of His holiness, may He be blessed.

And through this there will also be, above, "I, Havayah, am holy," etc.; for kadosh (holy) is a term for separation, as is known.

That is, there will be a revelation of the essence of His G-dliness, may He be blessed, which is above the contraction of the vessels that limit the lights; for through an arousal from below [there is] an arousal from above, as mentioned above. 19

And this is the matter of the saying in the holy Zohar: "When the sitra achra (the other side) is subdued below, the glory of the Holy One, blessed be He, rises up in all the worlds." That is, through the sitra achra being subdued, whereby the contraction and the hiding of the physical heavens and earth is removed, through this "the glory of the Holy One, blessed be He, rises up in all the worlds":

that is, that above, too, the lights are revealed and break through the vessels, as mentioned above. And "the glory of the Holy One, blessed be He, rises up in all the worlds": these are the hidden worlds and the revealed worlds.

And this is what is meant [in saying] that through the Torah and mitzvos one brings about the indwelling of the Infinite Light (Or Ein Sof).

That is, as mentioned above: when the sitra achra is subdued through "turn away from evil and do good," then, through an arousal from below [there is] an arousal from above, so that above there will be a removal of all the concealments that conceal the revelation of light and life-force, etc.,

until even the contraction of the vessels, which limit the lights and hide it [the light], will also be removed, so that the lights will break through and be revealed below, as mentioned above. (And see what is written in Parshas Chukas on the verse "Therefore the rulers say, 'Come to Cheshbon,'" etc.)

Now the root of the matter of fulfilling the mitzvos in the Land of Israel specifically will also be understood, as it is written, "to do in the land," etc.

For it is written of it, of the Land of Israel, "a land that flows with milk and honey." The meaning is that the term zavas ("flows") is a causative term: that it causes milk and honey to flow.

The explanation is this. Milk and honey are the level of the chain of descent of the Ten Sefiros as a whole, which are the level of [the Names] Mah and Ban, which are chassadim (kindnesses) and gevuros (severities): milk is the level of chassadim, and honey is the level of gevuros. 20

For honey is called "the judgment of maturity" (din degadlus), as is known; and that is why it is said, "For no leaven and no honey shall you burn," etc.

And both of them are the level of mature intellect (mochin degadlus): milk is the level of the mature intellect of chassadim, like the analogy of the mother's milk, which makes the child grow and draws intellect into him, etc.

So too above, it is in the level of Binah (understanding), which makes the limbs of Z'eir Anpin (the emotive attributes) grow through imparting intellect; and this is what is called the level of the milk of Imma. As our Sages, of blessed memory, said, "He made for her breasts in the place of understanding (binah)," etc.

And in Etz Chaim (Sha'ar HaKelalim, end of chapter 3) it is also explained, on the matter of Eldad and Meidad, that they are the two breasts (dadim) of Imma, from which the milk issues forth to Z'eir Anpin to make it grow, etc. (And see what is written in Parshas Vayechi on the verse "Red of eyes," etc., "and white of teeth from milk.")

And honey is the level of the mature intellect of gevuros, for it is called "the judgment of maturity." That is, they are the level of the revelation of the lights, the opposite of the contraction of the vessels, etc.

(And see Pri Etz Chaim, Sha'ar Kavanas HaShofar, end of chapter 1, on the matter of honey; and see what is written in Parshas Savo on the verse "This day Havayah your G-d commands you," etc.)

And this is the matter of "flowing with milk and honey": they are mature intellect, which is the opposite of the concealment and the contraction, which is the level of immature intellect (mochin dekatnus), etc.

And from this it follows in physicality, too, that the milk drips from the goats, and [the honey] from the figs, etc. And this is on account of the cause, the lights' breaking through the vessels above, as mentioned above.

And this is the matter of the mitzvah of entering the Land of Israel as a whole: to fulfill there the Torah and the mitzvos, as it is written, "to do in the land," etc. And the meaning of "to do" is to rectify (letaken), as in "and she shall do her nails," whose Targum is "and she shall rectify," etc.

That is, to rectify in the land, so that there will be the level of "a land flowing with milk," etc.: that the lights will break through the vessels and be revealed below through the fulfillment of the Torah and mitzvos that they will fulfill in the Land of Israel; for through an arousal from below [there is] an arousal from above, as mentioned above.

4. After all the above, the matter of the episode of the spies will also be understood: that they did not want to enter the Land of Israel because their root is from the level of Leah, the World of Thought, etc. (as is written in Etz Chaim, Sha'ar Hearas HaMochin, chapter 1). 21

And they argued: Why must [we] descend into the level of the World of Speech, which is the level of Malchus (sovereignty) of the World of Atzilus (Emanation), the end of all levels, etc.,

in order to fulfill there the Torah and mitzvos in speech and in deed, so that through this there will be a revelation of the Infinite Light (Or Ein Sof), that the lights will break through, etc.?

Surely this can be fulfilled also through the Torah and mitzvos in spirituality, and not in physical doing. That is, in the World of Thought, too, there are all the particulars that are found in speech and in deed, since speech is drawn from thought.

If so, each and every mitzvah that one fulfills in speech or in physical deed, he can fulfill in spirituality, in the level of thought; and through this there will also be, above, a revelation of the Infinite Light (Or Ein Sof), etc. 22

As in the example of what they said of Avraham: "Avraham fulfilled the entire Torah before it was given."

And it is impossible to say that he fulfilled the entire Torah in actual practice, for there are a number of mitzvos that he could not possibly fulfill at all. Rather, he fulfilled them in spirituality: he drew down all the supernal lights that are drawn down through the mitzvos, etc.

Likewise, the spies were of the opinion that they would fulfill the mitzvos in spirituality, that is, in the level of the World of Thought, etc.; and therefore they did not want to enter the Land of Israel. 23

But in truth they were mistaken, for the main thing is to do them in the Land specifically, as our Sages, of blessed memory, said: How many prayers Moshe prayed to enter the Land of Israel! And they asked: Did he then need to eat of its fruits? Rather, [it was] to fulfill the mitzvos that depend on it.

That is, one must draw down the supernal lights so that they break through the vessels, etc.; and it is impossible to bring about this drawing down except through deed specifically, and not in thought, etc.

The reason is that "the last in deed was first in thought," as in the saying, "Their beginning is wedged in their end," etc.: whatever is higher and more exalted in essence becomes enclothed specifically in the lowest thing. It is like the matter of the saying of our Sages, of blessed memory, "For a wise man, a hint suffices," etc. 24

That is, when there is a very deep idea that cannot be explained to another through the letters of speech because of its great depth, for the letters of speech cannot contain it and it cannot be limited within them, nevertheless one can make another understand it through a hint, with a physical gesture, etc.

It follows that a gesture and a hint, which is physical, has an advantage over the letters of speech, 25
which are spiritual, in that the higher thing becomes enclothed specifically in them, and not in speech, etc.

So too it will be understood above: for there to be a supernal drawing down, so that there will be a revelation of the level of mature intellect (mochin degadlus), that the lights break through the vessels, it is impossible to arouse this except through deed specifically, and not through the level of thought, because "their beginning is wedged in their end," etc. (And see the Mishnah, chapter 12 of Yevamos, page 104b: "Anything that is a deed," etc.)

And therefore Moshe asked to enter the Land specifically.

(And see what is written in Parshas Vayeitzei on the verse "And Lavan had two daughters"; and see what is written on the verse "The heads of the tribes," on the matter of the advantage of the level of deed specifically, which is not so with the level of thought, etc.; and in the discourse beginning "Who has counted the dust of Yaakov," etc.; and see what is written on the verse "Let them bring royal apparel.")

And this is what is written, "The land is very, very good."

The meaning is that the two times "very" correspond to the hidden worlds that are not revealed, which are the chambers of Abba and Imma (Chochmah and Binah), and the revealed worlds, which are the chambers of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), etc.: in these two kinds of worlds the supernal lights break through and descend and are revealed below.

In general, the matter of the revelation and the breaking through of the lights, mentioned above, is 26
through drawing down the level of the supernal Keser (the Crown), which is above the bounds of enclothement in vessels, etc.

And this is what is written, "If Havayah desires us": desire (chafitzah) is the level of the inner dimension (pnimiyus) of Keser, which is the level of the relish and the delight that is in will, etc.

And will (ratzon) is the level of the outer dimension (chitzoniyus) of Keser, as is written in the discourse beginning "And I was with Him as a nursling," etc. And here it says, "If Havayah desires us":

that is, that the inner dimension of Keser, which is above the bounds of enclothement in vessels, will be revealed, so that through this there will also be, below, the breaking through of the lights, etc. (And see the Zohar, Parshas Sh'lach, page 160, end of side a.)

And all this is through "the land is good," etc., because "their beginning is wedged in their end, and their end in their beginning."

This will be understood further in light of what is written in Torah Ohr, Parshas Mikeitz, at the end of the discourse beginning "Sing and rejoice, daughter": "He did not cease to cherish her until He called her 'My daughter,' etc., until He called her 'My mother,' etc.

And of the time to come it is written, 'Sing and rejoice, daughter,' for the level of 'daughter' will be elevated with surpassing loftiness, and become 'a woman of valor, the crown of her husband,'" end of quote.

Now, the level of "daughter" is the matter of the Jerusalem below, and the level of "My mother" is 27
the matter of the Jerusalem above, which is the level of the World of Thought, the level of the great hei, Leah, "the mother of the children," etc.

And they [the spies] wanted to draw down everything through the Jerusalem above alone; but in truth it is impossible to attain this except through the Jerusalem below, for "this is the gate to Havayah," and it is the level of "like a city that is joined together with it," etc., to the level of the Jerusalem above.

And therefore our Sages, of blessed memory, said: The Holy One, blessed be He, swore that He would not enter the Jerusalem above until He enters the Jerusalem below.

Moreover, it is said, "For behold, I come, and I will dwell in your midst": specifically in the level of 28
the Jerusalem below, etc.; for the level of "daughter" will be elevated with surpassing loftiness, as mentioned above.

That is, in the level of fulfilling the mitzvos in physical deed specifically, which is called the level of a servant; and of this specifically it is said, "Behold, My servant shall prosper; he shall be exalted and lifted up, and be very high."

And this is "The land is very, very good," like the level of "and be very high."

It may further be said: for it is explained in the Shelah, at the beginning of Parshas Vayechi, on the matter of what is written three times, "The Heichal (Sanctuary) of Havayah," "are these" (in Jeremiah, chapter 7, [verse] 4), and likewise "Land, land, land, hear the word of Havayah" (there, end of chapter 22), where "land" is mentioned three times:

for above, too, in the World of Atzilus (Emanation), there are also a Jerusalem below and a Jerusalem above, which are the lower hei and the upper hei; and the third level is the actual Jerusalem below, in the physical World of Asiyah (Action), in this world.

That is, the mitzvos are in three levels, thought, speech and action, as is written below, in the discourse beginning "And now, I pray, let [the power] be great," and in the discourse beginning "And Yehoshua sent," etc., "spies, secretly."

And this is the matter of "holy" three times: through this we draw down from the level of the light 29
that encompasses all worlds (sovev kol almin) to the three worlds, "I created it, I formed it, I also made it,"

which are the levels of thought, speech and action. These are themselves the three levels of Heichal mentioned above, and they are also the three levels of Torah, divine service (avodah) and acts of kindness (gemilus chassadim), as is written elsewhere, in the discourse beginning "For on this day He shall atone."

According to this, it may be said that the generation of the desert (midbar), who are the level of 30
"and your speech (midbarech) is comely," wanted to draw down in the level of speech and thought, which are the Jerusalem below and the Jerusalem above that are in the upper world, that is, the lower hei and the upper hei, as mentioned above. But this third level, of the land below, they did not want.

That is, they held that they would be able to draw down through the Jerusalem below and the 31
Jerusalem above of the upper world, that is, through speech and thought alone, as mentioned above.

But in truth the main point of all the drawings-down is through doing (asiyah) specifically. And see what is written about this in the discourse beginning "Who has counted the dust of Yaakov," on the meaning of "I also made it."

And there it is explained that "also" (af) comes to include a fourth level, which is above all three levels of "I created it, I formed it, I made it," and that this level is drawn down and revealed through the doing specifically. And it may also be said that this is the matter of the revelation of the supernal Kodesh (holiness), which is above the level of the three times Kadosh (holy) with a vav. And see what is written at the end of the discourse beginning "Your teeth are like a flock of ewes."

And one can say that the three levels of Heichal mentioned above are also the three degrees of "He did not cease to cherish her until He called her 'My daughter,' and 'My sister,' and 'My mother,'" etc.

LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 3

ועתה יגדל נא כח אדני כאשר דברת לאמר...

"And now, please, let the power of Ado-nai be great"
(Numbers 14:17)

◇

"And now, please, let the power of Ado-nai be great, as You have spoken, saying: Havayah is slow to anger (erech apayim), etc." Now, it is written, "Today to do them," and our Sages, of blessed memory, said, "Study is not the main thing, but deed," and "Great is study, which brings one to deed." 1

And in the holy Zohar, too, it goes to wondrous lengths in magnifying the praise of deed: that the mitzvos are garments, and when one mitzvah is lacking, it is a deficient garment.

Therefore a person must come [back] in a reincarnation (gilgul) until he fulfills all the 613 mitzvos, and must also be a Kohen and a Levite, so as to fulfill the mitzvos that depend on them.

And [we need] to understand all this: how garments are made from the doing of the mitzvos, what this garment is, and why the soul needs to have a garment (and see what is written on this in Parshas Chayei Sarah, on the verse "And Avraham was old," and elsewhere).

Now, it is known that the soul's descent into this world is for the sake of an ascent. For the soul, before its coming into this world, was in the level of standing (amidah), as it is written, "As Havayah lives, before Whom I have stood." "And I will give you walking (mehalchim) among these who stand."

And through fulfilling the mitzvos in this world, the level of walking (halichah) comes about for it: "And I will give you walking, etc." (as is explained on this above, in Parshas Vayeshev, in the discourse beginning "Thus says Havayah, etc.: And I will give you walking, etc.").

For the level of standing is the level of "and with all your soul," in which love and awe are limited according to the measure of the soul's comprehension and its cleaving to the living G-d.

And the explanation is: it is known that the angels are called "those who stand," as it is written, "Seraphim stand," because all their days they stand at one level:

Michael in love, Gavriel in awe; and the love and the awe are according to the measure of their comprehension, and this comprehension is of the Infinite Light (Or Ein Sof), blessed be He, which fills all worlds (memalei kol almin), that is, which fills each world according to its level and its nature.

And such is the station of the souls before their coming into this world; and therefore [the soul] is 2
in the level of standing, for it stands always, all the days, at one level, according to the measure of its level and its nature in each world, according to what [that world] thus receives from the level of the light that fills all worlds (memalei kol almin), according to its measure and its nature.

This is not so with this world, which is the world of action, in which a person can change his nature from bad to good, and turn his heart from one extreme to the other, and "darkness is transformed into light."

Because in this world, where the world hides and conceals the light of G-d that fills all worlds, and it is not revealed as [it is] above, the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin) rests over the soul from above, in the level of an encompassing [light] (makif).

And as it is written, "Which I (Anochi) command you today, etc.": for the level of "Anochi" is the level of the light that encompasses all worlds, which is drawn down specifically in the level of "today to do them"

(as is explained elsewhere at length on the verse "And you shall say to them: My offering, My bread, etc.").

And great is the power of the level of the encompassing light (or makif), from the level of the light that encompasses all worlds, to change and transform a person's nature and essence, beyond what the soul could bear in its comprehension and its cleaving to the living G-d from the beginning of its formation, in the level of inner light (or pnimi) alone.

Now, this level of illumination, which comes from the level of the encompassing light and the light that encompasses all worlds, is called by the name "walking," for one goes from level to level; and the drawing down of this level of encompassing light depends on fulfilling the Torah and the mitzvos.

And this is [the meaning of] "If you walk in My statutes": that through the statute of the Torah the 3
level of walking comes about; and this is the love of "and with all your might" in the recital of Shema.

For this love comes from contemplating the Infinite Light, blessed be He, that encompasses all worlds, in the blessings of the Shema, the two before it, which are for the fulfillment of the Shema: "Who gives light to the earth, etc.," and "In His goodness He renews each day, continually, the work of creation."

For all the worlds and the created beings are only the level of physical work and making: "How many are Your works, Havayah! You have made them all with wisdom" (and see what is written elsewhere on the meaning of "Last in deed, first in thought," above, in the discourse beginning "When Israel put 'we will do' before 'we will hear'");

and their renewal is their coming into being from nothing to something, only from a mere glimmer, and not by way of enclothement and a chain-like descent (hishtalshelus) of cause and effect, etc.; for He, may He be blessed, is holy and separate, and He is "the King Who alone is exalted from then (me'az)."

The meaning is that He alone, may He be blessed, is exalted and elevated above the bounds of worlds, as [He was] "then," before the creation of the world, when He was alone, without any change, G-d forbid;

and He is the One "uplifted from the days of the world"; and the life-force that spreads into the worlds is only "the King" alone, for because He is King, etc., as it is written, "Your kingship is a kingship over all worlds, etc."

And therefore we say afterwards, "In Your abundant mercies, have mercy on us": for since He, may 4
He be blessed, is "uplifted from the days of the world," and is not within the bounds of the worlds at all, for He is the One Who encompasses all worlds (sovev kol almin), etc., the compassion for man is very great indeed, for he has become physical and is very far from G-d, utterly so.

And we say, "Master of our strength": even though the Infinite Light, blessed be He, is not grasped and absorbed within the soul, so that "its inside [be] inlaid with love" with this self-nullification (bittul), nevertheless He is "Master of our strength."

The level of "Master" is His Kingship, may He be blessed, as it is written, "You shall surely set a king over yourself," the level of an encompassing [light] (makif); and from this are drawn three levels of encompassing [lights] (makifim) for the soul, in thought, speech and action.

And this is [the meaning of] "Rock of our stronghold, Shield of our salvation, a Stronghold for us." 5
For "rock" is a term for refuge, as it is written, "The rock of my strength, my refuge"; and so too "shield" and "stronghold."

And they are the encompassing [lights] (makifim) for the three levels of thought, speech and action, and of nefesh, ruach and neshamah, corresponding to the three levels of "I have created it, I have formed it, I have also made it";

for they encompass the nefesh, ruach and neshamah from every side, [so that they be] included in the Infinite Light (Or Ein Sof), blessed be He, itself, to be "bound up in the bond of life with Havayah" Himself.

And this is [the meaning of] "Your righteousness shall go before you; the glory of Havayah shall gather you in." The meaning is: through the mitzvah of charity (tzedakah) that you will do, you will be gathered and assembled into the level of "the glory of Havayah," which will gather you into itself, to be included in the light of G-d itself

(for every level of makif is what raises upward, as is explained elsewhere, in Parshas Mikeitz, in the discourse beginning "Who is raised high to sit, etc."; see there). And this is the matter of the garments of the soul in the World to Come; and this garment is made through the mitzvos.

For the mitzvos, too, are in three levels: thought, speech and action. For there are mitzvos that depend on thought alone and on the intention of the heart, so that if he directed his heart he has fulfilled his obligation, and if not, he has not fulfilled it at all;

and there are those that depend on speech, etc. And they are the level of makifim, as in the words "Who has sanctified us with His commandments": that through the mitzvos the level of the supernal holiness (kodesh), which is separate, is drawn down; "kodesh is a thing apart by itself" (see Zohar, Emor, 94b).

2. But first one must draw down from above to below: "Blessed are You, King of the world," the level of "Master of our strength"; and see what is written on this in Parshas Shemini, in the explanation on the verse "This Livyasan," at the end of the discourse, according to what is written in [Midrash] Rabbah, Va'eira, chapter 8: "And what is the garment of the Holy One, blessed be He? Strength, etc."; see there. And afterwards, "Who has sanctified us with His commandments," in the level of the makifim, to raise the soul from below to above, to the supernal holiness. 6

For there are two aspects in the mitzvos, in their being done.

The first: that by doing them one fulfills the King's command, in the manner of "You shall decree a matter, and it shall be established, etc."

And the second is to draw down the Infinite Light, blessed be He, and the Supernal Will into this mitzvah, whose root and foundation is in the mountains of the supernal holiness: "Who has sanctified us with His commandments."

Now, the beginning of the doing of the mitzvos should not be for the sake of drawing down the Infinite Light, blessed be He, and the Supernal Will, blessed be He, alone, 7

for this is only like one who acts by way of a charm (segulah) or a remedy, for example, or of business, in order to profit, and this is not service;

and it is written, "Because you did not serve": for the mitzvos must be in the manner of the service of a servant, who fulfills his master's decree and command even without reason and understanding; and "You shall surely set a king over yourself, etc."

And through this the Infinite Light, blessed be He, is drawn down of itself. Whereas without accepting the yoke of His Kingship, may He be blessed, one draws down nothing,

for He is the One "Who alone is exalted," "uplifted from the days of the world," only "the King," as mentioned above (and see what is written on this in Parshas Mikeitz, in the discourse beginning "For with You is the source of life";

also elsewhere, in the explanation on the verse "And all the people saw, etc., and the sound of the shofar," it is explained that the Torah was given with the sound of a shofar for this reason, because it casts trembling, since accepting the yoke of the mitzvos must be in the level of the service of a servant, etc.; and even so it is also [called] "shofar" on account of "Beautify (shapru) your deeds," for it is what draws down delight, so that there be joy in the mitzvah).

And the intention (kavanah) of the mitzvah is meant to increase the joy of the mitzvah, so that it be greater than "an abundance of everything"; for all the comprehensions that the great tzaddikim attained were only on account of the joy of the mitzvah.

For it is written, "Wrapping [Himself] in light as in a garment": the illumination of the light of the Torah is only the level of a garment and clothing for the level of the mitzvos, for "the Torah comes forth from Chochmah (wisdom)," in which the Supernal Will, blessed be He, the root of the mitzvos, is enclothed;

for indeed the Torah that is before us, too, both in the revealed and in the hidden [dimensions], speaks of matters of the mitzvos, being by way of an elucidation and explanation of all the mitzvos; and see what is written in the discourse beginning "I have seen, and behold, a menorah of gold."

Like the whole of tractate Sukkah, which is an explanation of the mitzvah of sukkah, how the sukkah is to be; and likewise Zevachim and Menachos, etc.; and it is the same in the hidden [dimension].

But the mitzvos themselves are His will, may He be blessed, that there be a drawing down of the Infinite Light, blessed be He, below, in the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis,

which are 620 pillars of light, like a pillar that connects above and below; this being His will, may He be blessed, to have a dwelling place among the lower realms.

And as it is written, "And I will dwell within them." And the Torah is His wisdom, may He be blessed, which limits and contracts [it, determining] in what manner this indwelling and dwelling shall be; 8

like the mitzvah of sukkah, on which there is the explanation of the mitzvah of sukkah, the measure of how the sukkah is to be kosher: that its shade be greater than its sun, and that it not be higher than twenty cubits.

And similarly, the whole Torah elucidates and explains the modes of contraction and limitation, to delimit the indwelling and drawing down of the Infinite Light (Or Ein Sof), blessed be He,

which does not rest and become revealed except in the way that His wisdom, may He be blessed, has required, which limits and contracts [it, determining] in what manner this indwelling and dwelling shall be: in tefillin that are square and straps that are black; and likewise the offerings, in what manner, etc.

Therefore the Torah is food for the soul (as it is written, "And Your Torah is within my innards," as is explained elsewhere), and [it is] an inner level, which is grasped and absorbed in the soul's comprehension:

namely, the modes of the contractions and limitation, how the indwelling of the Infinite Light, blessed be He, is to be, whether in the manner of the revealed or in the manner of the hidden, in Gan Eden.

But the mitzvah itself does not rest in revelation within the inner being of the soul, but only in the level of a makif from above (just as the Torah, which is from the level of Chochmah (wisdom), is the level of a garment and clothing, that is, a garment for the level of the Supernal Will and Delight, which is the level of essence that is above the level of a garment;

and this will also be understood from what the Ramaz wrote in his commentary on the Zohar, Parshas Bamidbar, folio 118a, in the passage beginning "Israel, from what place are they blessed?": that the supernal Chochmah, which is called Abba, is the inner garment of Arich [Anpin], which is the Supernal Will, etc.; see there.

And this is why the Torah is the level of a garment and clothing for the level of the mitzvos. And see what is written further on this in the explanation on the verse "For on this day He shall make atonement," on the matter of "His garment [was] white as snow."

And so too in man, knowing the intention (kavanah) of the mitzvah is only like the level of a garment relative to the level of accepting the yoke of the mitzvos in the manner of the service of a servant; as it is written, "For the children of Israel are servants to Me," and its meaning is explained elsewhere: that through their being in the level of servants, they will then truly be "to Me"; and see what is written elsewhere, in the explanation on the verse "And I will betroth you to Me"; see there).

3. And this is [the meaning of] "And now, please, let the power of Ado-nai be great." Ado-nai is the level of His Kingship, may He be blessed: Ado-nai has the letters of dina (law), [as in] "the law of the kingdom is law." 9

That is, the doing of the mitzvos as the command of the King. And "the power of Ado-nai" is the Infinite One (Ein Sof), blessed be He, Who encompasses all worlds (sovev kol almin), drawn down through accepting His Kingship, may He be blessed, in the doing of the mitzvos, as mentioned above.

And it is called by the name "power" (koach): it is the matter of the revelation of what is concealed, like the analogy of the power in a person's hand to throw a stone, which is inanimate and whose nature is to fall downward. 10

And through the power of the thrower it is carried in the air. And this power, when it was in the person's hand before the stone was thrown, was not discernible, but only after it emerged from concealment into revelation, to carry the stone in the air.

And just like this analogy in every respect is the power of the Infinite Light (Or Ein Sof), blessed be He, that is drawn down from above. For all the worlds and the created beings are, before Him, may He be blessed, the level of the inanimate,

as it is written, "And of the dust that will be on the floor of the Mishkan": the place of His Shechinah (Divine Presence), may He be blessed, among the higher beings, which are the angels and souls, is called by the name "dust" (see the Zohar, vol. 3, 125a, and the Mikdash Melech there), for there is no comparison to Him, may He be blessed.

And the power drawn down to them from above is what carries them and lifts them up, to be included in the light of G-d. And this power is what clothes and encompasses the soul, so that it is "bound up in the bond of life with Havayah" Himself, and "the glory of Havayah shall gather you in":

for it is a power that draws from below to above, like the power that draws the stone upward in the air, for that power encompasses the stone from every side and does not let it fall

(and it can be said that this is the meaning of "He carries it on His pinions (evraso)": these are the mitzvos, which are called "His pinions," [for] "the 248 commandments are the 248 limbs (eivarim) of the King," in which and through which He carries it and raises them upward; and see the Raaya Mehemna, Parshas Pinchas, 238b. However, elsewhere, on the verse "As an eagle stirs up," it is explained that this refers to teshuvah, that through it "He carries it," etc.; see there).

And because the sin of the spies was very great, Moshe asked, "And now, please, let the power of Ado-nai be great": that this power be drawn down and spread below, so that even something that has fallen very far down would be lifted and raised by this power. And this is [the meaning of] "as You have spoken, saying: Havayah is slow to anger (erech apayim)."

For [the meaning of] erech apayim is: the "face" (panim) is the revelation of the flow of influence in a manner of closeness, love and affection, which is not so with the "back," "like one who throws [something] behind his shoulders."

And erech apayim means that this revelation should be long and extend very far down. And this flow is from the level of "as You have spoken (dibarta), saying (lemor): Havayah is slow to anger."

Speech (dibbur) is with a loud voice and proclamation (as is explained in the Zohar, vol. 3, 133a), and it is from the revealed world (alma de'isgalya); and "saying" (amirah) is in the heart and in thought. And from the level of revelation that is in the speech of the higher levels, there comes to be the level of concealment in the lower levels, like the analogy of the teacher's speech, which becomes thought in the student.

And this level of concealment is the root of the revelation of the coming into being of the lower levels; as is written in the writings of the Arizal, that from the Malchus (sovereignty) of Atzilus (Emanation) there come to be Keser (the Crown), Chochmah (wisdom), Binah (understanding) and Daas (knowledge) in Beriah (Creation), etc., and likewise from the Malchus of Beriah to Yetzirah (Formation), etc.

Now, the drawing down of the revelation of the higher, so that it becomes this concealment in the lower, is through the Torah, as it is written, "And G-d spoke (vayedaber) all these words, saying (lemor)." 11

For from the speech of Torah study, "the word of Havayah: this is halachah," and "I have put My words in your mouth," there comes to be the level of "saying" and concealment, so that the flow is drawn down to below, to the lowest level.

And this is the matter of what is written, "And He placed him in Gan Eden to work it and to guard it": for man is the one who draws down the radiance of the Shechinah (Divine Presence) in Gan Eden; because in truth, "not that You have a known righteousness, which is judgment, nor a known justice, which is mercy, nor any of these attributes at all"; for through an arousal from below there is an arousal from above, as is explained elsewhere.

Now, from the Torah the radiance is drawn down into the higher Gan Eden, and from fulfilling the mitzvos it is drawn down into the lower Gan Eden, as it is written, "to work it and to guard it": "to work it" is the positive commandments, and "to guard it" is the prohibitions. And Adam, the first man, was in the lower Gan Eden, which is on earth. 12

And even though the stature of the mitzvos in their root is very exalted, far higher than the level of the Torah, for "the Torah comes forth from Chochmah (wisdom)," whereas the mitzvos are the Supernal Will, blessed be He, as mentioned above, yet the explanation is that what is very exalted, far, far above, can spread and be drawn further down, lower and lower.

(And see what is written above on the verse "The land is very, very good.")

And therefore, when Moshe pleaded over the sin of the spies, he said, "And now, please, let the power of Ado-nai be great": that is, the power and light drawn down through the service of the mitzvos (the level of "For the children of Israel are servants to Me," and wherever "to Me" is said, it never moves away, as is explained elsewhere).

For since the light needed to be drawn down further below, so that even the sin of the spies would not hold it back, it was necessary to draw from higher above;

that is, that the power of Ado-nai be drawn down, which is the Supernal Will, blessed be He, far above the level of the Torah.

And therefore that power of Ado-nai can descend and spread even very, very far down, and lift up the lowly who have fallen and descended lower and lower, to bind them and raise them up into the Infinite Light (Or Ein Sof), blessed be He.

And this is [the meaning of] "as You have spoken, saying": that from the level of the speech of the Torah there comes to be "saying" and concealment in the lower levels, to be the source of the revelation of the flow in Gan Eden for the created souls, as mentioned above.

So too, "let the power of Ado-nai be great," so as to be erech apayim: that this revelation be lengthened and drawn further down; like the way the power of the Torah and the mitzvos was lowered and drawn down even below, in this world, even now:

for among the mitzvos there are some whose fruits a person eats in this world; and as it is written, "If you walk in My statutes, etc., your threshing shall overtake [the vintage], etc., and I will give peace in the land, etc."; and a verse does not depart from its plain meaning.

And this is [the meaning of] "And all these blessings shall come upon you and overtake you." The 13
meaning of "and overtake you" is that they will reach all the way down, to the place where you are. And through this great drawing down, it will be drawn down so as to be "bearing (nosei) iniquity": that even the heaviness of the iniquity will be borne and lifted up, like the analogy of the power that lifts the inanimate.

"And passing over transgression (pesha)": for from pesha (transgression) there comes to be shefa 14
(abundance), and "darkness is transformed into light"; as our Sages, of blessed memory, said, "Deliberate sins become like merits."

And with this will be understood what is written, "Through kindness and truth iniquity is atoned for," and "truth is nothing but Torah": that the Torah atones for a person's sins, as our Sages, of blessed memory, said; and it is written, "And redeem your sin through charity."

Now, at first glance it is not understood how through this all that one has blemished and sinned 15
against the soul can be repaired.

But with what was said above it will be understood: that through engaging in Torah in the manner of "And I will put My words in your mouth," and likewise through fulfilling the mitzvos in the manner of "You shall surely set a king over yourself," the power from above is drawn down; and it is the power drawn down below from above, like the analogy of the power that lifts the inanimate stone, as mentioned above.

But this revelation is specifically in the level of "today to do them," and not tomorrow, as mentioned above.

And this is [the meaning of] "And now, please, let the power be great." "And now," precisely. And this is what our Sages, of blessed memory, said (in Midrash Rabbah, Bereishis, section 21), "'And now' means nothing but teshuvah (return)": for teshuvah is "darkness transformed into light"; and specifically "now," the level of "today to do them,"

at the time when free choice has been given to man, so that it is within his power to turn his heart and change his taste toward good; for in this level specifically is the resting of the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin), and, as mentioned above, the level of the "power" spoken of above.

(And see on the subject of "And now, please, let [the power] be great" in the Gemara, chapter 9 of Shabbos, folio 89a, and what is written about it in the book Sha'arei Orah, at the beginning of the Second Gate; Sanhedrin 111b; [Midrash] Rabbah, Parshas Shelach, chapter 16, folio 267c; and in the Pardes, Erchei HaKinuyim, entry "Koach"; Zohar, Part III, Parshas Shelach, folio 161b; Parshas Haazinu) (mem-dalet), 295b;

Pinchas, folio 220, end of side a, and in the Ramaz there, folio 245a; in Me'orei Or, letter kaf, section 10, and in the letter ayin, section 79;

[Midrash] Rabbah on Eichah, folio 65a, on the verse "And they went without strength"; Tikkunei Zohar, in the Introduction, folio 4b, Tikkun 22, folio 66b, Tikkun 55, folio 95a; in Bachya, in its place, Parshas Shelach.

LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 4

ביאור ע"פ ועתה יגדל הנ"ל

An explanation of "And now, let [the power] be great" (Numbers 14:17)

◇

An explanation of the verse "And now, let [the power] be great," mentioned above. 1

Now, the matter of "with all your soul and with all your might," which is the level of "those who stand" and "walkers": "those who stand" is the level of the enclothing of the lights in the vessels in each world according to its comprehension, in the World of Beriah (Creation) in one way and in Yetzirah (Formation) in another, etc. That is because it receives from the level of the Malchus (sovereignty) of the light that fills all worlds (memalei kol almin). 2

But in this world the souls of Israel are called the level of "walkers," because there shines in it the light that encompasses all worlds (sovev kol almin), which is above enclothing in vessels; and this is the level of "your might," and of "and beneath are the arms of the world." Therefore all the refinements (birurim) are specifically now: "today, to do them."

For since there is a revelation of sovev kol almin, one can transform [things] from one essence to another, as mentioned above; and for this reason [they] are called "walkers," so that there be "transformation from darkness," etc.

But in the supernal world there cannot be a transformation from one essence to another; rather, as it is, so it shall stand, etc. (And see what is written above, in Parshas Bechukosai, in the discourse beginning "It is explained in Etz Chaim.")

Now, the revelation of this level of sovev kol almin that shines in this world will be in the Time to Come; and this is the level of "rest for the life of the worlds," which is Malchus, the life-force (chayus) of the worlds, which will be elevated to be in the level of rest. Whereas now there are differing ascents and descents, between Shabbos and Yom Tov or Yom Kippur, etc.

Now, [as for] Torah and mitzvos: the mitzvos are garments, which are the level of encompassing [lights] (makifim). For we say, "Master of our strength, Rock of our stronghold," etc.; 3

that is, the Malchus (sovereignty) of the World of Atzilus (Emanation) becomes the Atik of the World of Beriah (Creation), and in Yetzirah (Formation), etc.; and it is called "Rock," like the crag that shelters from the rains, etc.

And just as in Beriah, Yetzirah and Asiyah (Action) three encompassing [lights] were made from Malchus, so in the Beriah, Yetzirah and Asiyah of Atzilus — which are Abba and Imma (Chochmah and Binah), Beriah; Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), Yetzirah; Netzach (victory), Hod (splendor) and Yesod (foundation), Asiyah — encompassing [lights] are made over them from the level of the Malchus of the Infinite One (Ein Sof), which is called the Malchus of Adam Kadmon, which become Atik, etc.;

For it is removed (ne'etak) from the emotive attributes (middos), which are called "days" (yomin), and is exalted and uplifted above them. And it is from the expression "Who removes (ha-ma'atik) mountains," etc. And this is according to what is said, "Who is uplifted above the days of the world," [that is,] above the middos; and "not of any of these middos at all," as mentioned above.

And corresponding to this there are three levels in the mitzvos: some of them depend on thought, such as "And you shall love," etc., and some on speech, etc.

Now, "the Torah issues from Chochmah (wisdom)": from the hidden Chochmah (Chochmah Stima'ah). For the Torah is drawn from the hairs of the hidden Chochmah, within which the Gevurah (restraint) of Atik is enclothed; and the mitzvos are drawn from the Gulgalta (skull) of Arich [Anpin], which is the Keser (the Crown) within Keser, in which the Chesed (kindness) of Atik is enclothed, the level of whiteness, as it is written, "the paths of Havayah": 4

like a path and a trail, which is an open space; so too, they are clear of hairs. And these are the thirteen paths that branch out to Z'eir Anpin (the emotive attributes),

and as is written in the Zohar, "one path that branches out into the 613 precepts of the Torah," as it is written, "All the paths of Havayah are kindness and truth," etc. Whereas the hairs are the level of contractions (tzimtzumim) through the five Gevuros, the level of judgments (dinim).

The explanation is: we see that the whole Torah is the interpretation and elucidation of the reason for the mitzvos. For example, on the mitzvah of tzitzis there is in the Oral Torah the chapter HaTecheiles. 5

And on the mitzvah and the prohibition of Shabbos there is a whole tractate. And the Torah within that mitzvah is what limits and contracts [it], so that the mitzvah be in this manner specifically and not in another manner.

Whereas the mitzvah itself, as it is stated in the Torah, has in it no proof that it must be specifically so. And likewise, the level of Gulgalta, the 620 pillars of light, [are] drawings-down of G-dliness to shine into the mitzvah of tefillin, by way of example and illustration;

and that is the simple will, without reason. And afterwards, in the hidden Chochmah, the Mocha (brain), [is] the level of the wisdom of the mitzvos; and through that wisdom the will within the mitzvah is contracted, so that it be specifically so, etc.

Therefore, the Torah: all people are able to grasp it, except that there are several degrees in this, like the relation of the comprehension of Rabbi Shimon bar Yochai to our comprehension.

But be that as it may, they are able to grasp [it]. This is because its root is from the Mocha (brain), which is Chochmah (wisdom). But the mitzvos are impossible to grasp at all, and they are statutes (chukim).

Now, [as to] what Moshe asked, "And now, I pray, let [the power] be great," etc., "as You have spoken, saying: slow to anger," etc.: 6

For it is written, "And He placed him in Gan Eden, to work it and to guard it," etc.: to draw down a revelation of G-dliness into Gan Eden, so that it be grasped by the created beings, [who] "sit and delight," etc.

And this drawing-down is through the Torah, which is called "strength" (oz) (see in Parshas Yisro, on the verse "In the third month," and in Iggeres HaKodesh, on the verse "She girds with strength"; and see the Ramaz on Parshas Emor, page 93b, on the meaning of "and His strength"), for its root is from the hidden Chochmah (Chochmah Stima'ah), etc., from which the emotive attributes (middos) are drawn; and through this it is revealed in Gan Eden.

For just as the Malchus (sovereignty) of the World of Atzilus (Emanation) becomes Atik for the World of Beriah (Creation), so that from the level of speech, by way of analogy, it becomes thought; and as it is written, "And G-d spoke all these words, saying," etc.: that it becomes the level of concealment, which is called Atik.

And there is an Atik in Beriah, as is known from the kavanah of Baruch She'amar, which is before the Shemoneh Esreh, and nevertheless it is the Thirteen Attributes of Mercy, and it is [those] of Beriah, Yetzirah and Asiyah; and after the Shemoneh Esreh, "And Havayah passed" is the Thirteen Attributes of Mercy of Atzilus.

And from the level of these Thirteen Attributes of Mercy of Beriah, Yetzirah and Asiyah [G-dliness] is drawn into Gan Eden; and that is through the Torah, through which, from the level of speech (dibbur), it becomes saying (amirah), etc.

And so Moshe asked, "And now, I pray, let the power of Ado-nai be great, as You have spoken," etc.: 7
that just as through the Torah there comes to be "You have spoken, saying," so through the mitzvos "let the power of Ado-nai be great."

For the mitzvos are drawn from Ado-nai, "the law of the kingdom is law," and their root is in the Gulgalta (skull). And like one who throws a stone, whose power to lift the stone is revealed, so Moshe asked that the power of Ado-nai be revealed, which is in the Keser (the Crown) of Arich Anpin.

For in the mitzvos there are two levels. The first is the mitzvah itself, in that through it there is drawn down and made a union (yichud) above, through the esrog and the shofar; and this is not service, since it has a reason, and it is like a remedy and a segulah, etc.

However, the second level is called "the command of the King," without reason: even if the union were not made, nevertheless [it is] as though one had been commanded to chop wood, for example. 8

And this is called "the command of the King," for one is not to seek any reason at all, only accepting the yoke (kabbalas ol).

For since, from the side of [His] essence, "He is exalted alone," etc., and this is the level of the Gulgalta (skull) "that covers over the Mocha (brain)," and the chief ground of His connection with the created beings is by virtue of His being King, as it is written, "The King Who is exalted," etc.;

If so, it is self-understood that it is impossible to draw Him down except through accepting the yoke of the kingdom of Heaven, as mentioned above; and specifically through this the union above is also drawn down and made.

And this is what our Sages, of blessed memory, said: "Mitzvos require intention (kavanah)"; that is, accepting the yoke of the mitzvah, that it is the command of the King. And this is the matter of "the power of Ado-nai": for there are two levels, Ado-nai and "the power of Ado-nai." 9

The first is the Malchus (sovereignty) of the World of Atzilus (Emanation), and the second is the Malchus of the Infinite One (Ein Sof), as is written in the Zohar on the verse "If You keep [account of] iniquities, Yah, Ado-nai, who will stand?": that this is puzzling, for since the iniquities reach up to [the Name] Yah, Abba and Imma (Chochmah and Binah), how can Ado-nai help, when it is much lower in level?

But in truth, this Ado-nai is the Malchus of the hidden Chochmah (Chochmah Stima'ah), and it is called "Ado-nai, who (Mi)," which is above Atzilus, and it is hidden.

And this is "For with You is forgiveness, so that You may be held in awe": the well-known ten depths. And [Moshe] asked that the drawings-down of the power of Ado-nai, the Malchus of the hidden Chochmah, into the Ado-nai of Atzilus be made great.

(And see the Zohar, Balak, 185b, on the matter of "Ado-nai, who will stand," and the Ramaz there, who explains that the level of Ado-nai is in the beard of Arich Anpin, etc.

And according to what is written [here], that it is the level of the Malchus of the hidden Chochmah: now, the Malchus of the hidden Chochmah is the level of the encompassing light of the first tikkun of the thirteen tikkunim of the beard (tikkunei dikna), as is written in Etz Chaim, Sha'ar Arich Anpin, chapter 12; and it receives from the side of the head, which is the Malchus of the Gulgalta, as is written there, chapter 13. And this is the level of "From the straits I called," etc.

Therefore it is well [understood] that this level is drawn down specifically through accepting the yoke (kabbalas ol), as is written elsewhere, in the explanation of the verse "And all the people saw," etc. Now, on the meaning of "who (Mi) will stand," the Ramaz there explains [it as] the Binah of Atik; and see what the Ramaz writes further on this in Parshas Vayikra) (on page 15b).

And see in the Zohar [on] "great" (Part I, 42a); and perhaps this is the matter of that "power of Ado-nai." And see the Mikdash Melech at the beginning of Parshas Tzav, page 26b, on the matter of "Blessed be the Name of the glory of His kingdom forever and ever."

However, according to what is written [here], "Ado-nai, who (Mi)" is one level, and it is what is called "the power of Ado-nai."

And see further on the meaning of "the power of Ado-nai" in the Zohar, Part III (page 161b, and page 220a, and the Ramaz there; and in the Zohar there, page 245a and page 295b; and see there, at the end of page 140a).

And see in the Zohar, Part I (168b), that Yaakov gave David twenty-eight (koach) years; and this too is the drawing-down of the level of "the power (koach) of Ado-nai."

And this too is the matter of "Blessed be the glory of Havayah from its place": "glory" is the level of Malchus, and that it be blessed from its place and its root, that is the level of "let the power of Ado-nai be great," etc. And this is the matter of "who do His word," as is written elsewhere.

LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 5

בפ' נסכים כתיב כי תבאו אל ארץ מושבותיכם...

In the section on the libations it is written, "When you come into the land of your dwellings"

◇

In the section on the libations it is written, "When you come into the land of your dwellings," etc., "and you make a fire-offering to Havayah, a burnt offering," etc. We need to understand why Scripture changed [its wording] to call the Land of Israel here by the name "the land of your dwellings," rather than as in all the rest of the Torah, where it is called "the land of Canaan." 1

(This question is addressed in the Midrash at the end of Parshas Shelach. See also Koheles Rabbah on the verse "I made great my works": "When you come into the land of your dwellings... and you make a burnt offering."

And further there, on the verse "And drink your wine with a glad heart": this is the section of the libations; "for G-d has already favored your deeds": this is the bringing of Israel into the Land, as it is said, "When you come into the land," etc.

It appears that they interpreted eretz, "land," as a term related to ratzon, "will"; and so it is in the Pardes, in Erchei HaKinuyim, under the entry eretz. And see what is written about this on the verse "And the earth is My footstool," and on the verse "This day Havayah your G-d commands you.")

Now, our Sages, of blessed memory, said (Berachos, chapter 2): "Whoever recites the Shema without tefillin is as if he offered a burnt offering without a meal offering, and a sacrifice without libations."

We need to understand the meaning of this comparison, which likens the Shema to a burnt offering and a sacrifice, and tefillin to a meal offering and libations. Now, the matter of the offerings was that fire would come down from heaven onto the altar and consume the burnt offering and the fats of the peace offerings.

And so it is with the Shema. For man is composed of four elements, fire, air, water and earth, as is explained about this in the discourse beginning "And the number of the children of Israel will be,"

which are the levels of the inanimate, the vegetative, the animal and the speaking, corresponding to the four letters of the Name Havayah, blessed be He, from which these levels were drawn and came into being. And the level of the element of fire is the level of the animal (as is explained elsewhere on the verse "When you go out").

Now, it is written, "Seraphim stand": that is, there is a level of angels and holy chayos that are called seraphim because they are from the G-dly element of fire;

and they always stand in fervor, because all their days, since the six days of creation, they have only one thought: they apprehend only the glow of His Shechinah, may He be blessed, which gives them life and brings them into being from nothing to something.

Therefore day and night they are never at rest; that is, because they have only one simple element, the G-dly element of fire, and they are not composite (see what is written in the explanation on the verse "And the kohen shall wave them with the bread of the first fruits").

Man, however, who is composed of four elements and is also enclothed in a body and a vital soul, cannot remain at one level and in one thought all his days.

Yet nevertheless, in the power of his G-dly soul there is the thirst that comes from the element of fire, like flashes of fire, a flame, more than in the angels.

For although below, the level of man is inferior to and lower than the level of the angels, that is because below he is enclothed in a body and a vital soul.

But the root of his soul is above, each one according to his level;

for not all of the soul is enclothed in the body, only a radiance from it, while the root remains above, in the source from which it was hewn, in the higher world from which it was taken. See what is written on the verse "My dove, in the clefts," and on the verse "Give ear, O heavens."

The souls in each and every world are of surpassing excellence, infinitely superior to the level of the angels in those worlds; and they are the very same souls whose radiance extends to be enclothed below in this world. 2

And this is [the meaning of]: "Even though he does not see, his mazal sees." The word mazal is from the expression yizal mayim, "water shall flow"; that is, the root of his soul above, from which his radiance flows and is drawn down below.

That is because Israel arose in [G-d's] thought. The meaning is: as, by way of analogy, in a physical man, his thought is united with his soul and they become one, more than his speech, which is a separate thing and goes out of him; and it is in his power to close his mouth and be silent. 3

Not so with thought, for the soul is full of letters. So too the Congregation of Israel (Knesses Yisrael), the source of the souls of Israel, arose in the supernal thought and is united with His very being and essence.

(Although it is written, "For My thoughts are not your thoughts," nevertheless our ear may take in the merest edge of it and a faint whisper of it, to understand a tiny bit by way of analogy.) (And see what is written on the verse "I sleep, but my heart is awake.")

Only, through the chain of descending worlds (hishtalshelus), in many and mighty [stages], the radiance of the soul has descended and spread forth to be enclothed in a body and an animal soul. And it still has the power to rule over the body and the animal soul: to remove the heat in his heart for the pleasures and desires of the world, [which comes] from the natural element of fire, and to make the G-dly element of fire prevail in him,

whose dwelling is in the heart, to set his soul and his heart aflame to be absorbed and nullified in His unity, may He be blessed (and see what is written about this in Parshas Emor on the verse "And I will be sanctified among the children of Israel").

Through this he also raises up the natural element of fire in the power of his animal soul, so that it is absorbed and goes up to G-d like an offering: for whenever he strengthens the power of the G-dly element of fire, the power of the natural element of fire diminishes and cools, and is absorbed into holiness.

This is [the meaning of] "fire consuming fire." And so it was in the actual offerings: the holy fire from above consumed animals, which are of the level of the element of fire.

2. Even so, the G-dly element of fire within him is in measure and limit, and is enclothed in his vital soul. Therefore, when he uses it in the affairs of his body, 4

such as in anger, envy, hatred and the like, and all kinds of desires, etc., it diminishes and falls short of its measure, and his heart will no longer be so aflame in the service of G-d. The counsel given for this: it is written, "For You light my lamp, and Havayah illumines my darkness."

That is: through truly contemplating the faith that G-d is One, in the depth of his thought and his heart; it is not enough merely to recall the matters in his mind, but he must go deep and fix his thought firmly;

then [G-d] will light up for him the G-dly element of fire, to make good its deficiency, and will illumine his darkness; as it is written, "Though I sit in darkness, Havayah is a light to me."

(See what is written about this in Parshas Mikeitz, in the discourse beginning "Sing and rejoice, O daughter [of Zion]," and at the end of the discourse beginning "For You are my lamp." And see what is written at the end of the discourse beginning "For on this day He shall atone," regarding "And I will place you in the cleft of the rock.")

Therefore the Shema is recited twice every day, for in it the contemplation is set out, as will be explained below; because a person, being enclothed in a body and an animal soul and occupied with physical things all day, cannot arouse the love and the fervor except through the Shema.

And every day he strengthens the power of the G-dly element of fire, and correspondingly the power of the natural element of fire steadily diminishes, and rises and is absorbed into holiness;

until, when the days are fulfilled, according to the days of his years, seventy years or eighty years, all the powers in the natural element of fire will have diminished and risen to be absorbed into holiness.

That is, because in a Jew even the powers of his animal soul are eternal, and they become a throne for holiness (which is not so with idolaters, whose animal soul steadily perishes and has no ascent at all).

The measure of the days of his life, which were given him from heaven, is according to the amount he needs to raise up: so many powers of the vital soul, in so many times that he will recite the Shema.

And the substance of the Shema is that he should contemplate and go deep in his thought, so that it becomes a remembrance upon his heart, that Havayah is "He was, He is and He will be."

That is: "was," "is" and "will be" are all the same to Him; He alone is single and unique, and there is no change in Him whatever, G-d forbid, between "was" and "is" and "will be."

As it is written, "I, Havayah, have not changed," and, "You were the same before the world was created, and You are the same since it was created," etc., for all before Him is considered as nothing. And He Himself, may He be blessed, is our G-d (Elokeinu).

The meaning [of Elokeinu] is from the expression "and the mighty (eilei) of the land he took" (Ezekiel, chapter 17), which denotes strength; that is, the Name Havayah, blessed be He, is itself our strength and our life-force;

that is, He Himself is the source and life-force of all the souls of Israel, which arose in thought to be absorbed in His unity, in His being and essence, as mentioned above (and see what is written in Parshas Pinchas, in the discourse beginning "Israel is holy").

This is not so with all the other creatures, the source of whose life-force is from the level of King, as it is said, "Blessed be the Name of the glory of His kingdom forever and ever," and, "His kingdom rules over all"; and even the higher worlds, for it is written, "Your kingdom is a kingdom of all worlds."

Although there is nothing separate apart from Him, may He be blessed, as it is written, "For all is from You," and it is written, "that Havayah is Elokim," meaning that the hiddenness and concealment of the Name Elokim is from the level of the Name Havayah, as is explained elsewhere, and [it is] "like the locust whose garment is of itself and within itself"; nevertheless this is only a glow and a radiance that spreads forth from Him,

and even this is a meager radiance, as our Sages, of blessed memory, said: "With the yud the World to Come was created."

For this glow and this radiance are nothing but a tiny bit, like, for example, a yud, the smallest letter, in a person's thought, which is only like one small spark.

But the source of the souls of Israel is united with the Source and Life of all life, the Infinite One (Ein Sof), blessed be He; as it is written, "His glory is above earth and heaven," etc., "...for the children of Israel, the people near to Him." (And this is [the meaning of] "that G-d made man upright" (Ecclesiastes, chapter 7, [verse] 29).)

The meaning of "upright" (yashar) is that as it is above, so it is below; as is explained elsewhere on the verse "The precepts of Havayah are upright," that the meaning of "upright" is that in them and through them it is brought about that the revelation of the Infinite Light (Or Ein Sof) will be below exactly as it is above.

And see what is written at the end of the discourse beginning "When you hearken to the voice," on the meaning of "to do what is upright in the eyes of Havayah."

And so too is the meaning of "man upright": that the power from the Name Havayah itself is drawn into him; and as it says in Midrash Koheles, that this is the meaning of what is written, "Behold, man has become like one of us."

It is stated in Bereishis Rabbah, chapter 21, on the meaning of "Behold, man has become like one of us": "Rabbi Yehudah bar Simon said: Like the Unique One of the world, as it is said, 'Hear, O Israel, Havayah is our G-d, Havayah is One.'" End of quote. 5

That is, as mentioned above, the power drawn into him is drawn straight (beyosher) from the Name Havayah itself, not through any chain of descent (hishtalshelus) or any intermediaries at all, and not even through concealment in the other Names.

Not so the coming into being of the worlds, the host of heaven: they are drawn from the Name Havayah through a chain of descent and many concealments, until, through this, the flow is called by no name but that of the other Names.

For the light and the flow are held back and concealed in them, and from them the flow is afterwards drawn, and moreover through many [further] stages of descent.

See the commentary of the Ramaz (Rabbi Moshe Zacuto) on Parshas Shelach (folio 158b), on the verse "Is there a tree in it or not," that there are two kinds of flow, etc. And see further on the subject of "man" (in the Zohar, Part III, at the end of Parshas Emor, folio 107).

One may say that this is the meaning of Yisrael: yashar Kel, for Kel denotes strength; that is, the level of strength is drawn from the Name Havayah in a manner that is truly straight (yashar).

And this is the meaning of "Happy are you, Israel; who is like you, a people saved by Havayah": because the strength and might are drawn into them from the level of "Who is like You among the mighty (eilim), Havayah."

See about this in the Idra Rabba (folio 128a), which implies that it refers to Atik Yomin; see there.

And see what is explained elsewhere on the meaning of "Who is like You among the mighty, Havayah," according to the statement of the Zohar, Part III, Parshas Emor (folio 94, end of side a), that it refers to the Name Havayah as against the other Names, which are of the level of the light that fills all worlds (memalei kol almin), whereas the Name Havayah is the level of the light that encompasses all worlds (sovev kol almin): "I, Havayah, have not changed."

At any rate, it is understood from this that the power drawn and revealed from the Name Havayah is far, far above the level of the power drawn from the other Names.

And see what is written on the verse "And now, let the power of Ado-nai be great, I pray," and what is written on the meaning of "One who responds 'May His great Name be blessed' with all his power": that the meaning of "his power" is the revelation of what is hidden.

If so, the meaning of "Havayah is our G-d (Elokeinu)" is that the strength and might of the souls, which is the meaning of Elokeinu, is drawn from the very essence of the Name Havayah; He Himself is the source, the strength and the life-force of the souls. 6

And see what is written at the end of the discourse beginning "And He spoke," etc., "And I appeared to Avraham," on the meaning of "And you shall know that I am Havayah" and "I will be to you as Elokim": that is, the level of Havayah alone will itself be to you as the level of Elokim, which rests upon you.

And in the same way one may explain what is said in Midrash Rabbah, Parshas Va'eschanan, on the verse "that has Elokim close to it": 7

"'That has a nation close to it' is not written here, but 'that has Elokim close to it.'" End of quote. One may explain that they [Israel] are the principal in relation to the Name Elokim, because they are drawn from the Name Havayah, which is above the Name Elokim.

With this, perhaps there is no difficulty with the Midrash cited above, which says, "'That has a nation close to it' is not written here," when it is written, "for the children of Israel, the people near to Him." 8

Rather, here it is said of the Name Havayah, and there it is said of the Name Elokim.

And this is [the meaning of] what is written, "For the word is near to you." The meaning: "the word" is Malchus (sovereignty), as it is written, "Inasmuch as the word of a king..."; and this is the Name Elokim, and it is the level of "near to you," as it is written, "that has Elokim close to it." 9

And in Midrash Rabbah, at the end of Parshas Nitzavim, on the verse "For the word is very near to you": "The Holy One, blessed be He, said to them: My children, if the words of Torah are near to you, I too call you near, as it is written, 'for the children of Israel, the people near to Him, Halleluyah.'"

The matter may be explained according to what is written in the discourse beginning "When you hearken to the voice," on the Torah's being called "the inner keys": through the Torah is drawn the revelation of the level of the inner dimension (pnimiyus), that is, the revelation of the Infinite Light (Or Ein Sof) itself, blessed be He, etc.; see there. 10

And further, according to what is written in the discourse beginning "My dove, in the clefts," that to draw down the flow from the level of the root of the soul, of which it is said, in the full sense, "Havayah is our G-d,"

to draw the light from there, from above to below, to the level of the soul in the body: this is through the Torah. If so, for them to be truly "the people near to Him" is through "if the words of Torah are near to you."

And this is "Hear (Shema), O Israel." Shema is a term of gathering, as in "And Shaul gathered (vayeshama)"; the idea is to gather and collect all the powers and desires in the natural element of fire, by uprooting the will from them; 11

that is, to regret the past and to take upon himself for the future that he will not return again to folly. This is because he is of the level of Israel, who arose in thought, and Havayah is our G-d, which is [the meaning of] "Havayah is One": that they are united with Him, may He be blessed, as mentioned above;

and through this his heart will be set aflame, as mentioned above. And this is [the meaning of] "And you shall love ... with all your heart (levavcha)": with both your inclinations, with the good inclination and with the evil inclination.

That is, even the evil inclination, which is the power of the natural element of fire, is what rises and is absorbed into loving G-d with the fervor mentioned above.

3. However, this matter and this level, strengthening the G-dly element of fire in one's soul to set one's heart aflame to cleave to Him, is not a complete and constant service (as it is written, "He did not create it for chaos (tohu); He formed it for dwelling (lasheves)") (Isaiah, chapter 45, [verse] 18). 12

And see what is written at the end of the discourse beginning "And Yaakov sent messengers," regarding Ben Azzai; and see what is written elsewhere on the Zohar, Part I, Vayeira, folio 112a, on the verse "And moreover she is indeed my sister, the daughter of my father," etc.

And this is the meaning of "He formed it for dwelling," and it is the level of "the land of your dwellings," as will be explained below. And of this they said, "One who recites the Shema without tefillin," etc.

The matter of tefillin, in general terms, is that which encompasses the whole Torah and the mitzvos of action, for the whole Torah is likened to tefillin: as in tefillin the supernal intellect (mochin) of the ten supernal Sefiros is enclothed in the forms of physical letters. 13

And this is because a person must lower himself and say, "It is enough for the servant to be like his master," and make a fixed place for His dwelling, so that He has a dwelling place among the lower realms.

That is, in Scripture, Mishnah and Talmud, halachos and aggados, which speak of lower, physical matters; and they are "vessels differing one from another," and "royal wine," which is the Infinite Light (Or Ein Sof), blessed be He, enclothed in them, "in abundance, according to the hand of the king."

This is the matter of "the great hand" (see what is written at the end of the discourse beginning "If you walk in My statutes," and in Parshas Beshalach on the verse "And Israel saw"), as it is written, "And Israel saw the great hand that Havayah had wrought in Egypt."

The meaning: "great" is an expansion that has spread forth without end or limit; and it is His humility, "which Havayah wrought in Egypt."

That is, the level of the Name Havayah acted and wrought even in the land of Egypt (Mitzrayim), which is the level of straits (meitzarim) and boundaries, like all the matters of the laws of Zera'im, Mo'ed, etc., which speak of the matters of the physical world

(and see what is written in the discourse beginning "And Israel saw the great hand," etc., in Torah Ohr, Parshas Beshalach. And see what is written in the discourse beginning "On the eighth day, an assembly (Shemini Atzeres)," on the meaning of "This is the day Havayah has made"; and see what is written in the discourse beginning "Go forth from your land," and in the discourse beginning "I have come into My garden," regarding "I have gathered My myrrh."

The meaning of "the great hand" can be explained along the lines of what is said in the Idra Zuta: that Chochmah (wisdom) clothes the level of supernal Chesed (kindness), the level of "and abundant in kindness"; and see what is written about this in the discourse beginning "Havayah, those who contend with Him shall be broken"; and from this level it comes about that there is an expansion of supernal Chochmah even below, as mentioned above. And see what is written on this subject also in the discourse beginning "I am black but comely.")

And even in business affairs and commerce, if he deals faithfully, then this world "is built with kindness"; and afterwards, too, he will give charity from his toil, which is of the attribute of Chesed, and it is a branch of Chochmah, as it is said, "He causes the dew to descend; He sustains the living with kindness";

and also, just as "wisdom gives life," etc., so through the charity he gives to the poor man he revives his soul.

Only, if "he sets his heart upon Him, his spirit and his breath to Him," etc., in the Shema, as mentioned above, then "spirit brings spirit and draws down spirit," so that the One G-d rests also in the Torah and the mitzvos of action (and see what is written in Parshas Va'eira, at the end of the discourse beginning "Therefore say to the children of Israel").

Now, this service, drawing down His dwelling, may He be blessed, among the lower realms, so that "there is nothing else besides Him," is far, far above the level of fervor, which is called only "wings" (gadfin);

because in any case he must necessarily picture some existence, a thing in itself: a heart and soul that is aflame.

Not so at the level of "there is nothing else" and self-nullification (bittul) of one's existence entirely: he leaves no place for himself at all, and he has no other will but the will of G-d, may He be blessed; and G-d's will is the same below as above, as is explained elsewhere (on the verse "When you raise up..." and at the end of the discourse beginning "And I appeared to Avraham," etc.). And of this it is said, "Last in deed, first in thought."

Now, this level is called "the land of Canaan" (Kena'an), from the term for submission (hachna'ah) and lowliness (see what is written at the end of the discourse beginning "And it came to pass, when Pharaoh sent," and see what is written on the verse "And Yaakov dwelt"), for he falls and lowers himself below.

And of this level it is written, "Her feet go down to death," etc.; for since he is bound below in physical matters, he can fall, G-d forbid, into physical desires. And of this it is written, "And you shall eradicate the evil from your midst."

(And see what is explained elsewhere on the meaning of what is said in the Jerusalem Talmud, "and a long formula opens with 'Blessed' and closes with 'Blessed,'" in Parshas Bereishis, in the discourse beginning "To understand the matter of the blessings"; and see the end of the discourse beginning "On the eighth day he sent," regarding "and before His cold"; and in Parshas Va'eira, in the explanation on the verse "Therefore say," on the meaning of "to the land concerning which I raised My hand," etc.)

And it is written, "When He brings you to the land of the Canaanite," etc., "great and mighty," etc.; and it is written, "And also the hornet will Havayah your G-d send among them, until those who are left and those who hide from you perish."

The matter of the hornet: our Sages, of blessed memory, said that the hornet would blind their eyes above and castrate them below. The explanation of the matter: our Sages, of blessed memory, said that from the sweat of the chayos the river of fire (nehar dinur) goes forth upon the head of the wicked in Gehinnom.

That is, "sweat" is venom and wrath, as it is written (Jeremiah 23:19), "Behold, a storm of Havayah, wrath has gone forth," etc.

And it is their waste; for in each and every world there is the level of good and evil.

And this does not mean actual evil, G-d forbid, but ra in the sense of anger and wrath; and this is the matter of Chesed and Gevurah (restraint) in all the worlds (and see the Arizal's Likkutei Torah, Parshas Bereishis, on the meaning of the Tree of Knowledge of good and evil). And so too with man, who is a small world: these levels are in him as well,

and he must arouse the Gevuros in him against himself, that is, against the evil in him, which is from the side of Samael and his female counterpart, which are "the wicked"; as it is written, "it shall whirl upon the head of the wicked."

As our Sages, of blessed memory, said: "A person should always rouse the good inclination to rage against the evil inclination." The meaning of "always": for he always has in him the level of anger (rogez), 14

which comes from the side of Gevurah (restraint); for there is no person who is not composed of good and evil, and the evil is the anger and the wrath, and all of it is from the side of evil, as our Sages, of blessed memory, said, "bad to Heaven and bad to people."

And the anger and the rage he should pour out on the evil within him, so that he is very angry and his wrath is kindled: why is he like this?

And the arousal of the level of Gevurah mentioned above is from "the sweat of the chayos," which is the fervor in the first section of the Shema; and it too has in it the level of Gevuros.

Therefore he must pour out his wrath and rouse anger against his evil inclination with greater intensity.

When he goes deep with his intellect into the contemplation of the faith that G-d is One, and that Israel arose in thought, and that therefore he wishes to cleave with his thought, to be absorbed in the One, then his anger will smoke: why was he not like this at all times, even when not at the time of prayer?

And this is the matter of the second section of the Shema, "And the anger will be kindled," etc., which is drawn from the fervor of the first section. That is why it is written there, "and you turn aside and serve other gods." 15

For in truth, when it is not the time of prayer, he is not like those who transgress His will, or like one who casts off the yoke, G-d forbid, even at a time when he is not serving G-d at all.

Not so at the time of the Shema: when his heart is aflame, it will seem in his eyes that his having been far from G-d all day is as if he had actually cast off the yoke, G-d forbid; as it is written, "lest your heart be enticed," [away] from His oneness and unity;

and this is as if "you turn aside and serve." And he will be exceedingly angry; and through this he cools the anger and the wrath that are in the utter evil, and he will not be bad to others at all.

And this is the matter of the hornet, which castrates the evil: that is, it cools it so that it is like a eunuch, who has no heat in him and therefore does not beget. 16

It also blinds the eyes: that is, he will not look at others, neither in worldly matters nor in their service [of G-d], with an evil eye and envy, which come from the side of evil.

For blessing rests only on a thing hidden from the eye; and so too the blessing of G-d, which is the drawing down of G-dliness, rests only with a good eye.

4. With this the matter of the spies will be understood. They did not want to enter the land of Canaan, which is the matter of lowering [oneself] below, into the mitzvos of action, which are physical matters, in the faith in His unity among the lower realms; for they said, "It is a land that consumes its inhabitants." 17

That is: its inhabitants take up no place for themselves at all, and nullify themselves to His unity, may He be blessed, among the lower realms, so that "there is nothing else," etc. For they were the generation of knowledge (dor de'ah), etc., and the root of their souls was far, far above.

And also, "the Hittite, the Jebusite and the Amorite dwell in the mountains": these are the very seven idolatrous nations who in truth were living in it at that time; and their root is from the seven attributes (middos) of the World of Tohu, 18

and they are the root of the seven evil attributes, regarding which one must take great care not to fall into those attributes, G-d forbid; for "her feet go down to death," etc.; and as it is written, "seven nations, great and mighty," etc.

But in truth it says, "and mightier than you" (mimcha): mimcha, "from you," specifically, meaning that you make them great; as Yirmeyahu says, "And you have trained them as chiefs over you, at the head."

For that they are regarded as chiefs and as something great is because of you: because you regard them as something (yesh), and it is great in your eyes.

But in truth one must make them small in his eyes; as Kalev said, "Their shade has departed from them, and Havayah is with us." That is, Havayah is drawn down with us in Scripture, Mishnah, etc., and "vessels differing one from another," as mentioned above.

(The matter of the sending of the spies was along the lines of blessing over the mitzvos before their performance. That is, before the raising of mayin nukvin (feminine waters), which is the raising of the physical thing with which the mitzvah is done, such as the esrog, which is of nogah, there must first be a drawing down of mayin duchrin (masculine waters) from above, which arouses the raising of mayin nukvin, etc.

In the same way, before all Israel entered the Land, Moshe our teacher, peace be upon him, sent "one man," whose souls were drawn from the level of "One"; "all of them men," who were from the level of the masculine world (alma dedechura); and this is the matter of mayin duchrin, to arouse the mayin nukvin, etc.

But, by way of analogy, when one needs to lift something up, which is the matter of the mayin nukvin, one must lower oneself down in order to lift it; and they did not have this lowliness, to lower themselves down.

But in truth, through this lowering and submission, afterwards the very thing that he lifts "carries its carriers" and lifts him far, far above. This will be understood from what is explained elsewhere on the Raaya Mehemna, Parshas Ki Sisa, on the matter of "a stone to weigh with: this is the yud," etc.) And this is the matter of the meal offering and the libations.

For the meal offering is of the level of the vegetative (and the vegetative is from the element of water, the opposite of the animal, which is the level of fire).

And "every offering of your meal offering you shall season with salt," which is the level of the inanimate. And so is the matter of tefillin and the other mitzvos of action: they descended and were drawn down by stages into the level of the inanimate, such as the tefillin in the verse "And you shall love" of the Shema.

And likewise "Sanctify to Me every firstborn," which is the level of supernal Chochmah, was made physical on the parchment and in letters of ink, which are physical things;

only, one must remove the evil in them, as it is written, "And you shall eradicate the evil from your midst." And then it is called "the land of your dwellings," as it is written, "And Havayah sits as King forever."

The meaning: sitting (yeshivah) is a term of bringing down and lowering, for one who sits brings down and lowers himself from the place where he stood, so that He has a dwelling place among the lower realms.

And as our Sages, of blessed memory, said: "Since the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah." And of the Holy Temple it is written, "Will G-d indeed dwell on the earth?" (I Kings, chapter 8, [verse] 27). And as is explained about this in Midrash Rabbah, Terumah, chapter 34, 152a, and in Parshas Naso, chapter 12, near the beginning of the chapter.

And along these lines, something like this applies to the study of Torah, as is written in Midrash Rabbah, Parshas Shemos, chapter 5, on the verse "when he sits among the elders of the land," and in Parshas Shemini, at the end of chapter 11.

But this is through, first, "Her husband is known in the gates": through his going deep and contemplating the greatness of the Infinite One (Ein Sof), blessed be He, according to the depth of his thought, "to each one according to his own measure, as he measures in his heart," as is written in the Zohar, Part I, Vayeira, folio 103a, and as was explained above at the beginning of Parshas Bamidbar.

That is, this sitting and dwelling Israel make through their intention in their prayer, etc., for "spirit brings spirit and draws down spirit."

(And see what is written at the end of the discourse beginning "When Israel put 'we will do' first," on the meaning of "mighty in strength, who do His word, to hearken to the voice of His word.")

Therefore it is called "the land of your dwellings," precisely: that you settle it. And as our Sages, of blessed memory, said, "Do not read banayich ('your children') but bonayich ('your builders')": through the halachos that are enclothed in lower things, like the inanimate and the vegetative in the libations; and this suffices for one who understands.

(And see what is written on the verse "And Yaakov dwelt," etc., "in the land of Canaan"; and this is like the matter of "the land of your dwellings" explained here, that you settle it. And see the Zohar, in Parshas Behar) (folio 108a): as it is written, "When you come," etc., "the land shall rest": rest, indeed.

And see what is written at the end of the discourse beginning "Who is enthroned on high"; and see Midrash Rabbah, Beshalach, at the beginning of chapter 23, on the verse "Your throne is established from of old," regarding the parable "Augustus is seated," etc.; see there.

And this is [the meaning of] "and the Ancient of Days (Atik Yomin) sat." And see what is written on the verse "Let the city of Sichon be built and established," and on the verse "And all your children," etc., on the matter of "your builders."

And see the Zohar, Part III, folio 141b, on the verse "according to the beauty of a man, to dwell in a house"; and see what is written on the matter of the house and the inner courtyard in the discourse beginning "And I will betroth you to Me."

Summary. The matter of the seraphim: they are from the level of the G-dly element of fire. And likewise this level is in the G-dly soul, only that it is composed of the four elements. 19

And it is written, "And Havayah illumines my darkness." That is, through the Shema, with contemplation, when he says "Havayah is our G-d"; and through this he will come to the level of "And you shall love."

And this is "fire consuming [fire]." Even so, strengthening only the G-dly element of fire is not enough; rather, there must afterwards be a drawing down through mitzvos. And this is [the meaning of] "The whole Torah is likened to tefillin," and this is "the great hand," etc.

But in the returning (shov) one must take care not to fall, and that is through "A person should always rouse to rage." And this is the matter of the meal offering and the libations. "The land of your dwellings."

LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 6

ענין הנסכים

The matter of the libations

◇

The matter of the libations (nesachim). It is written in Parshas Tzav (7:18), "And if any of the flesh of the sacrifice of his peace-offerings is at all eaten," etc. 1

And our Sages, of blessed memory, said (in the first chapter of Zevachim, 13b [and] 28b, and in other places) that "the verse speaks of two eatings," etc., "and one is the eating of the altar." Now we need to understand the matter of the offerings that they would offer upon the altar, "from the cattle," etc.

And why is it called by the name "eating," as mentioned above, and as it is written (Leviticus 3:11), "the bread of the fire-offering to Havayah"; and it is written, "My bread for My fire-offerings," etc.?

And [we need] to understand the matter of the libations: they would pour the wine upon the altar, and it would go down into the shissin (the cavities) (Sukkah 49a), which are hollow and go down to the deep (tehom). This is seemingly a wonder, the opposite of the offering,

which is the level of ascent: one would slaughter the bull or the lamb, the level of the animal (chai), and take its life-force from it, so that the life-force rises upward;

and also the thick cloud of the offering rises upward. But the libations are from the vegetable [kingdom], and they bring down below, to the deep. And why are the libations specifically wine?

Also, the offering is not "a pleasing fragrance" except together with the libations, as our Sages, of blessed memory, said (in the second chapter of Berachos, at the end of 14b): "Whoever recites the Shema without tefillin," etc., "is like [one who offers] a sacrifice without libations." And see what is written further on this at the end of the discourse beginning "And Moshe assembled."

The explanation of the matter is according to what is written, "And wine gladdens the heart," etc., [and] "Shall I give up my wine that gladdens Elokim," etc. For joy is the level of the revelation of what is hidden: through wine, or "on the day of his wedding" and [in] the joy of his heart, what is hidden and the secret places of his heart go out from concealment into revelation.

For in everything that exists there is the level of the inner dimension (pnimiyus) and the level of the outer dimension (chitzoniyus). The inner dimension is the level of receiving its flow and its life-force, and its cleaving to its cause. And the outer dimension is the level of bestowal upon what is other than itself. For "there is no blade of grass," etc., "that has no mazal," etc.

Now, in every fruit, herb or grain there are two aspects: the taste of the fruit, which is the spiritual aspect, and the very substance of the fruit itself. 2

And in the aspect of the taste there are two powers. [One is] a power to receive its flow from the stars on high, which are what make [things] grow, as it is written, "From the bounty of the sun's produce, and from the bounty of the moons' yield."

So too, each individual star makes an individual herb grow. And [the other is] the power of bestowal, to bestow its flow and its taste into the material body of the fruit. And so too, "one higher than the high." 3

So too in the level of the animal (chai): its life-force, which is the inner and spiritual aspect, cleaves to its cause, which is the level of the face of the lion [and] the face of the ox in the Chariot (Merkavah).

As is known, the face of the lion is the source of the soul of the wild beasts, and the face of the ox is the source of the soul of the domestic animals, etc. And the life-force that gives life to the body and the flesh of the animal is the level of the outer dimension (chitzoniyus). 4

In the same way in the level of the human soul: the root and inner dimension (pnimiyus) of the soul cleaves to its cause, the level of the face of man, to receive its life-force; and the outer dimension of the soul is the bestowal that gives life to the body.

So too regarding the angels it is written, "and they receive from one another": the power that an angel has to say "Holy" it receives from above, as it is written, "For one higher than the high watches, and there are higher ones above them."

And they also "give permission to one another," which is the level of its bestowal upon another angel besides itself, who receives its flow from it.

In the same way in the chain of descending worlds (hishtalshelus) as a whole. And this is [the meaning of] what is written in Etz Chaim, that the whole chain of descent, cause and effect, is from the level of the outer dimension, etc. (That is to say, the order of the chain of descent is that the outer dimension of the higher becomes the inner dimension of the lower, whereas the inner dimension of the higher does not descend below to the lower.

And as is also written on this at the end of Iggeres HaKodesh; these are its words: "And further, as it is written, 'But My face shall not be seen': the inner dimension of the higher cannot descend below, only its outer dimension and the level of the back (achorayim), which is the 'fallen fruit' (novlos) of the Supernal Chochmah (wisdom)." And see on this also in the discourse beginning "There are sixty queens," etc.)

Thus in all existing things there is the level of the inner dimension (pnimiyus), which is from the word panim (face) (and see in the Zohar, Emor, 93b, on [the verse] "Seek My face"), whose meaning is an expression of turning (poneh), [as in] "For they have turned to Me," etc., [and] "Do not turn," etc.

This is the level of every cause that turns toward and cleaves to its own cause. And the outer dimension is the level of the bestowal of its flow outward. And there is an intermediate level, which is in the level of its essence, which joins the two powers mentioned above.

(It may be said that these three levels are Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; [and] Netzach, Hod and Yesod. And see Etz Chaim, Sha'ar (Gate) 26, chapter 1. And perhaps this is also the matter that in every vessel there are three levels, inner, middle and outer, whose mnemonic is SaTaR: sof, toch, rosh (end, middle, head), as is written elsewhere.) And these three powers are the levels of Avraham, Yitzchak and Yaakov.

For Avraham, the level of Chesed (kindness) and of water, which comes down from above, is the level of the power of bestowal; Yitzchak is the level of fire, whose nature is to rise; and Yaakov is the level of "the middle bar," which runs through and joins the two powers as one.

And this is the matter of "And wine gladdens the heart of man." The meaning is that wine arouses 5
the revelation of the inner dimension (pnimiyus) of the soul, from concealment into revelation.

This is because wine is hidden and concealed in its grapes and comes out from concealment; therefore its nature is to arouse the revelation of what is hidden. And whoever drinks wine, his face turns red, which is the revelation of what is hidden.

That is, the vital soul is enclothed in the blood, and wine arouses the revelation of the inner dimension of the blood; and as a matter of course, the inner dimension of the vital soul, which is enclothed in the inner dimension of the blood, is also revealed.

But if he drinks too much, sleep overcomes him. This is because of the abundance of the revelation of what is hidden: the vessel cannot receive the great light of the revelation of the inner dimension.

2. And now we will come to explain the reason that the offerings are called bread and food. For the 6
function of food is to join the life-force of the soul with the body.

And although in the power of the soul itself there is the power of extension to give life to the body, even so it does not accomplish its effect except through bread, as it is written, "And bread supports (yis'ad) the heart of man"; and it is written, "And support (sa'adu) your hearts" (see Rashi's commentary). The meaning is that bread supports and raises the heart to receive the life-force from the brain

(for sa'ad is a matter of supporting, so that it should not fall, as in "to establish it and to support it") (in Isaiah, chapter 9), that is, so that it should not totter.

This is after the food has been refined in the stomach: the waste and the outer part of the food are pushed outside and go out by way of the intestines, while the choicest part of it rises to the heart and to the brain; and then life-force comes down from the brain to the heart and to all the limbs.

So, by way of this analogy, it will be understood [how it is] Above. For it is written, "And You give life to them all": the life-force of all the worlds is after the pattern of the life-force of the soul in the body, in which there is the level of the inner dimension (pnimiyus) and the outer dimension (chitzoniyus), as mentioned above; and the joining is through the level of bread (and see shortly below).

And this is the matter of the offerings. And the food must first be refined; this is the matter of what is written, "And all my innards, [bless] His holy Name," [and] "My innards yearn for him," etc.

For there are angels that are the level of eyes, "the eyes of Havayah"; and there are [angels] in the level of ears; and there are [angels] in the level of innards, which are the ones that refine, etc.,

so that the waste is pushed outside, which is the level of outer bestowal, which descends through many [stages of] the chain of descent (hishtalshelus) until it makes all grass and grain grow, as it is written, "And from the bounty of the sun's produce," etc.

And the choicest part rises to the heart, which is the level of the Throne of Glory, which is the myriads upon myriads of the camp of Michael in love and the camp of Gavriel in awe, which as a whole are called the heart.

So through the offerings, "from the cattle, from the flock," support is given to the supernal heart, so that it rises to receive life-force from the brain: "a pleasing fragrance to Havayah." That is, the level of the animal rises into the level of the face of the ox; and it is written, "And the Chayos carry the Throne," etc.

(And this is [the meaning of] "and on the day of the joy of his heart": "this is the building of the Holy Temple." For concerning the Holy Temple our Sages, of blessed memory, said, "'The place (machon) of Your dwelling': aligned (mechuvan) opposite Your dwelling," that is, the Holy Temple Above, which is the level of the Throne of Glory, as is written in Etz Chaim, Sha'ar Kisei HaKavod. And see the Zohar, Part III, Shelach, 161b, that it is called "the Holy of Holies," etc., "and there the heart dwells," etc.

And through the offering the ascent is effected, to receive from the level of Supernal Chochmah (wisdom), and from yet higher above. And see what is written in the discourse beginning "You have captured my heart, my sister.")

And this is the matter of the act of the offerings: the level of ascent, and the level of food, to join the extension of the life-force, to give life to all the worlds, in the level of "And You give life," etc.

And the level of the libations is the level of drawing down and of the revelation of the inner dimension, as it is written, "May Havayah make His face shine upon you," etc.; "a libation of strong drink to Havayah," the level of the light that encompasses all worlds (sovev kol almin). And this is "wine that gladdens Elokim," etc., the level of drawing down from above to below.

(Now, the difference between the sacrifice and the libations seemingly lies in two things. The first: the sacrifice is ascent; and the bread that supports the heart also means that it raises it up, so that it receives the life-force from the brain.

The second: through bread there comes about, in general, the joining of the soul with the body. For without bread the soul would, by way of analogy, depart from the body, and not even the outer dimension of the life-force would be drawn from the soul and revealed in the body; and through bread there comes about the joining and extension of the life-force from the soul into the body.

Nevertheless, the inner dimension of the life-force is still in a state of concealment within the body, and the revelation is only the level of the outer dimension; and wine gladdens and draws down the revelation of the inner dimension, etc.

So too in the analogue Above: although through the offering there comes about "And the Chayos carry the Throne," the ascent of the level of the Heart (liba) mentioned above to receive from the level of the Brain (mocha),

and from this it follows that there is "And You give life to them all," as from the heart the life-force goes out to all the limbs, nevertheless the inner dimension of the life-force is still in a state of concealment, and the revelation is only the level of the outer dimension. And for there to be a revelation of the inner dimension itself, this is through the libations, which are the level of drawing down and also of the revelation of the inner dimension, etc.

But one could say further, according to what is written in Etz Chaim, Sha'ar (Gate) 39, Derush 5: "And sometimes the lower also rises two levels, for it takes the inner dimension of the higher as well, and then it is truly like it," etc.; see there.

And what was explained above in the name of Etz Chaim, that the inner dimension of the higher does not descend below to the lower, [means] specifically that it does not descend; but in the level of the ascent of the lower, it sometimes rises so high that it takes the inner dimension of the higher as well, etc. And see what is written at the end of the discourse beginning "Return, O Israel."

If so, according to this, one could say that also through the sacrifice and the ascent, which is the matter of "And the Chayos carry the Throne," the ascent can sometimes also be so great that it takes the inner dimension of the higher as well.

Nevertheless, this is only by way of ascent from below to above; but for there to be a revelation of the inner dimension of the higher actually below, this is through the libations. And this is the matter of "wine that gladdens Elokim": it gladdens the concealment and hiding that are drawn from the Name Elokim, so that it should not conceal and hide, so that there will be a revelation of the inner dimension below.)

(And see the Zohar, Part I, Parshas Noach, page 70, at the beginning of side b; and see the Zohar, Part III, Vayikra, page 4a, on [the verse] "Drink, and be drunk, O beloved ones"; and page 7b; [and] Vayechi, page 248a.)

Therefore every offering had libations, for the main purpose of the ascent is for the sake of the drawing down that comes afterward.

And this is what our Sages, of blessed memory, said: "Whoever recites the Shema without tefillin is as though he offered a burnt-offering without a meal-offering, and a sacrifice without libations": his offering is nothing, for he drew down nothing without a meal-offering and libations. 7

(Seemingly, from this Gemara there is something of a difficulty for the Rambam and Rabbi Ovadiah of Bartenura, who wrote in the commentary on the Mishnah, chapter 4 of Menachos, Mishnah 2, that the halachah is not like Rabbi Shimon, who said, "If they had many bulls and they did not have libations, they should bring one bull and its libations, and they should not offer them all without libations."

However, according to what is written in the book VeShav HaKohen on Menachos there, this will be resolved; and see there, where he rejects the words of the Tosefos Yom Tov.)

And the matter of the meal-offering and libations is the level of drawing down Chochmah, Binah and Daas below, etc. For oil is the level of Chochmah (wisdom): oil floats on top of wine;

and also, oil is extracted from everything, even from stones (and this is what is called alim). This is because "You made them all with wisdom," etc.

Therefore in everything there is found the level of oil, which is the level of Chochmah. And the fine flour in the meal-offerings is the level of Daas (knowledge), as our Sages, of blessed memory, said, "A child does not know how to call," etc.; and so too they said, "The Tree of Knowledge was wheat."

And the libations, which are wine, are the level of Binah (understanding). Thus the meal-offerings and libations are the level of drawing down Chochmah, Binah and Daas below, and without them he drew down nothing below

(and it was explained above that Chochmah, Binah and Daas are the level of the inner dimension (pnimiyus); if so, drawing down Chochmah, Binah and Daas below is the matter of revealing the inner dimension below). And so is the matter of the Shema without tefillin.

For the Shema is contemplation of "Havayah is One," the soul's expiring (kelos hanefesh), in the level of ascent; and tefillin are the drawing down of "One" upon the physical parchment. And without tefillin, when he has drawn down nothing, only the ascent, it is "as though he offered a burnt-offering without a meal-offering," etc. This suffices for one who understands.

And the matter of the libation, which they would pour into the shissin and it would go down to the deep, is according to what is written, "Let there be a firmament in the midst of the waters, and let it divide between waters and waters," etc.,

"between the upper waters and the lower waters," etc. For at first there were "waters within waters,"

which were the level of spiritual waters and not physical ones (and see the Alshich, Parshas Bereishis, on [the verse] "And the earth was tohu (formless)," etc.), for it is written, "And the spirit of G-d hovered over the face of the waters" (and see the Midrash Rabbah on Bereishis, at the end of [chapter] 2, and at the beginning of Parshas Tazria); rather, [they were] the level of spiritual waters, which is the level of Chochmah,

as is known regarding the matter of light, water, firmament. So too, water has no color at all, etc., and "a mikveh purifies the impure," etc.

And on the second day, when He divided between waters and waters, the upper waters then became more spiritual than they had been before the division, and the lower waters became corporeal, to be physical water. It is like the analogy of a barrel of wine: when it is mixed with the lees, the wine is not clear and the lees are not so coarse.

But when the lees fall to the bottom, then the wine becomes clear and the lees become very coarse. So too, before the division there were waters within waters, and after the division the upper waters were elevated in spirituality and the lower waters became corporeal.

And on the third day it is said, "Let the waters under the heavens be gathered to one place," which is the deep (tehom), for they were distanced even further, 8

as it is said, "The Holy One, blessed be He, rebuked them," which is the level of gevuros (severities) and judgments to a greater degree, and they require refinement. And this is through their welling up from beneath the earth, from below upward: [thus] they are sweetened (see what is written in Parshas Toldos on [the verse] "And Yitzchak's servants dug," and in Parshas Chukas on [the verse] "Spring up, O well," etc.).

So too, for a niddah and a zavah, their purification is specifically in living waters; and so our Sages, of blessed memory, said, "A spring purifies with any amount" (and see on [the verse] "that they take to you a heifer").

And this is the matter of the libations: they would pour wine, and it would go down to the deep. The meaning is that through the revelation of the level of the inner dimension (pnimiyus), the drawing down descends even very far below, and gives them power, so that they too are able to rise into holiness. And this is "In holiness pour a libation," etc.

And the libation is specifically with wine, because the gevuros are sweetened only in their root, which is the level of Binah (understanding), "from which judgments are aroused," etc. 9

And the reason there is a difference in the libations between a bull and a ram, etc., as it is written, "Half a hin shall be for the bull, and a third of a hin for the ram," etc.:

this is because the drawing down is in proportion to the ascent. Since the raising up of the bull is the ascent of the very essence of the face of the ox, the drawing down from above also descends in greater abundance, half a hin,

and it can raise up more of the levels of the lower ones and the harsh judgments; whereas the ram and the lamb, which are not the essence of the face of the ox, their drawing down too is only a third of a hin or a quarter, etc.

(And see on the subject of a quarter of a hin in the Zohar, Part III, Parshas Shelach, 162b; Balak, page 204a, on [the verse] "And numbered the fourth part of Israel." And on the subject of half a hin, in the Raaya Mehemna at the beginning of Parshas [Ki] Sisa, page 187b; and see Pri Etz Chaim, Sha'ar (Gate) 21, chapter 6, on the explanation of dodi.)

And this is what our Sages, of blessed memory, said: "And the drinking was according to the law" of the Torah: eating more than drinking. The meaning is that the ascent is in greater abundance than the drawing down; and as our Sages, of blessed memory, said, "No drop comes down from above unless two drops rise up opposite it," etc. This suffices for one who understands.

And in the Gemara (end of chapter 4 of Sukkah, page 49a), on [the verse] "And he also hewed out a winepress (yekev) in it": "these are the shissin." And in Me'orei Or, the letter yud, section 23, [it is written] that yekev means the union of the Names Havayah [and] Elokim, which is the numerical value of yekev.

That is, the firmament that divides between waters and waters is the Name Elokim, along the lines of "For a sun and a shield," etc.

And regarding the libations it is written, "Pour a libation of strong drink to Havayah": they draw down the revelation of the Name Havayah, which is the inner dimension, so as to gladden the Name Elokim, as mentioned above. And this is through the union of the Names,

that is, the drawing down of the Name Havayah into the Name Elokim; and this drawing down extends also into the level of the lower waters that are beneath the firmament, etc. And this is "And he also hewed out a winepress in it."

And see further on the subject of yekev in the Zohar, Part I, at the end of Parshas Lech Lecha, page 96b. And in the Raaya Mehemna, Parshas Mishpatim, page 116, at the end of side a, it explains yekev [as] yichud (union), kedushah (holiness), berachah (blessing); and see there, page 119a; and in Parshas Pekudei, page 262a. And see what is written on this at the end of the discourse beginning "And He came from the myriads of holiness." 10

LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 7

ויהיו בני ישראל במדבר וימצאו איש מקושש עצים וגו׳

"And the Children of Israel were in the wilderness, and they found a man gathering wood" (Numbers 15:32)

"And the Children of Israel were in the wilderness, and they found a man gathering wood," etc. And the Zohar explains (at the beginning of Parshas Shelach, page 157a) that there are two kinds of trees, the Tree of Life and the Tree of Knowledge, and he was examining closely which of them is greater, etc. 1

To understand this, one must understand the concept of holiness of which our Sages, of blessed memory, said: "A person sanctifies himself a little below; they sanctify him a great deal from above."

And this does not mean only the resting of the Shechinah (Divine Presence), for of that they said explicitly "the Shechinah rests," as our Sages, of blessed memory, said that even one who sits and occupies himself with Torah, the Shechinah is with him.

Rather, the concept is according to what is said in the Gemara (at the beginning of the sixth chapter of Berachos) concerning what is written, "And you shall gather in your grain," etc., and what is written (Isaiah 61), "And strangers shall stand and tend," etc.: that here [the verse speaks of] a time when Israel do the will of the Omnipresent, and here, when they do not do [it], etc.

And this is puzzling: how can "And you shall gather in your grain" speak of when they do not do [it], etc., when just before it is written, "and to serve Him with all your heart and with all your soul"?

But the explanation is that this section does not mention "and with all your might," as the section of Shema does; and therefore it is still called "they do not do the will of the Omnipresent," etc.

To understand this: it is stated in the Zohar that "there is no service like the service of love." And since it does not say "[service] with love," it is understood that love itself is a form of service, and great toil [is needed] to attain it; as Moshe Rabbeinu, peace be upon him, "taught knowledge": "to love Havayah your G-d, for He is your life," etc. 2

That is, when one contemplates how he loves the life of his soul and very much wants his life-force to endure, that it should not cease from him, G-d forbid, let a person take this to heart:

that He, may He be blessed, is Himself the life-force within him and his very life, for He is the life of the worlds, upper and lower.

And this is [the meaning of] "and with all your soul": for a person has many powers in the vital soul, such as the power that nourishes, the power that expels and the power that digests, etc.; and likewise in the intellectual soul, etc. 3

And for this love to be fixed in his heart, there is need for service and great toil and much effort in the contemplation mentioned above, in his mind and his thought. And this love is called "love of the world" (ahavas olam), the level of the light that fills all worlds (memalei kol almin), as is known (and see Sefer Shel Beinonim [the Tanya], chapter 44, "the love that comprises [all]," etc.).

Therefore it is within the bounds of limit and place, and it is subject to interruption and cancellation when his heart turns aside, as mentioned above.

But the level of "and with all your might" is a love without limit or measure, and it has no interruption, for wherever "me'od" is said, it is without interruption, ever; because it comes from the level of the light that encompasses all worlds (sovev kol almin), and "all before Him is considered as nothing."

For the life-force of all the worlds, upper and lower, is only from the breath of His mouth, may He be blessed, as it is written, "and by the breath of His mouth, all their host";

as, by way of analogy, in a physical person: the breath of his mouth is what goes out and is drawn forth from his inner dimension (pnimiyus) and his innermost core, but nevertheless it is not his essence and being at all,

for it causes no change at all in his essence, whether before the speech or the breath went out from him or afterwards; rather, it is a radiance and a spreading forth of illumination.

So too, as it were, the life-force of all the worlds, upper and lower, is only a radiance and a spreading forth of illumination drawn from the Infinite Light (Or Ein Sof), blessed be He, into all worlds, to give them life.

But the level of the light that encompasses all worlds is that which cannot be enclothed within worlds to give them life, which is the level of His very essence and being; rather, it encompasses all worlds, above and below being truly equal, for they take up no place at all in relation to Him, G-d forbid.

And therefore it is written, “His splendor is upon earth and heaven,” for the level of earth is like the level of heaven, since “all before Him,” etc.

And this love, from the level of the light that encompasses all worlds, will never change because of other loves, in any way (see what is written in Parshas Vayechi on the verse “Darker [are his eyes than wine],” and see what is written in Parshas Noach in the discourse beginning “Many waters”),

as it is written, “Many waters cannot quench the love,” since it is not enclothed within a vessel, as mentioned above. And each one, according to his own measure, has this level of love,

as it is written, “And your people are all righteous” (see the Zohar at the beginning of Parshas Noach); and it is written (Genesis 17:11), “and it shall be for a sign of a covenant between Me and you”; and it is written (Exodus 31:13), “for it is a sign between Me and you,” etc., “an everlasting covenant” (see Midrash Rabbah, end of Parshas Devarim, page 287c).

The meaning is: “the sign of the covenant” is this level of love, from the level of the light that encompasses all worlds, which is not enclothed within you but stands over you as an encompassing level (makif), “between Me and you”; and this suffices for one who understands.

And this is why our Sages, of blessed memory, called Him, may He be blessed, by the name “the Holy One, blessed be He,” and not by other names and appellations, such as “the Compassionate One,” etc.: for all the names and appellations are on account of the action that comes into being, drawn forth from Him, may He be blessed;

and even the Name Havayah is on account of His bringing into being (mehaveh) from nothing to something. The name Kadosh (holy), however, indicates His essence: that He is holy and set apart, that He is not enclothed within worlds.

And “the Holy One, blessed be He” is the Infinite One (Ein Sof) enclothed within Z’eir Anpin (the emotive attributes), for “He and His vessels are one” (ihu vegarmohi) (and see what is written on this on the verse “Go forth and see”).

And the love that comes from this level is called kedushah (holiness), a feminine (nukva) form, for it receives from Kadosh, as it is written, “and your longing shall be for your husband” (see the Raaya Mehemna, Parshas Emor, page 93a, and the Pardes, under the entry “Kadosh”; and see what is written on the verse “the heads of the tribes” on the meaning of this holiness and how separation leads to holiness, etc.).

Now, this level of love, which is called by the name “the sign of the covenant” mentioned above, comes to be revealed only through cutting away the foreskin that covers over and conceals, etc.,

as it is written, "Circumcise the foreskin of your heart" (and see what is written on this on the verse "See, I [set before you]"). And orlah (foreskin) is not a term for blockage but a term for covering, etc.

And this is the level of a bad love for the delights of human beings, even though it is in what is permitted, only that it is with the heat and fervor of desire, etc.

And this is what is written, "The toil of your hands, when you eat [it]," that is, that the hands toil, or the feet and the other outer limbs, without the heart, etc.

And even those who are cool by nature, such as those who dwell in tents, etc., the level of one born circumcised, etc., must nevertheless draw a drop of the blood of the covenant, to diminish his fat and his blood, etc., to diminish the pleasures and the needs of his body that hinder the service [of G-d], etc.

And as it is written, "The churning of milk brings forth butter"; and our Sages, of blessed memory, said: in whom do you find the butter of Torah? In one who vomits up the milk he suckled.

And the concept of butter is like, by way of analogy, the fat that floats on the milk; so is the level of the love mentioned above, which is not enclothed within a vessel, as mentioned above

(and see what is written in Parshas Vayechi on the verse "and white of teeth from milk," and in Parshas Va'eira on the verse "And I appeared," etc., "as Kel Shaddai": that the level of milk in holiness is the growing of the emotive attributes (middos), love and awe, through "the joyful mother of the children." And see the Zohar, Part III, page 136b, on the explanation of "bathing in milk," in the supernal whiteness, etc.

If so, it will be understood from this that the level of butter, which is the fat of the milk, may be the level of the great love (ahavah rabbah) that is above the vessel; and this is what is written of Avraham, "And he took butter and milk," etc.; and this is what is written (in Isaiah 7:15), "Butter and honey shall he eat," etc.)

But in whom do you find the butter of Torah? In one who vomits up, etc.; for it is specifically separation that leads to holiness,

since this level of great love comes only after the rung of separation, which is to separate the evil in the animal soul, etc., which is the level of the refinement (birur) of the Tree of Knowledge of good and evil;

and this is through the level of "love of the world" (ahavas olam). And through this one will afterwards come to the level of holiness and this great love, which is the level of the Tree of Life.

Now, it is written, "And he shall be like a tree planted by streams of water," etc.: that is, the level of the Tree of Life. 4

"And he shall not see when heat comes," etc. The meaning is that this love will not be cancelled or interrupted because of heat and desires for other things, G-d forbid; for the encompassing [light] blinds the eyes of the external forces, and "many waters cannot quench the love," etc.

Now, it is written, "If he sets his heart toward Him, his spirit and his soul he will gather to Him." 5
The meaning is: when a person takes [this] to heart and goes deep into this great love with great longing, as it is written, "and your longing shall be for your husband," then "to Him," may He be blessed, "he will gather," and draw down below an addition of holiness.

And this is [the meaning of] "A person sanctifies himself a little": that is, it is only a little; as our 6
Sages, of blessed memory, said, "It seems to them like a mountain," etc., but in truth it is not so.

"They sanctify him a great deal from above": that he draws upon himself the level of the light that encompasses all worlds (sovev kol almin) through the Torah and the mitzvos, for the mitzvos are "the limbs of the King."

And this is, by way of analogy, like one who takes hold of a person by one of his limbs: he will draw 7
him to himself; and all the more so when he grasps his right hand. And this is through the mitzvah of charity and Chesed (kindness), "the right arm," etc.

When one contemplates well that the Torah and the mitzvos are from the level of the light that encompasses all worlds, and His very essence, may He be blessed, dwells within them, then when he occupies himself with them, and receives the Torah in his mind or performs the mitzvah with his hand, he draws upon himself the Infinite Light (Or Ein Sof), blessed be He, in His very essence, etc.

And this is [the meaning of] "and by a stream (yuval) it sends forth its roots": which is the level of yovel with a cholam and yuval with a melupum, and both are terms of conveying, as it is written, "To You kings shall bring (yovilu) gifts"; only that the level of yuval with a melupum means that He, may He be blessed, is led and drawn below through the Torah and the mitzvos.

And yovel with a cholam is that it leads and draws us upward, as it is written, "It shall be a jubilee 8
(yovel) for you": that is, that this yovel, which leads and draws, shall be yours;

"and you shall return, each man to his holding," etc.: to be included, to become one with One, "doubled kisses." [See what is written in Parshas Bereishis on the verse "And his brother's name was Yuval," etc.

Now, the yovel is the fiftieth year, that is, the fiftieth gate of the fifty gates of Binah (understanding). 9
And this is why yovel was explained as that which leads and draws us upward.

And as is explained elsewhere on the verse "And you shall count for yourselves," etc., "you shall count fifty days": that the fiftieth gate is what joins the Emanator, the Infinite One (Ein Sof), blessed be He, to the emanated, etc.

And this is what is written, "And he shall be like a tree," etc., "and by a stream (yuval) it sends forth its roots": for the level of yovel is higher even than the level of the Tree of Life (as is written in the Zohar, Parshas Acharei, page 58a, and Parshas Emor, page 97a; and see the Idra Zuta, page 290b, at the end; and the Zohar, Part II, Yisro, page 83a, at the end; Mishpatim, page 98b.

And see Parshas Chayei Sarah, page 131a; and the Gemara, chapter 9 of Bechoros, page 55b, "Yuval is its name"; and Midrash Rabbah, Parshas Acharei, end of section 22; and Parshas Pinchas, near the end of the parsha, page 282a; Ruth Rabbah, end of [the section on] "And he said, 'Bring the shawl,'" page 48, column d).

And this will also be understood further from what is written in the Zohar, Part III, Parshas Shelach, page 158b, on the explanation of "Is there a tree in it or not (ayin)?": that the level of Ayin is far, far above even the level of the Tree of Life, etc.

And the fiftieth gate, which is the level of yovel, is the intermediary between nothing (ayin) and something (yesh), as is explained elsewhere. And see what is written in Parshas Va'eschanan, in the discourse beginning "And you shall know this day," on the explanation of "And Avraham bound," etc., "above the wood," etc.

Now, from this the matter of the sin of the one who gathered wood on the Shabbos day will be understood. For the Shabbos of the night is the level of the ascent of the refinements (birurim) that were refined in all the six days of work, 10

and it is the level of the refinement of the Tree of Knowledge of good and evil, in which the good is separated from the evil and rises upward and is joined with the Tree of Life. And therefore the main revelation of the level of great love is on Shabbos, as is explained elsewhere on the verse "And Moshe assembled," etc.

Now, the Tree of Life is the level of the Shabbos of the day; and through this, afterwards, "and by a stream (yuval) it sends forth its roots" is the level of "Shabbos Shabboson," which is the Minchah of Shabbos, "a time of favor," etc., as is written in the Zohar, Part III, page 129a.

And the sin of the gatherer is that he uproots a thing from where it grows; that is, he separates the yesh (something) to be separate by itself, as a separate thing, and not nullified in its source, which gives it life and brings it into being, etc.

And on the Shabbos day, when there is the joining of the Tree of Knowledge and the Tree of Life, when the yesh is nullified, etc., the ascents of the worlds, etc.,

therefore one who uproots a thing from where it grows, which is [to make it] a yesh by itself, the opposite of self-nullification (bittul) within its source, is liable, etc.; for through this he blemishes the trees mentioned above, the Tree of Knowledge and the Tree of Life, etc.

And see what is written on the subject of the Tree of Knowledge and the Tree of Life in Parshas Bereishis on the verse "Behold, the man," etc.; and above, in the discourse beginning "When Israel put 'we will do' first"; and in Parshas Balak, in the explanation of the verse "Who has counted."]

LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 8

קצת ביאור ע"פ מקושש עצים הנ"ל

A brief explanation of "gathering wood"

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A brief explanation of [the verse] "gathering wood," mentioned above. 1

Now, the meaning of "doing the will of the Omnipresent (Makom)," etc.: for Makom (Place) is the level of the light that fills all worlds (memalei kol almin): "He is the place of the world, and the world is not His place." 2

"Behold, there is a place with Me": [to it was said,] "Go and diminish yourself," so that it became "a head to foxes," to give life to Beriah, Yetzirah and Asiyah: [this is] the level of Makom. And "the will of the Omnipresent" is the Keser (the Crown) of Rachel,

for "Forever, Your word stands firm in the heavens": the Keser of Rachel is "in the heavens," [which is] Z'eir Anpin (the emotive attributes), her husband;

while her last nine Sefiros are the only ones that descended below, into the World of Beriah (Creation). [See what is written about this in Parshas Bamidbar; and see the Mikdash Melech on Parshas Bechukosai, folio 113b, in the name of Rabbi Chaim Vital: "the nine parts that are in Beriah," etc. See there.]

Now, from midnight on, the point of Rachel (see the Mikdash Melech, Parshas Emor, folio 90a), beneath the bed (see Yonas Elem, chapter 93), praises and sings

with wondrous longing, [as] "the lamp of G-d," rising of its own accord, with cleaving and passionate desire, to be included in one of His attributes, blessed be He, that are in the level of Atzilus (Emanation), where "He and His vessels (ihu vegarmohi) are one," as mentioned above.

And as it is written, "So that glory may sing praise to You," etc., "forever I will thank You": for King David, peace be upon him, was a chariot for the level of Malchus (sovereignty), and he recited songs and praises constantly, in order to make a vessel for her, so that she would sing.

And this is [the meaning of] "A psalm of David," as is explained in the Zohar (Kedoshim, 84a) concerning "David, the beautiful," etc.; and this is [the meaning of] "and is not stilled," etc.

Therefore it is possible for there to be "the service of love" of "with all your soul," mentioned above, and still [they are] not doing the will of the Omnipresent, as mentioned above, that is, the love of G-d, blessed be He, for the level of the light that encompasses all worlds (sovev kol almin)

(which, in particular, is Atik of Nukva (the feminine / Malchus); that is to say, as was explained above, that the Keser of Nukva is called "the will of the Omnipresent," and below, this is the level of "with all your might." And the matter of the level of the nine Sefiros of Nukva: below, this is the level of "with all your soul," etc.

This matter will be understood further from what is explained elsewhere on [the verse] "For over all the glory [shall be] a canopy": "the glory" of the bride is the love of "with all your soul": "so that glory may sing praise to You," etc.; and "with all your might" is the desire of the heart (re'usa de'liba): this is the level of the "canopy" and of an encompassing [light] (makif), etc., the Keser of Nukva, etc.; and through an arousal from below (isarusa dilesata), an arousal from above (isarusa dileila) draws down the revelation of the light that encompasses all worlds, etc. See there.

And this is "doing the will of the Omnipresent," in the manner of "those who do His word," and afterwards "to hearken," etc., as is explained in the discourse beginning "At the time when they put ['we will do'] first," etc., mentioned above.)

which is "and with all your might." Therefore, regarding the level of "and with all your soul," it is said, "And you shall gather in your grain," etc., because it is still at this rung: to elevate the holy sparks scattered in the work of commerce, and in plowing and in sowing, etc.

And this is what Rabbi Shimon bar Yochai, peace be upon him, said: "A man plows at the time of [plowing]," etc.: that it is only the rectification of Nukva, the level of Makom mentioned above.

But in the time to come, "And strangers shall stand and tend," etc.: that they will be subordinate to Israel, that they will fulfill the mitzvos in which a woman is obligated.

And as it is written, "For then I will turn to the peoples a pure language," etc., and they too will be able to ascend, etc., only that they will be subordinate to Israel, through plowing and sowing.

But Israel themselves, because they will be at the level of "and with all your might," that is, the longing and will of Makom for the level of the light that encompasses all worlds, will not be able to lower themselves to rectify the level of Makom; rather, they will eat from what is prepared.

(And see the Likkutei Torah of the Arizal, Parshas Behar, in Ta'amei HaMitzvos: "for on the weekdays," etc., "two existences and preparations," etc., "and in the seventh year," etc. See there. And see what is written on [the verse] "And it shall be, from one new moon to the next," concerning Rosh Chodesh, that in the language of the verse it is not called "a day of work," etc. See there for the reason.)

Eating, however, is a different matter, for this aspect exists also above, "Eat, friends," and also below: it strengthens the mind, which draws down from what is above time into time, in the Torah.

However, this is for the time to come; but we, now, hold as law like Rabbi Yishmael, who said, "Conduct yourself with them in the way of the world (derech eretz)."

And as it is written, "And you shall gather in your grain," etc., [and] "when you gather in from your threshing floor," etc. And our Sages, of blessed memory, said, "Many acted as Rabbi Yishmael, and it went well for them."

And [Rabbeinu] Bachya raised a difficulty about the expression mekoshesh ("gathering"), for it should have said melaket; and therefore he explained that it alludes to mi-kav shesh ("from the line of six"), meaning that he made a separation in the matter of the six supernal extremities, which are the six supernal attributes, etc. See there.

His words can be explained according to what our Sages, of blessed memory, said (chapter 9 of Shabbos, folio 89a) on [the verse] "For Moshe delayed (boshesh)": "Six (shesh) hours came (ba'u), and he had not come," etc. And in the Rabbah on Ki Sisa, section 41, [folio] 156b.

And on Parshas Beha'alos'cha, close to the end of the section (folio 265c): "And here, six hours and more, and he had not come down," etc. And see about this in the Zohar, Part II, Ki Sisa (folio 191b) [and] Pekudei (folio 236b).

And in the Raaya Mehemna at the end of Parshas Shoftim (folio 275, end of side a), and in the Tikkunei Zohar, Tikkun 13 (folio 24b): that they separated between "six" (shesh), which is the middle pillar (amuda de'emtza'isa), the level of Tiferes (beauty), which includes the six extremities, and "seven" (sheva), which is the level of His Malchus, blessed be He, of which it is said, "Seven [times] a day I praise You," etc.

The intent of this is along the lines of those who say, "Havayah has forsaken the land," and has given dominion into the hands of the constellations and the stars, whose root is from the four camps of the Shechinah (Divine Presence): "the face of a lion," "the face of an ox," etc.

Therefore they made "the likeness of an ox," etc. And they said that the Egyptians perished because they worshiped the constellation of the Lamb, but the constellation of the Ox is stronger than the constellation of the Lamb, since its root is from "the face of an ox on the left."

And as is said in the Rabbah on Ki Sisa, section 42: "And they pull out one of them and provoke Him with it, as it is said, 'and the face of an ox on the left.'" And they separated the supernal unity of "Havayah is Elokim."

All this the mixed multitude (erev rav) did; but of Israel it is said, "This people (am zu) I formed for Myself" (in Isaiah, chapter 43, [verse] 21).

And as is said in the Rabbah on Parshas Emor, section 27, on [the verse] "An ox or a sheep": "Rabbi Levi said: [It is] like a noblewoman about whom an evil report went out with one of the greatest of the ministers; the king investigated the matter and found nothing of substance in it," etc.; "therefore the ox was made the head of all the offerings." End of quote; see there.

And see in Menachos (folio 53b) concerning "Let this one come and receive this from this One, for this people."

The meaning is that they are called "this people (am zu)" on account of their joining the supernal unity of "Havayah is Elokim," through believing in individual providence.

And as it is written, "Who is like Havayah our G-d, who is enthroned on high, who lowers [Himself] to look upon the heavens and the earth." And the constellations and all the host of the heavens have no dominion of their own at all, for they are only the messengers of the flow [of influence], like an axe in the hand of the one who hews with it; and as is explained about this in the discourse beginning "Return, O Israel."

And this is the meaning of "am zu": the joining of the seventh attribute, which is called zayin and is called "earth," with (im) the vav, which is the Tree of Life

and is also called "heavens," which is the drawing down from the Infinite Light (Or Ein Sof), blessed be He, through the middle pillar, etc., as in the saying, "Unique One, Life of the worlds, King."

And as is written in the Raaya Mehemna there. And this is the meaning of "this people (am zu) whom You acquired." (And see the Rabbah at the end of Parshas Bamidbar, folio 220d; Zohar, Part II, Tisa, folio 188a.)

In the same way, the matter of the sin of the wood-gatherer will be understood: that he separated the Tree of Knowledge from the level of the Tree of Life, and this is the meaning of mi-kav shesh, similar to the matter mentioned above. And see the Mikdash Melech, Parshas Shelach, folio 157a. That is, he separated between the vav and the hei of the Name.

And this is the meaning of "that I am swarthy, for the sun has gazed upon me"; and it is explained in the Zohar, Part III, Parshas Acharei, folio 59b: "that the sun did not look at me to shine upon me," for "the sun" is the "sun" of Havayah.

And in Parshas Tazria, folio 45b: "Sheshezafatni ('for [the sun] has gazed upon me'): it should have said shezafatni; rather, it is a hint, for it hints at 'six' (shesh). For when the sun shines, it shines with six lights, and when it withdraws, all those six lights withdraw." 3

And see what is written above on [the verse] "Lift up the head of the sons of Gershon," concerning the sasgona, which "rejoices (sas) in many colors," etc. See there.

And see what is written on the matter of "for the sun has gazed upon me" in the discourse beginning "I am black but comely." 4

But this withdrawal is only along the lines of what is mentioned in the Rabbah at the end of Song of Songs, on [the verse] "Flee, my beloved, and be like a gazelle": "Just as this gazelle, at the time when it sleeps, has one eye open and one eye closed,

so, when Israel do the will of the Holy One, blessed be He, He looks upon them with both His eyes, as it is written, 'The eyes of Havayah are toward the righteous'; and when they do not do the will of the Holy One, blessed be He, He looks at them with one eye, as it is said, 'Behold, the eye of Havayah is toward those who fear Him.'"

And see there in the commentary Zera Avraham, in the name of Rabbi Shlomo Alkabetz. And see what is written at the end of the discourse beginning "When you hearken to the voice," concerning "to do what is right in the eyes of Havayah."

LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 9

והיה לכם לציצית וראיתם אותו וזכרתם וגו' למען תזכרו וגו'

"And it shall be to you as tzitzis, and you shall see it and remember" (Numbers 15:39)

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"And it shall be to you as tzitzis, and you shall see it and remember," etc.; "so that you remember," etc. To understand the matter of these two rememberings: why [both]? 1

Also to understand how the mitzvah of tzitzis can point to the remembering of all the mitzvos. Now, ציצית (tzitzis) comes from the language of gazing, as in "peering through the lattices," which denotes radiance and illumination;

that is, that there shine and be revealed the level of the revelation of His G-dliness, may He be blessed, who fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), before whom all is accounted as nothing, "in the heavens above and on the earth below; there is none else,"

"for His Name alone is exalted; His splendor is over earth and heaven," etc. "His splendor" is a radiance and illumination from Him, etc., as is explained elsewhere.

Now, this level of revelation, meaning the revelation of His existence and not of His essence, G-d forbid, must be revealed specifically in a person's heart, as our Sages, of blessed memory, said: "The heart sees," etc., 2

in Koheles Rabbah, page 87a, at the beginning of the passage "I spoke with my heart." And it is not enough for him to have only the gazing of the eyes, which are his Chochmah, Binah and Daas, which is why the wise are called "the eyes of the congregation"; rather, it must spread

until it reaches the level of the very point of his heart, so that he is at the level of "the heart sees," and feels, and is stirred by what it feels: that is, a stirring of fear in his heart, or a stirring like "flashes of fire" from the element of fire in his heart.

For since the brain is fundamentally of the element of water and moisture, which is cold by nature, it effects no change in his soul, and there is heaviness in it, as it is known that water descends from a high place to a low place.

So too the seeing of the eyes of the intellect in his G-dly soul does not bring about in his vital soul any stirring, such that it would be stirred to change its nature and essence where it stands and to change its taste to the complete opposite;

rather, it stays as it stood, in a state of heaviness and sluggishness, in the low place where it was; except through his being kindled and set ablaze in his soul

until it reaches the point of his heart, where the element of fire is, which rises upward like "flashes of fire, a flame of Yah," like a flame that rises of itself to part from the wick, without quiet or rest. And all change comes specifically through fire,

as in "a crucible for silver and a furnace for gold," until "the dross has been removed from the silver," etc. [And see what is written on this subject in the discourse beginning "And I shall be sanctified among the children of Israel,"

and in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting"; "When you come into the land," concerning "And when a soul offers"; and in the discourse beginning "And the king extended to Esther the golden scepter."] 3

And this illumination, which blazes and flames in a person's heart, is the matter of the techeles (blue) and the white in the tzitzis. For the white indicates the love like "flashes of fire," like a flame blazing in a person's heart.

And the techeles indicates the fear in his heart. [This is as is written in Pri Etz Chaim, Sha'ar HaTzitzis, chapter 4, that the white is drawn from the mind of Binah and the techeles from Abba. And it is known that Binah is the source of the love like "flashes of fire," 4

and Chochmah is the level of the higher awe; and "Abba founded the daughter," who is the level of the lower awe; as is explained elsewhere on the verse "With wisdom He founded the earth; He established the heavens with understanding." And see what is written on this in the explanation on the verse "Set me as a seal."]

And this is what is written: "There is no fear of G-d before his eyes." For as long as it is still at the level of "before his eyes," which is the level of the intellect's seeing alone, he has no fear of G-d. 5

For fear is specifically in the heart, that terror and fear fall upon him in the revelation of the heart. For fear, too, is rooted in the element of fire in the heart, like the blue hue in a fire and the lower light of a candle, right on the wick, as is known.

Now, ציצית (tzitzis) is a feminine form, because the Congregation of Israel (Knesses Yisrael) receives this illumination from above, from the level of the light that encompasses all worlds (sovev kol almin), as it is written, "peering through the lattices": מציץ (peering) is a causative form and a masculine form, that of the one who bestows; 6

for the Holy One, blessed be He, brings about and bestows this illumination upon the Congregation of Israel, so that they have this illumination in the revelation of the heart, the level of "the heart sees," and feels and is stirred, through the strengthening of the G-dly element of fire in the G-dly soul.

And this is through "lattices" and windows, which is the matter of a broken heart and a broken spirit, and as in the saying "Open to me," etc., and as is explained elsewhere.

[And see what is written in the discourse beginning "And you shall make a plate (tzitz) of pure gold," etc., [tzitz being] from the language of "peering through the lattices"; and it is the light of the great love (ahavah rabbah) that comes from above, which is the level of Aharon, "the beard of Aharon," etc.; see there.

And see what is written in the explanation on the verse "And Korach took," concerning "the beard of Aharon," that it is one matter with the threads of the tzitzis. And see Pri Etz Chaim, Sha'ar HaTzitzis, chapter 3. And see what is written on the great love of Aharon on the verse "When you raise up the lamps," and on the verse "And you shall make holy garments for Aharon," etc. See there.

And according to what is written, that the great love of Aharon is the matter of the threads of the tzitzis, it will then be understood that the holy garments of Aharon, which are the garments made from the performance of the mitzvos, as is written there, are themselves what is alluded to in the tallis, as [will be explained] below.]

2. And this is [the meaning of] "I have taken off my robe; how shall I put it on? I have washed my feet; how shall I soil them?" This is the answer of Israel as a whole to the call "Open to me" that the Holy One, blessed be He, said. 7

For in order that the light of G-d shine and be revealed in the revelation of a person's heart, as in the saying "Open to me," these two levels must come before it: the level of "shall I put it on" and the level of "shall I soil them."

And the explanation and meaning of the level of "shall I soil them" is to be one of the "masters of the reckoning," to reckon every thought, word and deed that were not good since the day he came to be, even the sins of youth. For it is not enough that he has already regretted his sins.

That is why it is written, "I have washed my feet," meaning, I have already done teshuvah (return); "how shall I soil them?": how can I disgrace myself and soil them,

that is, recall them against myself again, because the thing is hard for me. And "my feet" is the matter of the standing and upholding of the G-dly soul. But it must always be before his eyes, all the days, and he must be "despised in his own eyes, loathsome."

8 And the level of "shall I put it on" will be understood by first introducing the saying of our Sages, of blessed memory, that with five hundred and fifteen prayers, the numerical value of ואתחנן ("And I entreated"), Moshe entreated to enter the land, because of the many mitzvos of action that Israel were commanded which can be fulfilled only in the Land of Israel.

For the mitzvos of action that apply outside the Land are only about one fifth of the 248 mitzvos, and four parts do not apply except in the Land of Israel specifically, and most of them [only] when the Holy Temple stands, such as the offerings and the like.

9 And to understand why Moshe Rabbeinu, peace be upon him, wanted specifically to fulfill mitzvos of action.

But, behold, it is written, "And it shall be righteousness (tzedakah) for us if we take care to do the whole commandment," etc. For all the mitzvos are called by the name tzedakah. For just as tzedakah is the level of a garment, as in the saying "His garment is tzedakah,"

and as our Sages, of blessed memory, said (in the first chapter of Bava Basra) on the verse "And all our righteous deeds are like a soiled garment": just as with this garment, each and every thread joins into a large garment, so too with tzedakah, each and every coin joins into a great sum;

so too all the mitzvos are garments, and each and every thread is the details of the laws, which are "like mountains suspended by a hair," joining into a great sum, which is the level of the encompassing (makif) and the light that encompasses all worlds (sovev kol almin). [And see what is written on the matter of the "great sum" in the explanation on the verse "And you shall count for yourselves,"

10 and see Etz Chaim, Sha'ar Arich Anpin, end of chapter 5, that the "great sum" is above, in Arich Anpin, the level of the light that encompasses all worlds (sovev kol almin), and "His greatness is unfathomable," etc.;

and see what is written elsewhere on the verse "And He came from the myriads of holiness," and on the Zohar, Parshas Chayei Sarah, page 123a, concerning "a hundred years," etc., up to "in the mystery of the hundred blessings of every day."]

11 Now, it is written, "without man being able to find out the work that G-d has made from beginning to end." That is: such was the intent of creation, that man should not know, of the work that is in the world, what is the level of beginning and what is the level of end.

As is explained about this on the verse "And the number of the children of Israel shall be": for in the rank and gradation of creation, which is mineral, vegetable, animal and speaking [being], man, who is the speaking [being], is of a high rank and level, surpassing them all.

Yet we see plainly that man needs to sustain his body with kinds of food from the animal, and even 12
from the level of the vegetable and the mineral, such as salt.

For the food does not need the man; the man needs it.

And moreover, on the contrary, the mineral, which is earth, behold: "the earth, out of it comes bread," and all kinds of plants, to sustain man; for "last in deed, first in thought."

And this is [the meaning of] "their beginning is wedged in their end and their end in their begin- 13
ning": because just as He, may He be blessed, is the Infinite One (Ein Sof), so His actions have no level of an end.

For at every single level at which one could speak of an end, one could also speak of a beginning,

because in truth they have no level of a beginning and no level of an end, and they have every level of beginning and of end. (And see what is written on this in the discourse beginning "You are standing.")

And so it is with the garments, which are the mitzvos of action mentioned above; and their general and collective expression (klalus) is the deed of tzedakah, because he gives from his effort and his toil, with which he toiled with all the powers of his body. That is why it is called simply "the mitzvah," as is explained elsewhere.

Now, it is written, "Your tzedakah shall go before you; the glory of Havayah shall gather you in." "Glory" (kavod) is the level of a garment, as in the saying, "Rabbi Yochanan called his clothes 'my honorers.'" [And see what is written at the end of the discourse beginning "This is the dedication of the altar," on kavod being the level of the encompassing (makif), etc. See there.]

"Shall gather you in" means gathering in and bringing within, to surround him on all sides and to be for him a shelter and a covert, like a garment that guards him from the cold, and as it is written, "Havayah is your guardian, Havayah is your shade." For the mitzvos of action, since they are at the level of the mineral, the level of physical action,

and likewise all the details of the laws in the Shas (the Talmud), since they are physical in relation 14
to the awe of G-d and the love of Him, are therefore the level of encompassing lights (makifim). And love and awe are the level of "the Torah of man," meaning that they teach and are revealed in his inner dimension (pnimiyus) and essence, as it is written, "And this is the Torah of man," etc.

And "this" (zos) is nothing but awe, as is known [from the matter of "With this shall Aharon come into the Sanctuary"; see the Zohar at the beginning of Parshas Acharei, page 57b, and see the Zohar, Parshas Bo, page 37b, and the beginning of Parshas Chukas], 15

which is the level of the techeles (blue) in the tzitzis: that the fear of G-d be fixed in a person's heart. And just as there cannot be tzitzis without a garment, so there cannot be love and awe without first doing all the mitzvos, which are the level of encompassing lights (makifim) and garments, as mentioned above.

As it is written, "Six years you shall sow your field": these are the six orders of the Mishnah; "and six years you shall prune your vineyard": these are the six orders of Talmud; "and you shall gather in its produce,"

that is, that you gather and collect them into your soul, as our Sages, of blessed memory, said, "and his learning in his hand." And then, through this, you will also be able [to bring about] "the glory of Havayah shall gather you in," etc. [And see what is written on this in Parshas Behar, on the verse "When you come into the land," etc.]

3. And with this will be understood the saying of our Sages, of blessed memory, that the infant in his mother's womb is taught the entire Torah, and afterwards he is made to forget it: once his time to be born arrives, an angel comes and strikes him on his mouth. [And see also what is written on this in the discourse beginning "I am black and comely."] 16

And to understand why he is taught and afterwards made to forget: it is because the light of G-d must shine in him, 17

so that "His awe be upon his face," and the love of G-d and the fear of Him in his heart. Therefore he is taught the entire Torah, which is the level of the encompassing lights (makifim), and from it the light of G-d and the power of love and awe will shine for him.

And afterwards he is made to forget, so that this be the service of man: to choose the good. And as in the saying "Open to me," etc. 18

But the illumination of the Torah, which shone a great and mighty illumination in his soul before it was entirely enclothed in the material body, is what gives the strength and might for the light of the Torah to shine in it [the soul] after it has been enclothed in the material body, so that it can turn it [the body] from darkness to light, etc.,

through the illumination of the light of love and awe that shine from the Torah. For the impression (reshimu) remains from the illumination mentioned above, so that the light of love and awe will shine for him from within the impression that remains after the forgetting.

(And this is [the meaning of] "Draw me, we will run after you; the king has brought me into his chambers": for "draw me" is a term for the future, and "has brought me" is a term for the past, and it should have said "will bring me."

But the explanation is that חדר (chamber) is the initials of Chesed, Din, Rachamim (kindness, judgment, compassion). And this is "And with Daas (knowledge) the chambers are filled," for Daas is what connects and draws the extension of the intellect (mochin) into the emotive attributes (middos). And from this Daas and these middos are drawn the laws of the Torah, fit and unfit, etc., as is written in Sefer Shel Beinonim (Tanya), in the introduction.

And also, the Torah is "the inner keys," and this is the meaning of "his chambers," namely "the inner rooms." And this is why "has brought me" is a term for the past: that is, when the soul was above, before its descent into the body, when they teach it the entire Torah; and these are indeed "his chambers."

And therefore, through this, also afterwards, when it has been enclothed in the material body, even so "draw me," because "he has already brought me," etc., and an impression remains, etc. And see what is written further on "we will run after you" in the discourse beginning "When a man of you brings an offering.")

And this is [the meaning of] "I have taken off my robe; how shall I put it on?": meaning, since the Torah was made forgotten from me by the angel who "struck him on his mouth," it is then hard for me to clothe myself again in the Torah and the mitzvos, which are garments, as mentioned above.

And this is [the meaning of] "And you shall see it and remember all the mitzvos of Havayah": that 19
is, what you will see, the level of tzitzis, which is the level of the illumination of love and awe, which are the techeles (blue) and the white in the tzitzis, and they are "the Torah of man," which issue as strands and hairs from the level of the encompassing (makif) and the garment,

which is the level of the mitzvos of action. These are the ones called "the mitzvos of Havayah," because they do not become the person's own essence as love and awe do; and they are also literally the mitzvos of Havayah, for the Holy One, blessed be He, puts on tefillin and prays.

And this is the meaning of "who has sanctified us with His mitzvos": for they are literally His own mitzvos. Whereas awe does not apply to the Holy One, blessed be He; that is why it is written, "And this is the Torah of man," etc.

(See what is written at the end of the discourse beginning "Go forth and see," on the explanation of "And from the wilderness, Mattanah (a gift)": the level of the wilderness is, as it is written, "where no man dwelt," which is above the level of man; from there is the root of the Torah, and from there it was drawn down and enclothed in the level of man.

And this is the meaning of "And this is the Torah of man," etc. And according to what is written [there], it implies that the meaning of "And this is the Torah of man" is what is drawn down and enclothed in the Chochmah, Binah and Daas of the Malchus of Atzilus, etc. And see the Zohar, Part I, column 126, on "And this is the Torah of man.")

And the matter of the rememberings: they are two levels, corresponding to the techeles and corresponding to the white.

Corresponding to the techeles, he is to remember the prohibitive commandments (for awe is the source of keeping the prohibitive commandments, etc.; and see what is written on this on the verse "Set me as a seal"): "And you shall not wander after your heart and after your eyes, you who go astray": meaning, you should always be, in your own estimation, in the state of "going astray,"

and do not say, "I have already washed my feet," etc., and as our Sages, of blessed memory, said, "Even if the whole world tells you, 'You are righteous,' be in your own eyes like a wicked person," etc.

And corresponding to the white, he is to remember the positive commandments: "and you shall do all My mitzvos, and be holy": meaning, that also the love and the awe within you will be raised ever higher, until they too are included in the encompassing light (or makif), the level of the supernal holiness.

A summary of the matter: the intent of the verse is to caution a person, and to be a constant reminder before his eyes, of the great loftiness of the holiness of the mitzvos of action, from which an encompassing garment is made for his soul, whose root and source is from the encompassing light and the supernal garment of which it is said, "He wraps Himself in light as with a garment," and "His garment is white as snow." 20

As our Sages, of blessed memory, said, that the Holy One, blessed be He, wraps Himself in a white tallis, etc., which is the source and root of all the mitzvos, from which a garment is made for a person's soul, called "the robe of the Sages" (chaluka d'rabbanan).

Now, the greatness and loftiness of this garment, and its holiness, a person will remember by seeing the tzitzis, which are only four strands drawn from the illumination of this garment. 21

And from these four strands, which are two threads of techeles and two threads of white, there is drawn the illumination of awe and love (dechilu urechimu) into the Chochmah, Binah and Daas of the Congregation of Israel, which is all the souls in Israel; and this is called "the Torah of man," etc.

And if so, if from the illumination of four strands alone there is drawn so great an illumination, the awe and love of all the souls of Israel that ever were, 22

then how exceedingly mighty and great is the loftiness of the holiness of the whole garment, in its glory and its very self, which is made from fulfilling the mitzvos of action!

And so too the study of Torah with one's mouth, for "moving the lips is an act." And also, the matter of the laws is that they are all about physical things; that is why they are "the bodies of the Torah," "bodies" precisely. 23

As the Arizal, of blessed memory, wrote, that the holiness of the tallis is exceedingly greater in its loftiness than the holiness of the tzitzis, which are only strands drawn from the tallis; only, because of the great loftiness of its holiness, it cannot be enclothed in the actual physical tallis as [it is] in the tzitzis.

And therefore the physical tallis has no holiness at all, and it is permitted to use it for mundane things, which is not so with kosher tzitzis.

LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 10

ביאור ע"פ והיה לכם לציצית כו' הלב רואה כו'

An explanation of the verse "And it shall be to you as tzitzis": "The heart sees"

An explanation of the verse "And it shall be to you as tzitzis," etc.: "The heart sees," etc. 1

To understand the matter of the heart. Now, it is stated: "The heart understands; the heart hears." And it is stated in the writings of the Arizal, of blessed memory, that the Yesod (foundation) of Abba is in the chest [and see what is written in the discourse beginning "The eyes of all," in the name of the Maggid, the G-dly man, whose soul is in Eden]. 2

And to understand what Yesod is: everything that bestows upon and gives life to what is below it gives life only through its lowest level, since it is very much greater than the effect, and the effect cannot grasp its cause and cannot bear it.

Therefore it must contract itself and bind itself, by its lowest level, to what is below it, in order to give it life. And this level, through which it bestows, is called the Yesod of Abba within the Yesod of Imma; and from them the intellect (mochin) of Z'eir Anpin (the emotive attributes) is formed.

Now, let us see what is explained there: that they are equal down to the chest, and all the lights gather in the heart; these are four Names from the two Yesods mentioned above, which add up to the number thirty-two (ל"ב, the letters of lev, "heart") [and see the commentary of the Ramaz on the Zohar, Parshas Emor, page 93b]. 3

To understand the matter, by way of analogy: it is when an idea comes forth from the mind suddenly. While it was in the mind it was very hidden and not revealed, to the point that even he himself did not grasp it.

And afterwards, when it begins to spread out from the mind and outward, at once, as soon as it comes to be revealed, he is filled with great fervor and can accomplish something through its revelation. And the heart is what makes the matter endure: once something takes hold in the heart with great firmness, he will never budge from it. 4

Whereas while it is still with him only in the intellect, he can budge from it at once, since the heart is still rooted in bodily desires,

because it is closer to the body. And although he grasps with his intellect that he must cleave to Him, may He be blessed, with all his soul, and that this is the ultimate purpose of everything, nevertheless the heart can draw him after bodily desires.

As our Sages, of blessed memory, said: "The heart covets," etc. Therefore a person must always be diligent to wage the war of the intellect against the heart, to incline it too, with all the power of his contemplation of His greatness, may He be blessed, until it too desires to cleave to Him, may He be blessed.

And this is the matter of the two levels, tzaddik and chassid. [One is] called a tzaddik because, as they said, "Who is mighty? He who conquers his inclination": 5

that is, he must always conquer the heart with his intellect, since the heart is deeply rooted in the matters of this world, but the intellect inclines to cleave to Him, may He be blessed; therefore he must always wage its battle, and he is called a tzaddik.

Whereas when he accustoms himself to contemplation so much that the matter becomes rooted in the heart too, then of itself he is utterly nullified

and will not budge from it in any way: this is called a chassid [so wrote Rabbi Chaim Vital in Sha'arei Kedushah, Part I, Sha'ar (Gate) 3. However, in Sefer Shel Beinonim (Tanya) it is explained that this is called a tzaddik, and the first level is called a beinoni; see there].

And this is what King David, peace be upon him, said: "I hate them with utmost hatred," etc. When he saw those who hate G-d, he became their complete enemy. And although they had several bodily virtues for which it would have been fitting to love them, by the nature of the body, 6

namely, on account of their beauty and their wisdom, for it is the way of the body to love such things, nevertheless, because the love of Him, may He be blessed, was so rooted in him, in the heart too, he was nullified before Him with respect to all his emotive attributes (middos), and he was their complete enemy. And this is along the lines of what is written: "And my heart is void within me."

And this is because it spreads out from the mind outward, for there it is most hidden, as mentioned above. Let us return to our subject: that in everything that bestows below, that level is called Yesod. 7

Therefore, when we call upon Havayah, blessed be He, we call Him by that level, namely with the word "Baruch" ("Blessed"), which is the Yesod of Abba, as is known;

that is, by the level at which He is bound to us to give us life: by that very level we are able to take hold of Him, and no more,

since it is to that level that He contracts Himself to bestow below, as mentioned above. Therefore at that level we have a hold, as it is written: "You have made them all with wisdom."

Now, from these two Yesods the intellect (mochin) of Z'eir Anpin (the emotive attributes) is formed. For Z'eir Anpin is so called from the word ze'eir, "small," because the intellect is smaller than what is above, 8

and it is the life-force that spreads out to give life to the worlds [and see what is written in the discourse beginning "I have come into My garden," and in the discourse beginning "Go forth and see," concerning "Lift up your hands in holiness," etc.]. And afterwards, when it spreads down to the chest, many lights are formed there, and from there the levels of Rachel and Leah are formed.

And although, at first glance, it is brought in the writings of the Arizal that the level of Leah draws nourishment from what is above, namely from Binah (understanding) and Tevunah, 9

and the level of Rachel too draws nourishment from there, for of this it is said, "With wisdom He founded the earth," that is, the level of Rachel mentioned above: "Abba founded the daughter," for everything issues from Chochmah (wisdom); this too is true.

But it appears that the two levels of Rachel and Leah mentioned above are called thought and speech [as is explained in Parshas Shelach on the verse "The land is very, very good," and in Parshas Vayeitzei on the verse "And Lavan had two daughters," and in Parshas Tazria in the discourse beginning "They were disputing in the Heavenly Academy," etc.; see there]:

[they are] the hidden world (alma de'iskasya) and the revealed world (alma de'isgalya). And they are called the level of the back (achorayim) of the intellect, which is not the intellect itself, when it comes to spread out into thought and speech.

And this is [the meaning of] their being from the back of the Yesod of Abba and Imma. And to understand what "hidden" and "revealed" mean: in thought, too, there are the very same letters 10

as what he speaks; for what he thinks is what he speaks, except that there they are covered, and no one knows [them] but he himself; and afterwards even another can understand.

Now, thought and speech issue from the emotive attributes (middos), for what he loves is what he thinks and speaks about. 11

And the emotive attributes are drawn from the contemplation of the intellect: first some matter occurs to him in his intellect, and afterwards, as he contemplates that matter, [these] spread to the heart, and from there the emotive attributes are drawn, to want the thing or not to want it.

And the heart is what makes a matter endure; for sometimes the intellect requires one to love something, and the nature of the body does not let him. But when he binds his intellect so strongly that the matter becomes fixed in his heart too, to do it, then of itself he is nullified with respect to all the emotive attributes.

Therefore it is said of Yaakov, "And Yaakov kissed Rachel," which was certainly permitted to him, since he was void of all bodily desires because of his cleaving to Him, may He be blessed. And afterwards, when the letters of thought spread into the letters of speech, there it is more revealed.

And so, since the intellect goes out from the mind to the heart, for everything issues from Chochmah (wisdom), therefore the heart has all the levels, namely: seeing [as it is written, "And my heart has seen much wisdom," etc.], hearing and understanding,

as is written in [Midrash] Rabbah on Koheles, on the verse "I spoke with my heart." That is, the heart also has the level of Binah (understanding), as mentioned above, for they are the Yesods that are equal there, through which they bind themselves to give life to all the worlds.

But a person must always be diligent and wholehearted, to conquer his inclination and uproot it from thought, speech and action, in order to cleave to Him, may He be blessed, as mentioned above.

LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 11

והיה לכם לציצית וראיתם אותו וזכרתם וגו' למען...

"And it shall be to you as tzitzis, and you shall see it and remember..."

◇

"And it shall be to you as tzitzis, and you shall see it and remember, etc. ... So that you remember and do, etc." Now, the Congregation of Israel (Knesses Yisrael) is called a bride, and the Holy One, blessed be He, is called by the name groom, as it is said, "'On the day of his wedding': this is the Giving of the Torah," and it is written, "On that day you will call [Me] Ishi (my Husband), etc." 1

And the explanation is: it is written, "This shall be called Ishah (woman), for from Ish (man) this was taken." For the Congregation of Israel is called by the name Ishah on account of esh hei (fire [and the letter] hei); 2

for "with hei He created them": the five articulations of the mouth, and "by the breath of His mouth all their host," which is the source and origin of the Ten Utterances with which the world was created, that is, the one utterance [with which] it could have been created, etc.

And the meaning of the hei is this: it is "a light letter that has no substance" (asa kalila delis bei mamasha), for it is a mere glimmer that goes out from the breath of the heart to the mouth, to be the source of speech. 3

For that glimmer does not touch the essence and being of the soul, but is only the power of extension from it, which is drawn from the level of the outer dimension (chitzoniyus) alone, for this is not a drawing-forth of the inner dimension (pnimiyus) of the soul.

And so, by way of analogy, the life-force (chayus) that is drawn forth for the creation and coming into being of the worlds from nothing to something, and to be the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), is nothing but a radiance and glimmer from the level of the outer dimension;

that is, from the level of His Malchus (sovereignty), may He be blessed, which is only an extension to what is other than Himself, etc., for there is no king without a people, etc., as is explained elsewhere.

And this glimmer and drawing-forth in the Congregation of Israel, the source of souls, so that they have fire and fervor, to be kindled and set ablaze with flashes of fire and a yearning to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, is called Ishah: esh hei. And as it is written, "And your yearning shall be to your Ish (husband)."

And it is written, "The lamp of Havayah is the soul of man": for the soul is called a lamp, by its inborn nature like a lamp that burns from below upward and like a flame that rises of itself, before its coming into this world to be enclothed in the physical body; and afterwards too, whoever comes to fill his hand and his heart for G-d, it is within the power of his soul to arouse the love, etc., as is explained in Sefer Shel Beinonim (the Tanya).

But [we need] to understand: since the life-force is drawn forth so that there be created beings, 4
from nothing to something, which are the level of am (a people), [as in] omemos (dimmed), separate [beings], from where will they have the power to have the level of self-nullification (bittul) and inclusion in the Infinite One (Ein Sof), etc.?

Now, about this the verse said, "For from Ish this was taken": Ish is esh yud (fire [and the letter] yud). For the yud is the level of supernal Chochmah (wisdom), since the yud is a small point.

And so too, Chochmah is only the level of a lightning flash that flashes in the mind before it comes to Binah (understanding) and comprehension, in the revelation of the mind; for Binah is the broadening of daas (knowledge) and the expansion of the mind, in length and breadth.

And so, by way of analogy, supernal Binah is the world of delight for the souls, who take delight and pleasure in their intellection and comprehension of the Infinite Light (Or Ein Sof), blessed be He; and this comprehension is called by the name yesh (something), as it is written, "To cause those who love Me to inherit yesh," and it is called Gan Eden.

But "Chochmah from ayin (nothing), etc." is the level of Eden, the source of the delight; just as no delight is revealed in Chochmah while it is still flashing in the mind, before it is revealed in Binah and comprehension, for then the delight is revealed, whereas in Chochmah the delight is still in its source, hidden. For "Chochmah from ayin, etc." is the level of actual self-nullification in the Infinite Light, blessed be He.

And "with Chochmah He founded the earth": so that the level of self-nullification is drawn into the source and root of the souls of Israel, and from there it separates and divides into the six hundred thousand souls of Israel, which are the roots of the souls, and in them are branches, etc., to draw into them, too, the level of self-nullification, so that they have the nullification of the yesh, in the level of Ishah and lamp (ner).

And this is [the meaning of] "the lamp of Havayah": that is, it is drawn from the level of Havayah that the soul be in the level of a lamp.

But how will the drawing-down of supernal Chochmah be in a revealed manner below? It is, by way of analogy, like the drop from the brain of the male, which must first spread through all the limbs, etc.;

so there must be an extension and drawing-down of Chochmah through the 248 limbs of the King (ramach evarin deMalka), which are the 248 mitzvos; for the mitzvos are vessels for the Infinite Light, blessed be He, that is enclothed in them, like the limbs, which are vessels for the soul and the spirit of life that spreads through them.

And it is the mitzvos themselves that draw the level of supernal Chochmah, the level of self-nullification, to the souls of Israel as a whole, so that they be in the level of Ishah and ner, [ner] being numerically 250 (resh-nun).

And this is as is written in the Zohar, Parshas Terumah, page 166b: that the 248 mitzvos that are drawn down below are drawn through two levels, right and left: "His left hand is under my head, and his right hand embraces me."

For the flow and drawing-down of the Infinite Light, blessed be He, that is drawn down below is the level of Chesed (kindness), and water, which descends from a high place, etc.

But if the drawing-down were drawn down to be below as it is above, the worlds would not be in the level of yesh and a separate thing at all.

So there must be the level of tzimtzum (contraction), so that [they] be in the level of yesh, and nevertheless self-nullification be drawn to them; that is, that the self-nullification come specifically from what is yesh and a separate thing, etc., as is explained elsewhere.

[And see what is written in Parshas Miketz, at the end of the discourse beginning "HaMagbihi lashaves" ("Who is enthroned on high"): the meaning is "hamagbiha yud" (He who raises the yud), which is the yud that is in the hei; for the dalet is the level of "delis lei migarmei klum" ("it has nothing at all of its own"), [and] it becomes a hei through the yud within it;

and this is the level of the mitzvah, by which from tzedek (righteousness) is made tzedakah (charity), etc.; see there. It follows that through the mitzvah the yud is drawn into the dalet, so that it becomes a hei.

And this is exactly like the matter explained here: that it is the mitzvos themselves that draw the level of supernal Chochmah, the level of esh yud, to the Congregation of Israel, so that they be in the level of esh hei, etc. 5

And this is [the meaning of] what is said in the Midrash on Song of Songs on the verse "Sustain me with ashishos (raisin cakes)": "with two fires (ishos)"; and in the Tikkunei Zohar it explains: "two fires, a white fire and a red fire"; and in Tikkun 64 it explains "with ashishos": "ish and ishah." And the intent is all one, namely the level of esh yud and esh hei mentioned above.]

2. But this glimmer and drawing-forth that is in the level of supernal Chochmah, to draw down in the manner of self-nullification (bittul) below, into the created worlds, shines and is drawn from above, from the Infinite Light (Or Ein Sof), blessed be He, which is far, far above Chochmah. 6

For in order that there be a revelation of the Infinite Light, blessed be He, in Chochmah — even though "He is wise, but not with a known wisdom, etc.," nevertheless, for there to be a revelation even in this manner, such that it be at all fitting to call [Him] by the name "wise" —

after all, the Infinite One (Ein Sof), blessed be He, is as His Name: He has no end and has no, etc., and He is high and exalted, etc. Rather, this drawing-forth, for this revelation to be, is called, by way of analogy, by the name "hairs."

For, as an illustration, the hairs of the head are from the surplus of the brain; their nourishment and their hold are in the brain that is in the head, and nevertheless the main life-force that is in the brain is not drawn into them, for if one cuts them there is no pain at all; rather, this is a drawing-forth from the surplus of the brain, which does not touch the essence and being of the life-force.

And even this is nothing but a small and contracted glimmer through the hollow of the hair, etc.

So too, this glimmer and drawing-forth, for the Infinite Light, blessed be He, to be revealed in Chochmah, is in the level of hairs, which has no comparison or relation to the essence and being of the Infinite Light, blessed be He.

And this is the cause that brings about the division of the flow and the drawing-forth into many divisions, into worlds without number, none of which are like one another, for each and every one is distinct from its fellow.

And this is because of the difference in their comprehension of the Infinite Light, blessed be He, that is drawn to them, for the comprehension of one is not like that of its fellow.

Therefore they are called "separate intellects," for their separateness and division is only in their intellect and comprehension [for otherwise separation does not apply to them, since it exists only in physicality, which occupies space], in that one is not like its fellow; and so it is in all the worlds, from world to world, etc.

And from there the level of self-nullification is drawn, which is the drawing-forth of the comprehension of the Infinite Light, blessed be He, into the created worlds as well, to each and every one according to its own measure.

And this is [the meaning of] "And it shall be to you as tzitzis, and you shall see it": which refers to the "thread of techeles (sky-blue)" mentioned just before it, in the preceding verse. And "techeles is wool (amra)," which is the level of "and the hair of His head like pure wool," which is the level of the hairs mentioned above; 7

except that it is dyed with the color of techeles: for when it is drawn down below it becomes the level of techeles. For that color is from the lower light (nehora tata'ah) that grips the wick: when it consumes some physical thing that it holds onto, such as a wick or wood, the color changes to techeles.

And so, by way of analogy, [the Sages] said, "Techeles resembles the sea, and the sea [resembles] the sky, and the sky resembles the Throne of Glory," the level of His Malchus, may He be blessed, which is called "a land that consumes its inhabitants": for the way the worlds receive their life-force from it is through self-nullification (bittul) and inclusion, in that they take upon themselves the yoke of the Kingship of Heaven, to be nullified and included in their source. 8

Whereas to the level of what is separate, and to the sitra achra (the other side), no life-force is drawn from there. (And see [Midrash] Rabbah on Nasso, section 14, at the seventh prince, page 257b: "And He gave a portion of techeles to those who fear Him, for it is like His glory, etc." See there.)

And since the worlds are created in the level of yesh (something), this is like the analogy of the light that grips a physical thing. Therefore this drawing-forth of the extension of the life-force from the level of His Malchus, may He be blessed, to give life to the worlds created from nothing to something, is called by the name techeles,

which is the drawing-forth of self-nullification, so that the yesh be nullified. (And this is [why] it resembles the Throne of Glory: for a throne is the level of self-nullification, just as the throne is nullified relative to the one who sits on it.)

And all this is drawn from the level of the hairs, the level of wool (amra), "and the hair of His head like pure wool," which is the drawing-forth of the Infinite Light (Or Ein Sof), blessed be He, that is far, far above Chochmah, etc., as mentioned above.

3. But this drawing-forth depends on the service of Israel below: it is they who draw it down, by an arousal from below (isarusa dilesata), through the deed of the mitzvos that they do below because it is the command of the King. So through this they arouse an arousal from above (isarusa dileila), 9

so that there be a drawing-forth of the Infinite Light (Or Ein Sof), blessed be He, in the level of hairs, drawn in the level of Chochmah to the 248 limbs of the King, which are the mitzvos, that they be vessels and limbs for the level of supernal Chochmah to spread and be enclothed in them, so that in them and through them the revelation be drawn down below, and the mitzvos be bestowers of the revelation of Chochmah.

And this is [the meaning of] "And you shall remember (u'zechartem) all the commandments of Havayah and do them": that is to say, that you make the mitzvos to be in the level of males (zecharim), who bestow the revelation of Chochmah and the level of self-nullification (bittul), so that there be below the nullification of the yesh, as mentioned above.

But "and you shall not stray after your heart … after which you are unfaithful (zonim), etc.": harlotry (zenus) is the name for the level of fervor and flashes of a strange fire,

like a harlot who is ardent after strangers and turns away from her husband. [The meaning is] that all the pleasures of this world that a person needs to enjoy should be with coolness, and as though he were compelled, etc.

And as our Sages, of blessed memory, said, "Their Torah fixed and their work occasional." The meaning of "occasional" is: merely in a passing way, without any ardor or fervor or warmth of the heart at all, so as not to make it the main thing, etc. 10

And just as the harlot is forbidden to her husband, as it is written, "A man, if [his wife] goes astray, etc.," "and she was defiled, etc.," so one who is drawn after a strange fire that is not for G-d, in the vanities of the world and the pleasures of men, cannot be the level of Ishah, esh hei, to receive from Ish, esh yud.

And as is written in [Midrash] Rabbah on Koheles (page 87a), on the verse "I spoke with my heart": "The heart goes astray (sotah), as it is said, 'Let your heart not go astray to her ways' (in Proverbs, chapter 7, [verse] 25); the heart is unfaithful (zonah), as it is said, 'And you shall not stray after your heart, etc., after which you are unfaithful.'"

And about this it is said, "Turn away from evil and do good": "good" is the light. That is to say, in order that one's deeds shine with the Infinite Light (Or Ein Sof), blessed be He, there must first be "turn away from evil," "and you shall not stray after your heart": "your heart" specifically, for the heart is of the element of fire. And through this, "so that you remember (tizkeru)": that we ourselves become the level of males (zecharim), who bestow.

[And in this sense [the Sages] said, "Do not read morashah (inheritance), but me'orasah (betrothed)": for the Torah is the level of a bride, betrothed to the souls of Israel, who are the level of the male (dechar) and the bestower.

And so it is said, "Israel is holy to Havayah, the first of His harvest": for Israel is the first and the source of the Torah, as is explained on the verse "My dove, etc."] 11

That is: in you and through you the mitzvos will be called by the name "vessels" and "limbs of the King," so that the Infinite Light (Or Ein Sof), blessed be He, be drawn into them; for on the arousal from below depends the arousal from above.

And this is [the meaning of] "and you shall make them (atem)": "I account it to you as though you had made Me." And this is through "and you shall not stray." For in the separate worlds, one who desires something and craves it becomes the level of Nukva (the feminine), a receiver, because he receives delight from that thing which he desires. 12

Whereas in the world of unity, through being the level of Ishah, esh hei, he becomes the level of the male (dechar); for "their end is wedged in their beginning," and "last in deed, first in thought."

And as our Sages, of blessed memory, said on the verse "Behind and before You formed me": "behind": [last] in the work of creation.

For in the work of creation, Adam, the first man (who was comprised of all the souls), was created with the last utterance of all the created beings, which is the utterance "Let us make man," and nevertheless he is the level of "before," for the souls of Israel arose in thought; and as it is said, "Bereishis (in the beginning): for the sake of Israel, who are called reishis (first)."

"And you shall be holy to your G-d (Elokeichem)." Now, kadosh with a vav is the drawing-down of the supernal Kodesh (holiness); and "kadosh" [is said] three times, until "Havayah Tzevaos."

And the drawing-down of this holiness is the level of hairs, as mentioned above; for this is the concept of holiness, as it is written concerning the nazirite, "He shall be holy; he shall let the locks of the hair of his head grow." And the drawing-forth of the level of hairs mentioned above comes through the arousal from below (isarusa dilesata), as mentioned above. 13

And this is [the meaning of] "And you shall be holy": that you will draw this holiness "to your G-d (Elokeichem)," meaning, to the level of G-dliness that rests in you, which is the level of His Malchus, may He be blessed; and as it is written, "You shall surely set a king over you, etc.,"

which is the level of the lower unity (yichuda tata'ah), the level of the nullification of the yesh, like "And we bow and prostrate ourselves and give thanks," and like "And the host of heaven bow to You"; for even their level of self-nullification is called yesh: there is (yesh) someone who is nullified, etc.

Whereas the higher unity (yichuda ila'ah) is the level of the self-nullification of supernal Chochmah, and "Chochmah from ayin, etc.": actual self-nullification in the Infinite Light (Or Ein Sof), blessed be He, so that it does not occupy any place at all, in absolute truth; as in the matter of "And what are we, etc."

LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 12

ביאר ע"פ והיה לכם לציצית

An explanation of the verse "And it shall be for you as tzitzis"

An explanation of the verse "And it shall be for you as tzitzis." 1

The matter of the blue (techeles). Now, of the four colors in the lamp mentioned in Pri Etz Chaim, Sha'ar HaShabbos, at the end of chapter 4, in the name of the Zohar on Bereishis, "the white light," etc., and "the blue light," etc., [the blue light] is the lower one, which is attached to the wick. 2

And because it is from the consumption of the wick, [where] something that is not of its own kind is consumed and burned up in it, the light changes to the color blue. And so, too, the Malchus (sovereignty) of the World of Atzilus (Emanation) is called "the blue light," for it becomes a consumption (kilayon) for [the worlds of] Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), which are nullified to it and included in it.

Now, up to the Malchus of Atzilus there is the chain of descent (hishtalshelus) of the Ten Sefiros from cause to cause, at the level of oneness; 3

whereas Beriah, Yetzirah and Asiyah are another level and a separate thing: angels and souls, [at the level of] the nullification of the yesh (something).

And since this is so, at the level of Atzilus it is like the analogy of the white fire mentioned above, which is the appearance of the fire in its essence, which does not come from something truly not of its kind and a foreign thing, like the consumption of the wick; rather, it is an essential self-nullification (bittul), of the level of the higher Chochmah (Chochmah Ila'ah), which spreads by way of a chain of descent through all of Atzilus.

Whereas the level of Malchus, in which the separate worlds are included, [that] which is truly something not of its kind, the level of yesh and a separate thing: when it is nevertheless included at the level of the nullification of the yesh, this is the matter of "the blue light," which comes from the consumption of the wick, etc.

[And see what is written on this in the explanation of the verse "For You are my lamp," at the end of the discourse: that the blue light is drawn from the consumption of the wick, as mentioned above, and the white light is drawn from the oil, from which a pure light is drawn, etc.;

that is, the oil is not called something not of its kind, for oil is the level of the higher Chochmah, which is the level of the Torah, etc. See there.]

And this is the matter of "a land that consumes its inhabitants"; only, the spies said it as evil speech (lashon hara), for the spies were liars. But in truth this is praise, for "And you who cleave to Havayah," etc., as is written in the holy Zohar, Parshas Bereishis, folio 51a. 4

["And come and see: even though the way of this blue-black light is to destroy all that cleaves to it beneath it, Israel cleave to it beneath it and endure in [their] existence, as it is written, 'And you who cleave to Havayah your G-d are alive, all of you.'"

And the explanation: the matter of "its way is to destroy" is along the lines of what our Sages, of blessed memory, said: "The Holy One, blessed be He, stretched out His little finger among them and burned them."

And this was the evil speech of the spies, that it is "a land that consumes its inhabitants": to say that through this self-nullification (bittul) they would be nullified out of their existence entirely, like the matter of "He stretched out," etc., "and burned them," mentioned above. 5

But in truth it is not so, for on the contrary, the essence of life-force (chayus) is the self-nullification, and it is not a nullification out of their existence entirely, G-d forbid.

And there it is different, for it was as a punishment, etc.; therefore they were nullified out of their existence entirely. Whereas with the self-nullification of the souls of Israel, etc., on the contrary, through "And you who cleave," etc., "[you are] alive, all of you."

And the reason is as is written in the Zohar there: "Come and see: all those that are above are included in that blue light, but the lower ones are not so, for they are a coarse thing," etc., "and therefore it consumes and destroys them." 6

Thus it is explained that the blue light consumes and destroys only a coarse thing, that is, the yesh (something) of kelipas nogah, which is a thing entirely foreign,

and it cannot be included in the level of Malchus (sovereignty) except through the nullification of its essence, so that the kelipah (husk) is consumed and goes away.

Whereas "those that are above," which are in the self-nullification (bittul) of the side of holiness: even though they are included in the level of Malchus in self-nullification, nevertheless it does not consume them, G-d forbid; rather, this is the ultimate perfection of their existence.

And perhaps this is the matter of the vision of the thornbush that the Holy One, blessed be He, showed Moshe, as it is written, "and the thornbush was burning with fire, and the thornbush was not consumed." And as is written in the Midrash Rabbah on Shemos (section 2): "From here they said: the fire above burns but does not consume."

That is, as it explains there, that the thornbush is Israel. And so it is implied in the Gemara at the end of chapter 6 of Shabbos (folio 67a): "Thornbush, thornbush," etc., "because you are lower than all the trees," etc.

And this is along the lines of "for you are the least of all the peoples," etc.: that they make themselves lowly, along the lines of "and I am dust and ashes," etc. And see the Tikkunei Zohar, the beginning of Tikkun 19 (folio 37a).

And this is [the meaning of] what is written, "and the favor of Him who dwelt in the thornbush." And see the last chapter of Zevachim (118b). And see what is written above in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting."

And therefore, even though the fire burns the thornbush, that is, that the flashes of the fire of love be drawn into the souls of Israel, and that there be the nullification of the yesh, nevertheless it does not consume them and destroy them out of their existence, G-d forbid; rather, on the contrary, this self-nullification is the essence of life-force (chayus), etc.

And see on this in the Raaya Mehemna, Parshas Shoftim, folio 274b, and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there: that the fire consumes the kelipah and does not consume the holiness, etc. See there.

And see further on this in the Zohar, Part II, folio 69b; Part III, folio 280b; and in the Midrash Rabbah on Shir HaShirim, at the beginning of [the passage] "Sustain me with ashishos (raisin cakes)," etc., "and with the fire (esh) of the thornbush."

One may further say, in explaining "And you who cleave," etc., "are alive," according to what is written in the Zohar, Parshas Vayigash (folio 207b): "because the living must praise the Living," etc., until "alive, all of you."

And see the Zohar, Parshas Behar, folio 110b, on the verse "And do good, dwell in the land," etc.; see there. And [see] the Zohar, Parshas Vayechi (folio 237a), on the verse "And you who cleave," and folio 245; and consider this carefully.]

And as it is written, "The fear of Havayah [leads] to life," "The fear of Havayah adds days," etc. "Your kingship is a kingship of all worlds": for this is their life-force and their existence, from the Infinite Light (Or Ein Sof), blessed be He, which is drawn into them; whereas a separate thing has no life-force, and the essence of life-force is the self-nullification, as mentioned above.

2. But this drawing-down, that this self-nullification (bittul) be drawn into the level of yesh (something), so that there be [something that is] yesh and [yet] nullified, is from the level of Abba (Chochmah), 7

for "Abba founded the daughter" [and this is "If there is no wisdom, there is no fear," for Malchus (sovereignty) is called "the lower fear," and its root is from the higher Chochmah (Chochmah Ila'ah)].

And the blue (techeles) is the Gevuros of Abba, for this is the level of Gevurah (restraint) and contraction (tzimtzum): that this drawing-down be into the level of yesh, so that there, too, the level of self-nullification be drawn, etc.

[That is to say: in order to bring down and draw the self-nullification also below, into a low place, that is, into the level of yesh, this is through Gevurah; and as is written in the Siddur, in the discourse beginning "Ado-nai, open my lips";

and this is along the lines of what was explained in the explanation of the verse "The voice of my beloved": that for the drawing-down to be drawn inwardly into the vessel is the level of Gevurah, and not the level of judgment (din), G-d forbid; rather, on the contrary, etc. See there.

And see what is written in the discourse beginning "Havayah, His adversaries shall be shattered," in the explanation of the matter of "and He will give strength to His king." And see the Likkutei Torah of the Arizal, Parshas Vayeira, on the verse "For a fire went out from Cheshbon," and as is written on this in the explanation of the verse "Therefore the rulers say: Come to Cheshbon."]

And because the blue (techeles) is the intellect (mochin) of Abba (Chochmah) and the white is the mochin of Imma (Binah), therefore at this time there is no techeles; for because of its great loftiness, being from the level of Abba, it cannot descend in the time of exile. 8

And this is [the meaning of] "Chochmah at the beginning, Chochmah at the end": for the Infinite One (Ein Sof) does not rest except in the level of Chochmah (wisdom), since it is the level of self-nullification (bittul). And therefore the Infinite Light (Or Ein Sof) is enclothed in the Chochmah of Adam Kadmon, and Adam Kadmon is enclothed in the Chochmah of the World of Atzilus (Emanation), etc.

And the higher Chochmah (Chochmah Ila'ah) is the level of actual self-nullification, "and what (mah) are we," for "Chochmah is found from ayin (nothing)," while Binah (understanding) is yesh (something), "the broad places of the river (Rechovos HaNahar)," the broadening of the mind and of comprehension. Whereas Chochmah is the depth of what is grasped, the level of concealment, "He made darkness His hiding place," the level of Eden, the source of delight (taanug).

For in the level of Chochmah itself no delight at all is discernible, only in the revelation of Chochmah in comprehension: Binah, "to bequeath yesh (substance) to those who love Me," is called the higher Gan Eden.

And Malchus (sovereignty) is the lower Chochmah, so that there be the nullification of the yesh: "And we bow and prostrate ourselves," "and the host of heaven bow to You": that there is one who nullifies himself and prostrates himself, etc. (And see what is written in the discourse beginning "For Avraham did not know us," and [that] the higher Chochmah of Atzilus is an intermediate level, etc. See there.)

And [Malchus] is called ishah (woman), [whose] hei [is] the five articulations of the mouth, the division of speech into Ten Utterances, so that there be many kinds of contractions (tzimtzumim) and the division of the worlds, as is written in the Idra.

And therefore the World of Speech is called by the name ishah (woman), for "this one was taken from ish (man)."

[That is,] in order for there to be the level of ishah, from below upward, "and your desire shall be to your husband (ishech)," [this] is drawn from the level of ish (man): esh (fire) [and] yud. That is, yud is Chochmah, and it is drawn into the level of ish, which is Z'eir Anpin, which is the level of the emotive attributes (middos), for speech receives from the emotive attributes.

For although "Abba founded the daughter," nevertheless the intellect flows into the emotive attributes first. For we see from experience that according to the intensity of the emotive attributes, so will one have the power of speech, for from the emotive attributes it rises to thought and to speech, as is written in Sefer Shel Beinonim (the Tanya).

And in general, they are the 248 mitzvos, "the 248 limbs of the King," for the 248 mitzvos are the nine Sefiros of Z'eir Anpin, each of which is composed of nine; nine times nine is 81. And each level has three aspects, head, middle and end (rosh, toch, sof); if so, three times 81 is 243, and [with] the five Chasadim that bring growth, that makes 248.

So from the 248 mitzvos there is drawn from above that there be ishah, esh hei (fire of hei),

that is, that there be the nullification of the yesh, and that there be the power to raise up from below upward, and to be "the lamp of Havayah is the soul of man."

(And see what is written on this in Parshas Mikeitz, in the discourse beginning "Sing and rejoice, O daughter [of Zion]": how through the mitzvah the power is drawn to be "the lamp of Havayah is the soul of man," up to "And this is 'You will give truth to Yaakov.'"

And so, too, in the discourse beginning "Who is enthroned on high," regarding the matter of the lamp of the mitzvah, etc.; and in the discourse beginning "For You are my lamp.") And the level of ner (lamp) comes about when the 248 is drawn down below into Nukva (the feminine), for His two arms are added, etc.

(In Zohar HaRakia, at the end of Parshas Terumah, on folio 166, he raised the difficulty that, if so, there are not 248 limbs here, for in a person the 248 limbs are [counted] with his hands, etc.; and he expounded at length there to explain this, but the completion of the matter is missing.

However, in Pri Etz Chaim, Sha'ar HaShabbos, at the end of chapter 4, mentioned above, he explained that ner is the 248 limbs of Malchus with His two arms, and as written [above].)

And the explanation of the matter: were the Infinite Light to be drawn down to the very lowest, everything would be nullified in the Infinite Light, and there would be no coming into being of yesh at all. Therefore there had to be withdrawal and contraction after expansion; and these are the level of His two arms, "His left hand is under my head, and His right hand embraces me."

(And see what is written at the beginning of Parshas Lech Lecha, in the discourse beginning "Behold, Avraham," in the explanation of "And there was evening and there was morning, one day.") And therefore there are in Israel three levels: Kohanim, Levi'im and Yisraelim.

Now, the root of the coming into being of the drawing-down, that the Infinite Light be in Chochmah, although "[He is] wise, but not with a known wisdom," yet for there to be the revelation of the level of "wise," etc., is above Chochmah, and is called Arich Anpin, from the level of the hairs (se'aros).

And the analogy of the hairs, in the name of the Maggid, whose soul is in Eden: like the hairs of the head, which are the surplus of the brain, which do not touch his essence at all; 9

and the proof is that if one cuts them he has no pain at all. And nevertheless they draw nourishment from the brain while they are on the head, through a vapor that rises from the brain, etc.

So, too, the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, to be "wise," etc., is something that does not touch the Essence at all, for He has no comparison or relation [to it], etc.;

for He is alone, before the world was created and after the world was created, and the self-nullification (bittul) of the angels and the souls takes up no place before Him at all: for if they are nullified and included in the Infinite Light, blessed be He, it does not touch Him, may He be blessed, at all.

Only, this drawing-down is, by way of analogy, like the level of the hairs, which are from the surplus of the brain, and nevertheless draw nourishment from his essence, etc. (And see what is written in Parshas Tetzaveh on the verse "And you shall make holy garments.")

And this drawing-down is from the Gulgalta (the skull), above the level of the brain, through which there comes about the revelation of the Infinite Light, to be the level of Chochmah (wisdom), etc.

And the hairs are what divide the flow and the drawing-down, so that there be different comprehensions of the Infinite One (Ein Sof), many levels, myriads of degrees. This is as the Rambam wrote of separate intelligences: for by what is one angel distinguished from another, if not by his comprehension, since he has no body and no physical place?

And in the same way, the whole difference from world to world, in many worlds without end, is according to the comprehension, each and every one, etc. 10

And as is written in Etz Chaim, that the lock of hair (kotzei de-sa'arei) strikes the head of Z'eir Anpin from behind, so that there be the division of Daas (knowledge): for the three mochin are Chochmah, Binah and Daas, and Daas divides into Chesed and Gevurah, love and awe, etc.

And this lock of hair is drawn and ends in Nukva (the feminine), as is written in the intention of the tzitzis. See Pri Etz Chaim, Sha'ar HaTzitzis, beginning of chapter 3, and see there also in chapter 5: that is, that the techeles be drawn from this.

And this is "And it shall be for you as tzitzis." And see the Midrash Rabbah, Parshas Bo, section 15 (folio 131c): "The tzitzis I gave to you, as it is said, 'And it shall be for you as tzitzis'": that is, as mentioned above regarding "And you who cleave," etc.

"And you shall see it": that is, that the level of the hairs, "the hair of His head like clean wool," will be drawn down below into the techeles of the Malchus (sovereignty) of Atzilus.

3. And to understand the matter of "and you shall remember all the mitzvos of Havayah": "and you shall remember (u'zechartem)" means to make them males (zecharim), bestowers of influence. 11

For it is explained in the Likkutei Torah of the Arizal, Parshas Bereishis, on the reasons of the mitzvos, that the two letters mem-tzadi of mitzvah are, in the Atbash [substitution], yud-hei.

And with the two letters vav-hei of mitzvah, it is the Name Havayah; and [the mitzvos] are called "the 248 limbs of the King," and "the King" is Z'eir Anpin.

And sometimes they are called "the command of the king," [as in] "for it was the king's command"; see the Zohar at the end of Parshas Shelach, folio 175b: the mitzvah is in Malchus (sovereignty), and the Torah in Z'eir Anpin.

(That is to say: if so, they are in Malchus and not in Z'eir Anpin. And moreover, "248 limbs" means the very essence of Z'eir Anpin itself, whereas the meaning of "the command of the king" is his order alone, and not his essence and his actual limbs. And see what is written on this subject also in the explanation of the verse "And G-d spoke," of the Ten Commandments; and there it was explained somewhat differently.)

But the matter is that in truth, below it is "the command of the king," but its root above is in the level of "limbs of the King,"

for "this one was taken from ish (man)." That is, through the arousal from below (isarusa dilesata) of the person, he draws [it down] so that the mitzvah is "limbs of the King."

As in the analogy of one who touches the toenails of a person: [the person] feels it in the brain, etc.; so, through a physical mitzvah that one does below simply because such is the King's command, he touches the Infinite Light (Or Ein Sof), blessed be He, that rests and is enclothed in it;

and [so] to draw the level of the hairs of Arich Anpin into the 248 mitzvos, the 248 limbs of Z'eir Anpin, so that they be the bestowers of the level of the drawing-down of the higher Chochmah (Chochmah Ila'ah), whose root is drawn from the hairs of Arich Anpin; that is, that from this the self-nullification (bittul) be drawn below, etc., as mentioned above; that is, to be esh hei (fire of hei), etc.

But [as for] "and you shall not stray after your heart," etc.: for in truth, in the World of Atzilus (Emanation) "evil does not dwell with You," and as is written on this in the explanation of the verse "In the wilderness of Sinai, in the Tent of Meeting"; but in nogah [there is] a drawing-down of good and evil.

Although there are also Ten Sefiros there, only they are mixed, good and evil, as is known, and the flow can switch over, etc.

[Along the lines of what is written in Likkutei HaShas of the Arizal, of blessed memory, regarding the explanation of "Yarden" (the Jordan), that it takes from this one and gives to that one, that is, kelipas nogah, which is at times holiness and at times kelipah (husk); they take from this one and give to that one, in the mystery of the theft and the oppression mentioned in the Saba of Mishpatim. End of quote.

That is to say, through nogah nourishment is drawn from holiness also to the evil, as is written on this on the verse "And they shall take to you a heifer." And what is cited in the name of the Saba of Mishpatim is on folio 95b.] 12

And this is the matter of giving the suspected wife (sotah) the waters that bring the curse to drink, to test, etc.; "and she shall be cleared and shall conceive," etc. [See the Raaya Mehemna, Parshas Emor, folio 97a; and the Zohar, Nasso, folio 124a-b; and in [Parshas] Vayechi, folio 241b.]

And so, too, in every person, who is composed of good and evil and needs to uproot the desire and 13
the fervor of a strange fire, etc.; and through this [there is] esh hei, meaning a fire of G-d.

And according to the way of truth [the Kabbalah]: esh hei, the hei itself is the level of fire, and these are the five Gevuros of Nukva (the feminine), which rise upward and are sweetened through the drawing-down of esh yud (fire of yud), which are the Chasadim; and these are the higher five Gevuros, which are Chasadim [flowing] from above downward.

And this is [the meaning of] "so that you shall remember (tizkeru)": that you yourselves be the males (zecharim). For "when you raise up the lamps," the five Gevuros of Nukva: "a woman who emits seed first gives birth to a male."

[And see the Zohar, Parshas Tazria (folio 42b): "Rabbi Yosei said," etc., "she has nothing in her mouth but her offspring, that it be a male"; and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there: "and then it helps the Chasadim," etc. See there.]

And as in the analogy of the lower lamp that kindles the upper lamp, as the flame rises from below upward; and so lamp from lamp, up to the highest heights

(and as is mentioned regarding Shabbos, the ascents of the worlds: that world draws near to world and world to world, up to the highest heights; for when the higher one ascends, the lower one also ascends after it, etc.).

And through this, "and you shall do (va'asisem) all My mitzvos": that it is they who make (ha'osim) the mitzvah, so that there be a drawing-down of the Infinite Light (Or Ein Sof), blessed be He, into the mitzvah, and that the mitzvah be a vessel for the Infinite Light.

For inasmuch as the Infinite One (Ein Sof), blessed be He, is as His Name, having no end, etc., He is exalted and lofty, etc.; only, the souls of Israel are the very ones who draw [it] down, etc.

[And see what is written on this in Parshas Bechukosai, in the discourse beginning "It is explained in Etz Chaim."

And perhaps this is a still higher level than the level of "and you shall remember," which is said 14
first, to make them males: that is, what one arouses through the mitzvah, the revelation and drawing-down of the 248 limbs of the King, Z'eir Anpin of the World of Atzilus (Emanation), which is called "He remembered (zachar) His kindness."

But the level of "and you shall do all My mitzvos" is the drawing-down of the very Infinite Light (Or Ein Sof) into the 248 limbs of Z'eir Anpin.

And as is written in Iggeres HaKodesh, near its end, [in] the passage beginning "To understand what is written in Pri Etz Chaim, that all the mitzvos are to rectify the 248 limbs of Z'eir Anpin through drawing the Infinite Light into them, into the mochin," etc., "and the source of the mochin is the whiteness (lavnunis)," etc., "which is the supernal delight and desire," etc. See there.

And see what is written in the explanation of the verse "And I will betroth you to Me."] And now the matter of "and you shall be holy to your G-d" will be understood. 15

"Holy" is the level of the hairs, as is written of the nazirite, "Holy he shall be; he shall let the locks of the hair of his head grow": for the nazirite draws down the level of the hairs, as is written on this in Parshas Emor, in the discourse beginning "And I shall be sanctified among the children of Israel"; that is, that he draws down from the level of the hairs of Arich Anpin.

And in the same way is the matter of "holy" in the Kedushah, and the three times "holy," corresponding to three locks of hair [it seems that the explanation must be: corresponding to the three Names Havayah in the higher mochin of Arich Anpin, from which the thirteen locks are drawn; 16

and these are drawn and shine into Z'eir Anpin through the lock of hair of Arich Anpin that descends behind Z'eir Anpin, as all this is written in Pri Etz Chaim, Sha'ar Chazaras HaAmidah, at the end of chapter 3], which correspond to the three levels of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) within Atzilus (Emanation), and these are Chochmah-Binah-Daas, Chesed-Gevurah-Tiferes, [and] Netzach-Hod-Yesod.

And this is also the matter of the three tips (kotzin) in the form of the letter yud: the upper tip, the yud itself, and the lower tip, etc. [And see Pardes, Sha'ar (Gate) 11, chapter 7.] And through this it is drawn to be "Havayah of Hosts (Tzevaos)," so that there be the drawings-down of life-force (chayus) into the worlds.

And this is "and you shall be holy to your G-d (Elokeichem)"; and it is not written "to Havayah," but rather this is to the level of Malchus (sovereignty), which is the level of the lower unity (yichuda tata'ah), "bowing and prostrating," the nullification of the yesh (something). And the meaning is that Israel are the ones who draw the level of the hairs into the level of Malchus, so that there be self-nullification (bittul), as mentioned above; 17

that is, that through this the self-nullification be drawn also into Beriah, Yetzirah and Asiyah, so that there be the nullification of the yesh. And this is [the meaning of] "Do not read 'your children' (banayich), but 'your builders' (bonayich)," etc.

LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 13

[נמשך לדרוש דלעיל]

Continuing the Discourse Above

◇

[Continuing the discourse above.] 1

"I am Havayah your G-d, who brought you out of the land of Egypt." The explanation: our Sages, of blessed memory, said concerning "You shall be holy": "Might [this mean] like Me? The verse teaches, etc.: 'My holiness is above your holiness.'" 2

The explanation of this is that there is [one kind of] arousal from above: through an arousal from below, an arousal from above [is drawn]. This is the meaning of "and you shall be holy to your G-d," as mentioned above: that Israel, through the arousal from below, draw down the arousal from above, the level of the threefold "holy," etc.

However, there is [also] an arousal from above that comes before the arousal from below, to raise up from below to above. This arousal from above is far greater in stature than the one that comes through the arousal from below, for the arousal from below cannot reach it.

As in the saying of the Baal Shem Tov, of blessed memory, about the heavenly voice (bas kol) that proclaims: that these are thoughts of teshuvah (return), and they come from above, for a person does nothing of his own accord. 3

This is like the beginning of creation, "for He desires kindness." It is about this drawing-down that our Sages, of blessed memory, said, "My holiness is above your holiness." For if [it were meant] in its plain sense, it is not understood at all: why would one need to say that His holiness, may He be blessed, is above, etc.?

And about this drawing-down it is said, "I am Havayah, etc., who brought you out of the land of Egypt": that it was I who brought [you] out, so that there would be an arousal from below. 4

And afterward, "I am Havayah your G-d": an arousal from above through an arousal from below, [as with] one who reads the Torah, drawing down a revelation of the Infinite One (Ein Sof) into the Torah. And in general, all the mitzvos are, in themselves, "for the sake of the union of the Holy One, blessed be He, and His Shechinah": the Holy One, blessed be He, is Z'eir Anpin (the emotive attributes), from the worlds of Ein Sof, and His Shechinah (Divine Presence) is Malchus (sovereignty), which nests within Beriah, Yetzirah and Asiyah, the root and source of the souls of Israel.

Now, Beriah, Yetzirah and Asiyah are the separate worlds, and the higher union does not reach there; rather, the union is in the level of Malchus, that is, in the level of self-nullification (bittul): that there be the nullification of the yesh, etc.

4. Now, from this we can also understand the saying of our Sages, of blessed memory, on the verse "Korach took": "A tallis that is entirely techeles: is it obligated in tzitzis, or exempt?" etc. 5

The matter is explained below, in the explanation on the passage "Korach took": Korach's argument was that the tallis is the encompassing light (or makif) itself, while the threads of the tzitzis are only a contracted drawing-down, in the manner of hairs, which bears no comparison to the essence of the encompassing [light].

If so, how could it be that the tallis of techeles, the encompassing light itself, should have no mitzvah in it at all, but only through the threads, etc.? His intention was that by this he would also contest the priesthood of Aharon, etc. 6

But in truth, the essence of the mitzvah is specifically through the thread of techeles, because precisely through it the level of inner light (or pnimi) is drawn into the person, so that he will have love and awe, etc. See there.

In light of what is written here about the thread of techeles, this will be understood with further explanation. 7

It is this: it was explained above that the techeles is from the level of the intellect (mochin) of Abba (Chochmah), whose [purpose] is to draw the level of self-nullification (bittul) down below, into Malchus (sovereignty), so that there be the nullification of the yesh (something), the "blue light" (nehora techela).

However, the techeles is from the level of the Gevuros (restraints) of Abba, from which specifically come the power and this drawing-down for there to be the nullification of the yesh, as is also written in the name of the Likkutei Torah of the Arizal on the subject of "Come to Cheshbon." The reason is that in order to bring down and draw down, so that the self-nullification reaches even the place of the yesh, this is through the level of Gevurah.

This is as explained above, in the explanation on "The voice of my beloved" in Shir HaShirim: that from the flow of the Gevuros, [light] is drawn in the manner of inner light as well, like the flow of life-force (chayus) into the limb, and as [in the verse] "for the blood is the soul." 8

From the level of the Chasadim (kindnesses), by contrast, there comes about only the level of an encompassing [light], as it is written, "and His right hand embraces me," etc. See there.

Therefore, for the self-nullification to reach the place of the yesh, which is a drawing-down in an inner manner as well, so that the self-nullification touches its very inside, from "the inward part of man and the deep heart," this is precisely through the level of the Gevuros of Abba. 9

Its root is from the hidden Chochmah (Chochmah Stima'ah), in which the Gevurah of Atik is enclothed, as the Ramaz (Rabbi Moshe Zacuto) writes at the beginning of Parshas Pinchas, on the verse "Hear, my son, the discipline of your father."

From there is the source of the power of the birurim (refinements), which is the nullification of the yesh. Since this is so, that the main intent of this is for the self-nullification to reach in a truly inner manner, it must therefore be through a thread of techeles. 10

For by being in the form of a thread, it is drawn in the manner of truly inner light. Along these lines is the matter of the "locks of hair" drawn from Arich Anpin, etc.

The tallis itself, by contrast, even though it is entirely techeles, is nevertheless still only in the manner of an encompassing [light], and the self-nullification has not yet touched its inner dimension (pnimiyus) except through the threads, etc.

And see what is written in the discourse beginning "And it shall be for you as tzitzis": that the illumination of love and awe, which are the level of the techeles and the white in the tzitzis, is what is called "the Torah of man." And the tallis, which is the garment and the encompassing [light] itself, of the Torah and the practical mitzvos: these are what is called "the mitzvos of Havayah." 11

And since "whoever says, 'I have nothing but Torah,' does not have even Torah," therefore there must specifically be threads, which are the drawing-down of love and awe, etc.,

and through this one will remember the greatness and eminence of the garment itself. And see what is written in the discourse beginning "Israel is holy," in the explanation of "And I taught Ephraim to walk, taking them upon His arms," etc.

This is also the meaning of the saying of our Sages, of blessed memory (chapter 2 of Shabbos, folio 31, end of side a): "Did you set fixed times for Torah? etc. Did you engage in keen analysis of wisdom? etc. And even so, if 'the fear of Havayah is his treasure,' yes; if not, no."

A parable: a man said to his agent, "Bring up for me a kor of wheat to the loft." He went and brought it up for him. He said to him, "Did you mix into it for me a kav of chomtin?" He said to him, "No." He said to him, "It would have been better had you not brought it up."

The explanation: wheat (chitah) is the twenty-two letters of the Torah. That is why the giving of the Torah is on Shavuos, "the first fruits of the wheat harvest," as is written elsewhere at length, in the discourse beginning "You shall count for yourselves," etc.; see there. And "a kav of chomtin," Rashi explains, is salty earth.

Now, it is written, "You shall not omit the salt of the covenant of your G-d from your meal-offering," 12
etc. It is explained in the writings of the Arizal that salt is three sweetened Gevuros, that [the word] melach (salt) has the letters of lechem (bread), and that its numerical value is that of mazla; that is, its root is from the Gevuros of Abba.

And this is mentioned briefly in the explanation on the passage "And Moshe spoke to the heads of the tribes." See there.

That is why it [salt] draws the blood and the waste out of the meat, for "in Chochmah (wisdom) they 13
are refined." And that is why it must be mixed into the wheat, which is the Torah, along the lines mentioned above: that [the power] for there to be the nullification of the yesh is drawn from the Gevuros of Abba, etc.,

for precisely through this the power is drawn for the self-nullification to reach even the level of the yesh, and from there, too, the level of awe is drawn, as mentioned above.

This is [the meaning of] what is mentioned, "Did you mix into it for me a kav of chomtin": for the 14
word "for me" (li) is superfluous.

Rather, it means to say that by virtue of "the fear of Havayah [being] his treasure," the Torah and the wheat are then "Mine" (li), and it is called "the Torah of Havayah," as it is written, "You shall be Mine," etc.; "For unto Me the children of Israel," etc. This is not so with Torah without awe, etc.

Just as a kor of wheat, precious as it is, is nothing without a kav of chomtin, and "it would have 15
been better had you not brought it up," so, in the same way, [is] a tallis that is entirely techeles without the threads of tzitzis, etc.

There is no need to wonder that the techeles is from the Gevuros of Abba and that the salt likewise has its root there, for there are many levels and gradations in the Gevuros of Abba.

In the same way, the tefillin of the hand are in Malchus (sovereignty), and so too the outer altar, etc.; yet the altar does not exist now, while the mitzvah of putting on the tefillin of the hand endures. Rather, it must be that there are many levels and gradations in every Sefirah, etc.

16 Nevertheless, they have some connection to each other. That is why it is said concerning the priesthood of Aharon, "an everlasting covenant of salt": the Holy One, blessed be He, made the covenant with him over the priesthood with salt.

For just as the level of salt is "in Chochmah they are refined," as mentioned above concerning the kav of chomtin, etc., so it is with the priesthood of Aharon: the beard of Aharon is the drawing-down of self-nullification to the souls of Israel, and it is one matter with the threads of the tzitzis, techeles and white, as mentioned above.

And see what is written on the verse "When you raise up the lamps," [concerning] "By your life, yours is greater," etc.: that is, he is the one who draws down the power of elevation, so that "the lamp of Havayah is the soul of man," etc. (And see in the Zohar, Vayechi, folio 241b, on the subject of "the salt of the covenant of your G-d," and in the Mikdash Melech there.)

LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 14

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים כו'

"I am Havayah your G-d, who brought you out of the land of Egypt" (Numbers 15:41)

◇

"I am Havayah your G-d, who brought you out of the land of Egypt," etc. "I am Havayah your G-d." Now, our Sages, of blessed memory, said that wherever it says "I am Havayah," the meaning is: "I am He who is faithful to pay reward." 1

And [we need] to understand the matter of the doubling, that it doubles, saying "I am Havayah" twice, etc.; and further, why this is mentioned only regarding tzitzis.

However, it is written, "Today, to do them": that is, today, in this world; "and tomorrow, to receive their reward": that is, in Gan Eden and at the Resurrection of the Dead. And the main receiving of the reward is at the time of the Resurrection.

And we must understand: what is the reward and recompense for the souls who sit in Gan Eden and delight in G-d, such as the souls of the Patriarchs Avraham, Yitzchak and Yaakov, of Moshe and Aharon, and those like them, in that they will have to be clothed in bodies and to live upon the face of the earth? 2

Also: why are there distinctions of level, the upper Gan Eden and the lower Gan Eden, and several ascents, one elevation after another, while the Resurrection of the Dead is the same for all Israel,

as [the Sages] said, "All Israel have a share in the World to Come," except "and these are the ones who have no share," etc., "one who denies the Resurrection of the Dead": measure for measure, "he denied," etc.

Now, in the blessing over the mitzvos [the Sages] instituted that we say, "Who (asher) has sanctified us with His commandments," etc. The meaning: asher is a term for delight and happiness (osher), as in "In my happiness (be'oshri)," etc. 3

And it is the source of the mitzvos, from which they are drawn. [And see what is written about this in the discourse beginning "And I was beside Him as a nursling."]

The explanation is this: delight is found in all the physicality of the lowly world, as we see that there is the quality of delight in all the senses of the soul: sight, hearing, smell, speech; and how many kinds of delight there are in sight, from pictures and sights, etc.;

and likewise in hearing, from a pleasant voice, etc.; and likewise the sense of taste: "the palate tastes food," etc., "sweet to the soul." And in this way there is the quality of delight in all the physical matter in the world; and it is the level of the refuse of the supernal delight.

Now in truth, the level of physical delight is drawn from the level of spiritual delight, in the manner of the saying of our Sages, of blessed memory: "There is no blade of grass below that does not have a constellation (mazal) above," etc.

Thus the sweetness of the grass is drawn and born from the constellation that strikes it and makes it grow. And in truth it is only refuse from the delight of G-dliness in which the souls take pleasure and delight from the radiance of the Shechinah (Divine Presence), which is wondrous, etc.

For this world is the lowly world, where G-dliness is in great hiddenness and concealment, by way of analogy, like the peel of a fruit, which conceals the fruit. So this world and all that fills it conceal the G-dly life-force, and everything appears to be an existence and a thing [in its own right].

Therefore, of the Time to Come it is written, "And I will remove the spirit of impurity from the land"; and it is also written, "the new heavens and the new earth that I make"; and of the heavens of the present it is written, "For the heavens shall vanish like smoke," etc. 4

And all the delight in it is from the level of the refuse of the supernal delight, as mentioned above. And this is what our Sages, of blessed memory, said (in the first chapter of Taanis, folio 10a): "[What is] outside the Land drinks from the residue of the Land of Israel."

And this is [the meaning of] what is written, "and all my innards [bless] His holy Name," etc. (in Psalms, chapter 103).

That is, there are angels called "innards," who sift the flow of delight. By way of analogy, the innards in a person, in which the food is sifted: from the choice part that has been sifted out, blood is made in the heart, and it gives life to the body, while the refuse is pushed outside.

So too above, there are angels who sift the flow of delight: the inner [part] is drawn into Gan Eden, and the refuse is drawn, by a chain of descent (hishtalshelus), into the constellations, and descends further below to be clothed in physical things, silver and gold, etc. And this is what is said, "May Havayah make His face shine to you," etc.: that is, from the inner dimension (pnimiyus) of the supernal delight, which shines in Torah and mitzvos.

And see on the matter of "and all my innards" in the Zohar, Part I, Lech Lecha, folio 87a, and in the Pardes, under the entry "Innards." 5

And this is what our Sages, of blessed memory, said of Rabbi Akiva: when he saw the great city of Rome full of every good thing and in great tranquility, he laughed and said, "If for those who transgress His will it is so, for those who do His will, how much more so!" etc. For from this specifically one can recognize how truly "His greatness is unsearchable":

for if the refuse of the supernal delight, which descended and fell into the kelipos (husks), is so great, how much more so for those who do His will: the inner dimension of the supernal delight, which shines in Torah and mitzvos, which is vast and mighty, etc. [And see what is written on the verse "And Yaakov settled," and on the verse "And it came to pass, when Pharaoh sent out."]

But that it is possible for nurture and bounty from the supernal delight to reach them, those who transgress His will, may He be blessed, be it however it may, even from the refuse of the delight within it, is as King Shlomo, peace be upon him, said: "The spider grasps with [its] hands, yet it is in the king's palaces."

And see in the [Midrash] Rabbah, Parshas Toldos, at the end of section 66. "As the darkness, so the light." And the purpose of this descent is as it is written, "as the advantage of light from darkness," specifically. [See in the Zohar, at the end of Parshas Tetzaveh, folio 187, end of side a, and in Parshas Tazria, folio 47b.] 6

And this is in the manner of the saying of our Sages, of blessed memory, "'With all your heart': with both your inclinations," and as our Sages, of blessed memory, said, "In the place where baalei teshuvah (those who return) stand," etc. For it is from the opposite specifically: for example, when at first one took pleasure in the delights of this world, afterwards the outcry will be greater, "with greater strength,"

and it is the level of "[with all] your might" (me'odecha), without limit. And this is [the meaning of] what is written, "With my soul I have desired You in the night": in this world, which is likened to night, the level of darkness; from there will come an advantage of light, in the level of the great love mentioned above. [And also, as is explained elsewhere, that there are two kinds of delight before the King. The first is in the doing of the mitzvos.

The second is when he sees his son coming from afar, whom he has not seen for a long time; and when the king sees his son, he is filled with joy and delight. And so is the analogue, in the matter of teshuvah (return), etc. See there. 7

And in the same way is the matter of the descent of the supernal delight below in the shattering of the vessels, so that from this the level of the second delight will afterwards be drawn, through teshuvah, etc. And this is a descent for the sake of an ascent.]

And above as well, "the Ofanim, with a great noise, raise themselves opposite the Seraphim." Thus the cause of this noise of the Ofanim is specifically the concealment of G-dliness.

This is not so with the Seraphim, for "Imma (Binah) nests in the Throne," etc., which is the level of the revelation of the Infinite Light (Or Ein Sof) that is revealed so as to be grasped in the World of Beriah (Creation), and there is the station of the Seraphim. Therefore they stand without noise and say "Holy," for they grasp how He, may He be blessed, is holy and set apart,

as it is written, "I, Havayah, have not changed": there is no change at all in His essence between before the creation of the world and after the creation of the world.

For the source of the life-force of all the worlds is only a radiance from Him, no more, and it is called the Infinite Light; by way of analogy, the light of the sun, which brings about no change at all, etc.

And what is written in the books, "the power of the Maker is in the made," etc., applies below, in the level of Asiyah (Action), which is called "made" (pa'ul), as is known.

[And as is written in Mishnas Chassidim and in the Siddur of the Arizal, in the explanation of "And let everything that has been made know that You made it," in the Rosh HaShanah prayer; and see what is written in Parshas Yisro, in the discourse beginning "In the third month," in the explanation of "for all the praise of the work of Your hands."]

However, the Ofanim and the holy Chayos, which are in the worlds below the level of the Throne, where there is not so much revelation of G-dliness in comprehension, are in great noise.

[And see what is written about this in Shir HaShirim, in the discourse beginning "I am black, yet comely."] And by way of analogy, it is the outcry "with greater strength." And this is why [the Sages] instituted "two [blessings] before it," that is, before the Shema, [its] "One" and "And you shall love," so as to be in the level of noise, etc.

2. Now, through the arousal from below, the level of noise (ra'ash), there is drawn from above שער: 8
there is שער with a right-hand shin (sha'ar), and there is שער with a left-hand [shin] (se'ar). שער with the right [shin] is as it is written, "This is the gate (sha'ar) of Havayah."

And on the left it is as it is written, "And the hair (se'ar) of His head [was] like pure wool." The meaning: by way of analogy, the hairs, whose growth is from the brain, yet they are an external radiance from it, so much so that when a hair is cut from it, it is not felt in the brain.

So too above, the Torah is called by the name of the level of "hairs," as it is written, "His locks are curled (taltalim)": "mounds upon mounds (tilei tilim) of halachos." For "the Torah comes forth from Chochmah (wisdom)," and this drawing-down from the supernal delight, the source of all delights, is called a "hair."

For the source of delight is the level of His essence, may He be blessed. It is not like the delight below in a person, who delights in some thing from which he receives the delight; and even the delight of the souls in the World to Come: they enjoy and receive the delight from the radiance of the Shechinah (Divine Presence), etc.

This is not so with Him, may He be blessed, for there is nothing outside Him, and "He is the Knowledge," etc. And the delight that is in Him is the level of the very essence of delight, in that He Himself is the level of delight. And this is why He is called the source of delights, for He is the source of all the levels of delight below.

However, the revelation and drawing-down of the delight from there is through tzimtzum (contraction): the delight contracts itself so as to shine in the wisdom of the Torah. And this is what is called the level of "hairs," by way of analogy, the level of the contraction of the life-force of the brain in a hair, etc. 9

And this is also the matter of the delight of the souls in Gan Eden, which is also from comprehending the Torah, etc., as is known: in the lower Gan Eden there is the study of the inner [meaning] of the Torah that is revealed to us, and in the upper Gan Eden, "the secret of secrets," etc. And all this is the level of "the hair of His head," etc., as is known.

However, the mitzvos are more exalted: that is, they are drawn from the very essence of delight, which is above the revelation of delight that contracts itself through "hairs" and is drawn into Chochmah (wisdom).

And as it is written, "more than the abundance of all": that is, above the G-dly delight, which is the upper Gan Eden, which is the level of tzimtzum: "with the yud the World to Come was created," etc. (And see what is written about this in the discourse beginning "A menorah all of gold," and in the discourse beginning "And you shall command the children of Israel.")

And it is of them that it is said, "His garments [were] white as snow," as it is known that the mitzvos are called "garments." The meaning: by way of analogy, a garment, which hides and conceals the person clothed in it; so too the root of the mitzvos is from the level of the source of delights, which is in a state of concealment and is not revealed in the level of Chochmah and comprehension, etc.

But it is drawn down through the practical mitzvos. For the 613 mitzvos of the Torah, with the seven rabbinic mitzvos, add up to 620, and they are the 620 pillars of light; by way of analogy, a pillar, which connects, etc.

And this is because "their end is wedged in their beginning," and through the fulfillment of the deed one can draw down from the source of delights, which is what is not revealed in Chochmah.

10 And this is the matter of the offerings: the offering of a physical animal atones for a person's sin, as it is written, "Man and beast You save, Havayah," and it is written, "and they brought their offering before Havayah."

For "Havayah's portion is His people"; and when one blemishes and sins, he blemishes the Name Havayah itself. For Havayah means that He brings into being, and through the sin one draws the life-force that brings into being to a place that is not fit.

And the atonement for this is from the level of "before Havayah," which are the Thirteen Attributes of Mercy, "bearing iniquity," etc. And it is impossible to draw down and arouse from this level except through the offering of a physical animal specifically, because "their end is wedged," etc.,

as the rule is known: whatever is higher falls lower in its descent below.

So too the animal, which is below, lower in level than man, who is the level of the speaking being: this indicates the great loftiness of its root above, only that it fell below through the shattering of the vessels.

That is, the animal is below Daas (knowledge), but its root is from above Daas. And see what is written about this on the verse "And Moshe spoke to the heads of the tribes," etc.

11 However, through its being offered upon the altar, one arouses and draws down from the level that is "before Havayah," etc.

So too regarding the mitzvah of charity (tzedakah) it is written, "And the work of charity shall be peace." And the matter of peace is known from the matter of "He makes peace in His heights": between the prince of water and the prince of fire, etc.,

that is, through the revelation of the radiance that is above the chain of descending worlds (hishtalshelus). So too, every giver and receiver are two opposites, and through charity one makes peace. And this is "in the household above and in the household below," etc.

And the meaning of "His garments white as snow" is, by way of analogy, snow, which is made of particles gathered together and congealed little by little until it becomes a great [mass], etc.

So too regarding charity it is written, "And He put on charity," etc.: "every single perutah (coin) adds up to a great sum." And so it is with all the practical mitzvos: from many together one garment is made; and it is, by way of analogy, like a garment that is made of many pieces of cloth.

3. Now, the mitzvah of tzitzis is equal to all the mitzvos; and as is also known, tzitzis has the numerical value of 600, and with the eight threads and five knots, 613. 12

The explanation is that in tzitzis there is [something] of both levels mentioned above, "His garments" and "the hair of His head." For the tallis itself, "the King's mantle," is the level of "His garments."

And in the first chapter of Rosh HaShanah (folio 17b): "This teaches that the Holy One, blessed be He, wrapped Himself like a shliach tzibbur (prayer leader)."

The Maharsha wrote in the Chiddushei Aggados, and these are his words: "And in an old book of the wisdom of the Kabbalists I found, and these are its words: 'The Holy One, blessed be He, wrapped Himself in that white tallis in which He wrapped Himself at the creation of the world, of which it is said, "He wraps Himself in light as in a garment," which shines from one end of the world to the other,' etc." End of his words. And see what is written in Torah Ohr, in the explanation of the verse "Let them bring royal apparel."

And see what is written on the matter of "His garments as snow" in the explanation of the verse "For on this day He shall atone." And the tzitzis are the level of "hairs," for the thirty-two threads are the thirty-two paths of Chochmah (wisdom). 13

The meaning: by way of analogy, a path, on which one passes from place to place; so too above, there are levels of paths, through which the flow of delight is drawn into Chochmah. And this is the level of the supernal "hairs," as mentioned above regarding "the hair of His head," etc.

And this is what is said regarding tzitzis, "So that you shall remember (tizkeru) and do": that is, that you shall be the level of a male (dechar), which is the level of a giver. For without this, the Community of Israel is the level of a receiver: "and your desire shall be to your husband."

But through this you shall be the level of a male who gives: that is, that they will draw the Infinite Light (Or Ein Sof), blessed be He, into the Torah, as our Sages, of blessed memory, said on the verse "Moshe commanded us the Torah, an inheritance (morashah)," etc.: "Do not read morashah (inheritance) but me'orasah (betrothed)," for the Torah is called a bride, and one who occupies himself with Torah is called a ba'al (husband, master) of Torah, as the Zohar says, "masters of the Torah" (marei de'oraisa).

And this is along the lines of what is written in Ma'ayan HaChochmah: King David, peace be upon him, would join the Torah above with the Holy One, blessed be He, for he would draw the indwelling of the Infinite Light into Chochmah. And this is the meaning of "one who occupies himself with Torah for its own sake (lishmah)": lishmah literally, for the sake of the Torah itself.

And this is along the lines of what was mentioned above regarding ra'ash (noise) and שער: that from 14
the level of ra'ash, שער is made. There is שער on the right, "This is the gate (sha'ar) of Havayah," for entering and going out, that the King Himself goes out and is revealed; and שער on the left, "the hair (se'ar) of His head like wool," etc.

And this is what is written, "His left hand is under my head, and His right hand embraces me." [And see what is written in Parshas Mikeitz concerning the matter of "the mezuzah on the right and the Chanukah lamp on the left": that the mezuzah is the level of the mitzvos, and it is on the right, and this is like the matter of שער (sha'ar) on the right;

and the Chanukah lamp is the drawing-down of the Torah, and it is on the left, and this is like the matter of "and the hair of His head," which is שער (se'ar) on the left. And see what is written in the explanation on the saying of our Sages, of blessed memory, "When Israel put 'we will do' before 'we will hear,'" etc.]

And at first it says, "And you shall not stray," etc., "after which you go astray (zonim)," etc. For 15
[with] anything that one longs for, one is called the level of Nukva (the feminine) and a receiver; and then one is called the level of a zonah (harlot), that is, that one desires physical pleasures,

and then one cannot receive from the supernal delight, and all the more so one cannot be the level of a male. [And see what is written about this in the discourse beginning "And it shall be for you as tzitzis."] This is not so when "you shall not stray," etc.: then "you shall remember and do," etc. And this suffices for one who understands.

Now the matter of "I am Havayah your G-d" will be understood. Ani (אני, "I") has the letters of ayin 16
(אין, "nothing"), and this is along the lines of what is written, "Is there a tree (etz) in it or not (ayin)?" [And see in the Zohar, Sh'lach, folio 158b, and in the commentary of the Ramaz there.] The meaning: etz ("tree") is from the term etzah ("counsel"), and it is in the level of Chochmah (wisdom), which is called "counsel and sound wisdom,"

for counsel is wise deliberation and the comprehension of some matter. And the meaning of "or not (im ayin)" is the level of ayin ("nothing"), from which the level of Chochmah is found; and it is the level of "the most hidden of all hidden things," and it is not within the bounds of grasp and comprehension.

However, Havayah is the level of the chain of descending worlds (hishtalshelus): the yud is contraction, the hei is expansion, etc.; that is, through the level of contractions, as is known. Nevertheless it says, "I am Havayah": that the level of Ani is truly the level of Havayah,

for the contraction and the concealment are only relative to us, who dwell below; but with Him, may He be blessed, all is truly one, without separation.

And this is "who brought you out of the land of Egypt," for this world in general is called Mitzrayim (Egypt) on account of the straits (meitzarim) and limits, for it is bounded: from the earth to the firmament is [a journey of] five hundred years.

And through the going out from these straits and limits, that is, as mentioned above regarding the noise "with greater strength," etc., there is drawn down "to be your G-d (Elokim)." Elokim is the level of tzimtzum (contraction), and it is the drawing-down of delight in Gan Eden in the level of "hairs": "[they] sit and enjoy," etc.

And this is the matter of "For He is a holy G-d (Elokim kedoshim)," and in the Jerusalem Talmud, at the beginning of the ninth chapter of Berachos: "His way is in holiness, His speech is in holiness," etc.: that is, drawings-forth of the level of "holy" itself, only that it is drawn through the level of "hairs" and contractions.

For kadosh ("holy") with a vav is the level of the drawing of kodesh ("holiness") onto a hair, the level of the vav, as in "He shall be holy; he shall let the locks of the hair of his head grow." This is not so with the supernal kodesh itself: it is above the level of "hairs" and drawings-forth. And therefore this level is called "to be your G-d (Elokim)."

And this is the matter of "the living G-d (Elokim chayim)": see what is written in the Siddur, in the discourse beginning "Ado-nai, open my lips," and see in Me'orei Or, letter alef, section 83.

Also along the lines of what is written, "No eye has seen, Elokim, except You, what He will do for one who waits for Him" (and see the Zohar, Part I, folio 6, end of side a, and Part III, Pinchas, folio 267b);

and although in the Gemara they explained this as referring to the time of the Resurrection, nevertheless it can also be explained as referring to Gan Eden; see in Parshas Terumah, [folio] 142b.

And see what is written in the discourse beginning "For as the new heavens," below. And afterwards, "I am Havayah your G-d" the second time refers to the greatness of the reward at the time of the Resurrection, which is the level of the revelation of the essence of delight, which is not within the bounds of contraction and division: the level of the supernal kodesh itself.

And it is as it is written, "His garments white as snow," which is the level of a delight that is above the delight revealed in the level of the inner dimension (pnimiyus), which is called "the hair of His head." And it is this that will be revealed in the Time to Come, and it is the giving of the reward of the mitzvos, as mentioned above.

And this is what our Sages, of blessed memory, said: "The righteous sit with their crowns on their heads." The crown is the level of an encompassing [light] (makif), which is above the brain in the head, and all the more so above the hairs. And see what is written elsewhere on the verse "With the crown with which his mother crowned him." 17

And this is [the meaning of] "I am Havayah, faithful to pay reward," for the payment of this reward, which is the level of the essence of delight, is at present above comprehension, and is only in the level of faith.

Now, this is why "I" is said twice, corresponding to the two levels mentioned above, "His garments" and "the hair of His head," etc., in the mitzvah of tzitzis specifically, for in tzitzis there are both levels, as mentioned above.

And this is the reason that receiving this delight is specifically through the Resurrection of the Dead, when the body specifically will rise and delight together with the soul. 18

For this delight, which is from the level of the essence of delight that is above contraction and division, is drawn down through the practical mitzvos, because "their end is wedged," etc.; therefore its revelation in the Time to Come is in the body specifically.

This is not so with the delight in Gan Eden, the comprehension of the inner dimension of the delight: it is [for] the souls without bodies.

LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 15

מעט ביאור ע"פ אני דפ' ציצית

A brief explanation on "I" in the section of tzitzis (Numbers 15:41)

A brief explanation on "I" (Ani) in the section of tzitzis 1

Now, regarding the matter of "I" [being said] twice, see what is written in the explanation on the verse "And He called" (Vayikra). And it may be said that the first is in Malchus (sovereignty) of the World of Atzilus (Emanation), which becomes Atik for [the World of] Beriah (Creation); and it is the level of the root of the upper Gan Eden and the lower Gan Eden. 2

And the second is in Keser (the Crown), which is the level of Ayin (nothingness), from which Chochmah (wisdom) is found; and also in Malchus of Atzilus, that is, what it receives from the level of "And a river goes out of Eden," which is Chochmah and Binah (understanding), etc.

And as is written in the explanation on the verse "Then Israel sang," etc., "Spring up, O well," on the matter of "a fountain of gardens," etc.; see there.

(And one may further say that both times "I" [is said] are in Keser, only that it is along the lines of what is written in Etz Chaim, Sha'ar (Gate) 41, at the end of chapter 3, on the meaning of "I am the first and I am the last."

These are his words: "For Keser is first and it is last, and it is Ayin (nothing) and it is Ani (I); for in the aspect of the Malchus of the Emanator that is in it, it is last and is called Ani, which is Malchus; and in the aspect of the root of the emanated [beings] that is in it, which is the level of Keser, it is the first, called Ayin, the letters of Ani." End of quote.

Accordingly, it may be said here too that the meaning of "I am Havayah your G-d," the first time, is the level of Ayin, that is, the root of the emanated [beings]; and from this level is the root of the revelation that is in Gan Eden, through the level of "and the hair of His head like pure wool."

However, what it repeats once more, a second [time], "I am Havayah your G-d": this is the revelation of the level of Malchus of the Infinite One (Ein Sof), which is called Ani; and it is the revelation that will be at the Resurrection of the Dead.

And the matter that this revelation is through "His garment white as snow" may be explained according to what is written in Mevo She'arim, Sha'ar (Gate) 3, Part 2, chapter 2, and in the Likkutei Torah of the Arizal, in the Hashmatos (omitted passages) on Daniel, on the meaning of "His garment as snow": "The meaning: Arich [Anpin] is the garment of Atik Yomin; and the hair of the head of the garment mentioned, which is Arich Anpin, is like pure wool." End of quote.

If so, accordingly, the Torah, which is called "the hair of His head," is the hair of the head of Arich Anpin; and the mitzvos, which are called "His garment," are Arich Anpin itself; for through this garment there will be drawn down and revealed the level of Atik Yomin, which is Malchus of the Infinite One itself, as is known that the root of the mitzvos is in the Gulgalta (skull) of Arich Anpin, etc.)

Now, elsewhere it was explained, on the matter of kadkod, "like this and like this" (kedin ukedin), that in the Time to Come there will also be two levels, [two] modes of revelation: from above to below and from below to above.

And this is the matter of shoham and yashpeh, which are the levels of Yosef and Binyamin. And according to this it may be said that this is why some say that an individual who prays by himself repeats the words "I am Havayah your G-d," to complete the count of 248 words of the Shema. It follows that he doubles the second "I," [saying it] two times.

And it is explained above that the level of the second "I" is the matter of "faithful to pay reward" in the Time to Come, at the Resurrection of the Dead; and the doubling means that in the Time to Come, too, there will be in this revelation also two levels, as mentioned above, from above to below and from below to above; and this is also from the level of the Torah and from the level of the mitzvos. 3

And see what is written in the discourse beginning "Who is enthroned on high," that the mitzvos are from below to above, as it is written, "Charity exalts," and the Torah is from above to below, etc.; as is also written in the discourse beginning "The Chanukah lamp," etc., "so that the mezuzah will be on the right," etc.

And see further on the matter of "I" [said] twice in the mitzvah of tzitzis, in the Gemara (chapter 4 of Menachos, folio 44, side a), where it is explained that one is for reward and one for punishment; and so it is in the Zohar, Part III, Parshas Acharei, folio 78, at the end of side b.

And these too are two levels, Chesed (kindness) and Gevurah (restraint). And the reason this is said in tzitzis specifically is that the two levels of techeles (blue) and white that are in tzitzis allude to this; see what is written about this in the discourse beginning "And Korach took."

One may further note what is said in the Midrash Rabbah, Miketz [at the beginning of section 90], and in Parshas Kedoshim [at the end of section 24]: "From the 'I' of flesh and blood you learn the 'I' of the Holy One, blessed be He," etc.:

"through Pharaoh's saying to Yosef, 'I am Pharaoh,' [Yosef] merited all this honor; when the 'I' of the Holy One, blessed be He, comes," etc., "'I am the first and I am the last,' how much more so."

The explanation of the matter is this: the meaning of "I am Havayah" is that the level of Ani is His Being and Essence, may He be blessed; and Havayah is that which brings into being (mehaveh) through the tzimtzum (contraction) of the yud, Chochmah, etc. 4

Now, "and wisdom is found from Ayin (nothing)": the level of Ayin has the letters of Ani, and it is "the most hidden of all hidden," etc., as mentioned above. And it is called Ayin in relation to us because of the greatness of its concealment, for it is not within the bounds of being grasped and comprehended. And see what is written in the discourse beginning "I am black and comely," [on] "black fire," on the meaning of "He made darkness His hiding place."

And what is written elsewhere on the matter of "For a G-d of knowledges (de'os)" [is] that from below to above, what is below is called yesh (something) and what is above Ayin (nothing), because it is not grasped; but from above to below it is the reverse: above is the yesh and below is Ayin, because "all before Him is accounted as nothing." 5

And in the Time to Come, when there will be a revelation of G-dliness, then from the level of Ayin and concealment there will be the level of Ani, for Ani indicates revelation.

That is, there will be a revelation of the level of Ani, namely, that above is the yesh, etc. And see what is written about this at the end of the discourse beginning "When Israel put 'we will do' first."

And as it is written, "See now that I, I am He," in Parshas Haazinu. And it is explained in the Zohar, Part II, Mishpatim, 108b: "Now see what you were not able to see before this." 6

And see what is written about this in the discourse beginning "In the wilderness of Sinai, in the Tent of Meeting." And so it is explained in the Gemara (chapter 6 of Pesachim, folio 68, at the end of side a), that it refers to the Time to Come,

that is, at the time of the Resurrection of the Dead, of which it is said, "I put to death and I bring to life"; and so it is in Sanhedrin (folio 91b).

And this is [the meaning of] "when the 'I' of the Holy One, blessed be He, comes." For Ani has the letters of Ayin; that is, what is now the level of utter concealment, and is called, from below to above, by the name Ayin, will be drawn down in the Time to Come in a manner of revelation,

so that the revelation will be below as well, just as it is above, so that it will be "See now that I, I am He," etc.

And as it is written, "And it shall be said on that day, 'Behold, this is our G-d,'" etc. And this is along the lines of "In the Time to Come the Holy One, blessed be He, will take the sun out of its sheath," etc.: that there will be no sheath and concealment for the level of "the sun, Havayah."

Also, as is explained elsewhere on what is written, "Do I not fill the heavens and the earth?": that it implies Ani itself, His Being and Essence, may He be blessed; and it is written, "The whole earth is full of His glory."

And "His glory" means "the radiance of His glory" (ziv yekarei). The explanation: what is clothed in 7
the worlds in a manner of revelation is only the radiance of His glory; and the level of "I fill" is in a manner of concealment, and [is] the light that encompasses all worlds (sovev kol almin); for "encompasses" does not mean surrounding from above, as is written in Sefer Shel Beinonim (Tanya), chapter 48.

And in the Time to Come, when the level of sovev kol almin will shine in a manner of actual revelation, as an inner light, what is now "I fill" in a manner of concealment: of this it says, "When the 'I' of the Holy One, blessed be He, comes."

And along these lines it was explained in Torah Ohr, Parshas Bereishis, in the explanation on the 8
verse "For as the new heavens and the new earth that I make." "I" specifically "make": that is, the Supreme Emanator, blessed be He, from Whom is drawn the revelation of new souls, etc.; see there.

And this is the matter of "I" [said] twice, along the lines of "I am the first and I am the last": that is, that the revelation will be below truly as it is above (as is written in the discourse beginning "Your cheeks are comely with rows").

And see what is written in the discourse beginning "The heads of the tribes," on the meaning of "I am the first and I am the last." And this is [the meaning of] "From the 'I' of flesh and blood you learn the 'I' of the Holy One, blessed be He."

For behold, "I am Pharaoh" indicates loftiness and exaltation: that all the people are lowly and nullified before him, and they are servants to him, and he is exalted above them. And this is the matter of "I am Pharaoh": the level of loftiness.

And therefore from this there followed "and without you no man shall lift up," etc. And see about this in [Rabbeinu] Bachya at the end of Parshas Behar.

If so, from this you learn the "I" of the Holy One, blessed be He, for through the attribute of His Malchus (sovereignty), may He be blessed, the worlds actually come into being; for through the thought "I will reign" (ana emloch), from this alone the worlds came into being.

And this is "I am Havayah": that from this level is drawn the root of the coming into being of all the created beings. If so, how much more so that above is the yesh, and "all before Him is accounted as truly nothing." 9

And this is the matter of "Do I not fill the heavens and the earth?": only that it is in a manner of concealment. And in the Time to Come, when there will be a revelation of this level, this is "when the 'I' of the Holy One, blessed be He, comes."

(And see what is written on the meaning of the verse "I am like a fresh cypress" in the discourse beginning "To explain the matter of Yom Kippur," and in the discourse beginning "A Shabbos of complete rest," and in the discourse beginning "For on this day He shall atone.")

Now, it is written, "For He is exalted, exalted" (ga'oh ga'ah). "Exalted" [said] twice is the level of the light that encompasses all worlds (sovev kol almin) and what is far above the level of sovev kol almin.

And this is the matter of "I" [said] twice. And all this is drawn down through the performance of the mitzvos, which are the 613 mitzvos of the Torah and the seven of the Rabbis: they are the 620 pillars of light, which are two times yesh, etc.; for through this there is drawn down from the level of ga'oh ga'ah, "Master of wonders," etc.

One may further say that the meaning of "when the 'I' of the Holy One, blessed be He, comes" is along the lines of what is said in the Midrash Rabbah at the end of Parshas Bo: "But in the Time to Come, I alone," etc.; see there.

LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 16

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים...

"I am Havayah your G-d, who brought you out of the land of Egypt to be your G-d" (Numbers 15:41)

"I am Havayah your G-d, who brought you out of the land of Egypt to be your G-d; I am Havayah your G-d." [We need] to understand the repetition: why is "I am Havayah your G-d" written twice, at the beginning of the verse and at its end? 1

And also: what does this verse have to do with the Shema? For the saying of this verse is on account of mentioning the Exodus from Egypt, since it is a positive commandment to mention the Exodus from Egypt, as it is written, "So that you remember the day you went out of the land of Egypt all the days of your life"; and that is a mitzvah by itself.

And further, it should have said the verse "So that you remember," etc. And also [we need] to understand what connection this verse has to the section of tzitzis.

Now, it is known that the souls of Israel existed before the six days of Creation. For the world was created with ten utterances, and "by the word of Havayah the heavens were made": the level of speech, and "the breath of His mouth," may He be blessed; whereas Israel arose in [the Divine] thought,

which is a level above the level of speech. But they descended below, into this world, to be clothed in a body and an animal soul, through the speech and utterance "Let us make man."

And this descent is for the sake of an ascent. And we need to understand what the ascent is that will come after this descent of the days of our years in this world, etc., 2

such that [the soul] will be raised higher than [it was when] it was included in the supernal Thought. [And see what is written about this on the verse "Who has counted the dust of Yaakov," etc.]

Now, it is written, "Your name shall no longer be called Yaakov, but Yisrael, for you have striven with Elokim," etc.

And the Holy One, blessed be He, also told him so afterwards, in a prophetic vision. And the meaning of Yisrael is [that it has] the letters li rosh, "a head for Me": for they become, as it were, the level of a head for the Holy One, blessed be He.

And [we need] to understand the level of a "head" above, with regard to the Holy One, blessed be He, who has no bodily form, G-d forbid. [And see what is written on the verse "Go out and see."]

Now, it is known from the books of Tanach and the books of Kabbalah that the will is called "head" and "skull"; and an explicit verse states, "And it shall be upon his forehead always, for goodwill (ratzon)." The explanation, by way of analogy, [as in] "from my flesh I behold": in a person there is the level of will, and the level of delight and intellect, and these are the inner dimension of the will. 3

For the will is aroused by the delight: because he has delight in that thing, therefore he wants and desires it. Or the will is drawn from the intellect, which is also a reason for the will: he wants this because the intellect requires it.

Now, the will is a level that is revealed: he answers whoever asks him something, "This is what I want," and he commands another to do his will; 4

but the delight or the intellect from which the will is drawn are not revealed; rather, they are hidden and concealed within the will, which conceals them and covers over them. Therefore the will is called Gulgalta (the skull), for it resembles the bone of the skull, which covers over the brain inside it.

So too in the analogue above: the level of will is called "the skull that covers over the brain," for the revelation of the will covers over the hidden intellect, or the delight, of this will, 5

which are truly without end or limit, as is known from the matter of "and holy ones praise You every day, Selah": that there are endless ascents in comprehension, etc.;

and these are only a mere glimmer from the level of the higher Chochmah (Chochmah Ila'ah), like a hair drawn out from the brain, and like a drop compared to the sea. [But the higher Chochmah is the level of "Eden," "no eye has seen," etc.,

and this Eden is drawn from the supernal Eden, hidden of all hidden, as is written in the Idra Zuta (290a). And it is sealed and hidden because the level of the skull covers over the brain, which is the level of the supernal Eden, hidden of all hidden.

And this is like the matter of "Be silent; so it arose in [My] thought": for there is certainly a reason for the thing, but that reason is very hidden and is not given to comprehension.

Therefore He said to them, "Be silent," etc.: for nothing can be revealed but the will, which is the level of the skull; but the Chochmah and the reason are hidden and not opened up, that is, concealed within the skull, etc.

And in the same way, even in the lower will, which is drawn from the Chochmah that is opened up, the will nevertheless is drawn forth in revelation, whereas the Chochmah is revealed only in the higher Gan Eden, and even this only through contractions, as mentioned above.

Therefore the will is called Gulgalta and Mitzcha (the skull and the forehead).] And this is what is said in the Zohar (III, 129a): "It is written, 'And it shall be upon his forehead always, for goodwill,' etc.;

and that forehead which is called 'will' is the revelation of the whole head and skull." That is, the revelation of the will is called Mitzcha (the forehead): like the forehead, which is free of hair.

[And see what is written on the matter of the forehead in the explanation on the verse "Go out and see."] And Israel are called li rosh, "a head for Me," for it is they who arouse and draw down the level of the supernal will, as our Sages, of blessed memory, said at the beginning of the first chapter of Berachos: "When Israel enter the synagogues and the houses of study and respond, 'May His great Name be blessed,' the Holy One, blessed be He, nods His head."

"His head" is the level of the supernal will [and see the Zohar, III, page 288, end of side a and side b]; and the nodding is from above to below, the level of drawing down; that is to say, [He] draws down the level of the supernal will, blessed be He, to be revealed below.

And this is the meaning of "May His great Name be blessed (yehei shmei rabba mevarach)": that is, 6
that the level of shmei rabba, which is His great Name, be drawn forth from concealment into revelation.

And the explanation and meaning of His great Name is this: there are several levels of Names that are at the level of the chain of descending worlds (hishtalshelus), that is, they are glimmers and extensions of the Infinite Light (Or Ein Sof) to be the light that fills all worlds (memalei kol almin);

and even the Name Havayah is at the level of memalei kol almin, as our Sages, of blessed memory, said, "With the yud the World to Come was created" [and as will be explained below, on the meaning of "and Havayah will be to me as Elokim"].

But His great Name is that which is far, far above the bounds and level of the chain of descending worlds, and it is not drawn forth and enclothed within the worlds at all.

And although it, too, is only at the level of a name, like a name, which bears no comparison to 7
[one's] essence, it is nevertheless above the comprehension of created beings, and above even the level of the light that encompasses all worlds (sovev kol almin).

And for this we ask: that His great Name be blessed and drawn down "to the world and to the worlds of worlds" (le'alam ule'almei almaya). The meaning: "to the world" is singular, that is, the level of Atzilus,

for there "He and His life-forces and His vessels are one in them"; and "to the worlds of worlds" is plural, that is, Beriah, Yetzirah and Asiyah, which are at the level of "the world of separation," as it is written, "and from there it was divided," etc.: that in all of them there be the drawing down and revelation of the Infinite Light (Or Ein Sof), blessed be He, His great Name, so that there be the nullification of the "something" into "nothing."

For because of the radiance of Havayah, which brings into being in the chain of descending worlds (hishtalshelus), [the world] came into being from nothing to something; and whatever descends step by step and goes lower and lower becomes more and more a "something," until the truly separate worlds came into being.

But with the revelation of the Infinite Light that is above the chain of descending worlds, the worlds will then be nullified from "something" to "nothing." [And see what is written in the explanation on the verse "I saw, and behold, a menorah all of gold,"

and in Shir HaShirim on the verse "There are sixty queens," on the matter of what is written of the Time to Come, "And a spring shall go forth from the House of Havayah," etc.] 8

Therefore, when Israel say "Amen, may His great Name be blessed," the Holy One, blessed be He, nods His head; that is to say, He draws down below the revelation of the level of His head, which is the supernal will, blessed be He, within which the supernal delight and the higher Chochmah (Chochmah Ila'ah) are clothed and hidden, etc.,

(and see what is written in the discourse beginning "And I was beside Him as a nursling," on the matter of "and I was a delight day by day," etc.) so that it descend and be drawn down in revelation below, and "the glory of Havayah will be revealed" below, truly as above.

2. And what causes the Holy One, blessed be He, to nod His head (it is Israel, li rosh, "a head for Me," for it is they who are, as it were, the level of the head above). And this comes through "for you have striven with Elokim." 9

The explanation is that this drawing down comes through an arousal from below (isarusa dilesata) and the raising of mayin nukvin (feminine waters) in the Shema. "Hear, O Israel": "hear" denotes understanding; "Israel" is li rosh.

That is, since you are at this level, which is li rosh, hear and understand how "Havayah is One": that all before Him is considered as nothing, and [there is] only "Blessed be the Name of the glory of His kingdom forever and ever," for the level of His kingship (Malchus), may He be blessed, alone gives life to all the worlds; as in the analogy of a king, whose essence and being do not spread at all into all the provinces, but only his name is called upon them, etc.

10 And therefore: "You shall love Havayah with all your might," without limit, as it is written, "My flesh and my heart pine away."

"My flesh" (she'eri): this is the body, which is called she'er basar; and "my heart" is the blood in the heart, on which the soul depends, and its dwelling is in the left chamber, which is full of blood, and the evil inclination is there. And there must be "with all your heart (levavcha)": with both your inclinations.

That is, even the powers of the animal soul, "from soul to flesh," will pine away in longing and thirst to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, since his heart will understand the oneness of G-d in absolute truth, that "there is nothing else besides Him," and only "Blessed be the Name of the glory of His kingdom forever and ever," etc.

11 And this is the meaning of the Exodus from Egypt; and therefore the mention of the Exodus from Egypt belongs to the mitzvah of the Shema. And every day there must be an Exodus from Egypt. For although he prayed and said "One" and "You shall love" with self-sacrifice (mesirus nefesh), nevertheless, after the prayer, he may come to desire foreign things that are not for G-d.

And this is the level of the beinonim (intermediate people): "this one and that one judge him." Yet they said only "judge him," and not "rule [over him]," G-d forbid.

For the evil has no dominion, G-d forbid; rather, it is only like a judge who states his opinion, and even so the law does not follow his words; for He, may He be blessed, "stands at the right hand of the needy, to save him," etc.

And as our Sages, of blessed memory, said, "Were it not that He helps him," etc. And this is through his being aroused in the Shema and in prayer, etc., for "one who comes to purify himself" is then "helped." Therefore there must be an Exodus from Egypt every day, etc.

12 And there are several levels in the Exodus from Egypt; that is, even among tzaddikim there is the level of an Exodus from Egypt, from the straits (meitzarim) and boundaries that limit, etc. And this is the level of the raising of mayin nukvin (feminine waters), in the language of the Kabbalah, and an arousal from below (isarusa dilesata), in the language of the Zohar;

that is, through this specifically there is the drawing down of the supernal will and delight, as it is written, "Elokim has made laughter for me": from the level of the Name Elokim, which conceals so that there be the level of a "something," from this there comes laughter and the revelation of the supernal delight; and this is when the nullification of the "something" comes about.

And this is [the meaning of] what is written, "This Leviathan You formed to play with" (as is explained on the verse "These are the journeys," and on the verse "Command the children of Israel," etc., "My offering, My bread," etc., and in Parshas Vayeitzei on the verse "And I return in peace," etc., and at the end of the discourse beginning "And I was beside Him as a nursling," on the meaning of "From your dwellings you shall bring bread of waving," etc.):

that laughter is drawn from the nullification of the "something," because this is a novelty. For that the soul was in a state of nullification (bittul) before being clothed in the body and the animal soul is no novelty at all, since all the worlds, all of them, are in truth like a drop of the waters of the ocean and are considered as nothing.

But that afterwards, when the soul is clothed in the body, even the body and the animal soul have the level of kelos hanefesh (the soul's expiry in longing), to be "my flesh and my heart pine away," so that even the "something" is nullified like the nullification of a drop in the sea: this is the raising of mayin nukvin.

For although in truth the nature of the nullification of the animal soul and the body bears no comparison to the nature of the nullification in the upper worlds, yet because it is a novelty —

as, by way of analogy, below: "the heart of kings is unsearchable," and when one wants to draw his heart to turn to a commoner's request, it is by bringing before him a novelty, like a talking bird, etc.;

although human beings speak with superior understanding, that is no novelty; but that a bird speaks is a novelty, and it draws the king's heart.

So too, that the "something" is nullified is a novelty: that from an animal a man is made; as it is written, "Man and beast You save, Havayah."

(And through this specifically one arouses [what is] far, far above, that is, the drawing down of the supernal will and delight, as mentioned above; and see what is written about this, too, in Parshas Vayishlach on the verse "And he took from what came to his hand a gift.") And it is like the analogy of the animal that carries the man riding on it to a place he could not reach by himself.

Therefore the chayos, "the face of a lion, the face of an ox," etc., carry the Throne, and also "the likeness as the appearance of a man" that is upon the Throne, etc. And this, too, is true: that they are carried with the Throne.

And this is [the meaning of] "Your name shall no longer be called Yaakov, but Yisrael, for you have striven with Elokim," etc.: that is, to be at the level and rank of Yisrael, that is, li rosh, as it were —

this comes through "for you have striven with Elokim," which is to bring about the nullification of the "something," through which there is drawn down the revelation of the delight and the supernal will, which is the level of the "head," as mentioned above on the matter of "the Holy One, blessed be He, nods His head," etc.

(And also, Yisrael means shir Kel, "a song of G-d," which is also the drawing down of the supernal delight, along the lines of what was explained on the verse "The Song of Songs"; and all this is drawn down through "for you have striven with Elokim."

And this is "and in the night shirah is with me," which is read shiro, "His song," that is, the delights of the Holy One, blessed be He; and this is "in the night": through the transformation of darkness into light, etc. And see on the verse "Your name shall no longer be called Yaakov, but Yisrael," in the Midrash Rabbah, Parshas Vayishlach, chapter 78,

and in Parshas Lech Lecha, chapter 46; and in the Gemara and in the Jerusalem Talmud, at the end of the first chapter of Berachos; and in the Zohar, Part I, Parshas Vayishlach, 173b and 174a; and in Parshas Mishpatim, 105a; and in Parshas Tazria, 45a; and in Parshas Pinchas, 244a. And see the Ramaz at the beginning of Parshas Shemini on the matter of Yisrael; see there.)

3. However, the ultimate intent of this nullification and this kelos hanefesh (the soul's expiry in longing) is not that one remain exactly so, at this level, and that one's soul expire from within one's body; 13

for it was already so before its descent into the body. Rather, the main thing is that after this kelos hanefesh one draw down from above to below, so that there be a revelation of the Infinite Light (Or Ein Sof) below.

(As it is written, "and he shall rule over you"; and see Sefer Shel Beinonim, at the end of chapter fifty.) And this is [why] it is written, "And these words shall be," etc., immediately after "and with all your might": for the drawing down is through the Torah.

And therefore it is called Mikra (Scripture), and one "reads" (korei) in the Torah: for one calls (korei) and draws down. And as it is written, "Who shall ascend the mountain of Havayah," etc., "who has not lifted up his soul (nafsho) in vain" (Psalms 24).

And the reading (kri) is nafshi, "My soul." For when it is only at the level of "his soul" alone, that is, the soul of the man, which is at the level of ascent from below to above, in the manner of "Who shall ascend the mountain," etc.,

which is the level of prayer, and he does not afterwards engage in Torah and mitzvos to draw down the Infinite Light from above to below, it is called "in vain"

(as is explained elsewhere on the verse "The voice is the voice of Yaakov"). Rather, the main thing is that afterwards there must be the level of nafshi, "My soul," which is the drawing down and revelation of the Infinite Light below.

(And see the Zohar, Part III, 55b, on the matter of nafshi, and the Mikdash Melech there. And one may further explain nafshi according to what is written in the Likkutei Torah of the Arizal, Parshas Ki Sisa, in the reasons for the mitzvos, on the matter of "and each man shall give a ransom for his soul": that Arich Anpin is the nefesh (soul) of all of Atzilus; that is, because nefesh means will, as in "My soul (nafshi) is not toward this people") (in Jeremiah, chapter 15).

And Rashi explains, "My soul: My will," and so too the Targum Yonasan [renders it] ra'ava, "will." Also along the lines of what our Sages, of blessed memory, said in Shabbos, at the end of [the chapter] HaBoneh, that Anochi ("I") is the initials of Ana nafshi kesavis yehavis, "I Myself wrote [and] gave."

And see on this in the Likkutei Torah of the Arizal, Parshas Yisro, on the verse "I (Anochi) am," and in Me'orei Or, letter alef, section 103.

Now, Rashi explains Ana nafshi as "I Myself"; yet one may explain nafshi kesavis yehavis along the lines of what is said in the Midrash Rabbah at the beginning of Parshas Terumah on the meaning of "And they shall take for Me an offering": "as it were, it is Me that you are taking."

Also along the lines of what is written, "for on it He rested and was refreshed (vayinafash)," and Targum Onkelos [renders it] "and rested" (venach); and see the Ramban on Parshas [Ki] Sisa, there; and the Zohar, Part II, Vayakhel (204, end of side b),

and Parshas Nasso (122b); and see what is written in the discourse beginning "And the number of the children of Israel shall be," regarding "And the spirit of Havayah shall rest (venachah) upon him," and what is written elsewhere on the meaning of "My pleasing aroma (rei'ach nichochi)."

And this is [the meaning of] what is written, "who brought you out of the land of Egypt to be your G-d": that the intended purpose of the Exodus from Egypt, from below to above, is in order "to be your G-d," that the revelation of the Infinite Light, blessed be He, be drawn down below.

And this is "to be your," etc. (And this is what is written, Exodus 3:12, "When you bring out," etc., "you shall serve," etc.; and see what is written elsewhere on the verse "Turn your eyes away from me," etc.)

And so too Eliyahu was shown this as well, that the intended purpose is the drawing down, as it is written (I Kings, chapter 19), "Havayah is not in the tumult (ra'ash); and after the tumult, fire; Havayah is not in the fire."

The meaning: the tumult refers to the ofanim and chayos, who rise up with a great tumult because of their comprehension that He, may He be blessed, is holy and set apart.

And "Havayah Tzeva'os" [means] "He is a sign (os) among His host (tzava)": from a single letter of the Name Havayah alone, all the hosts of hosts come into being and live, as our Sages, of blessed memory, said, "With the yud the World to Come was created," etc.

Therefore they make a great tumult; and even so, "Havayah is not in the tumult." 14

That is, the revelation of Havayah is not drawn, spread out and enclothed in the level of the tumult; rather, the tumult is for Havayah, from below to above, to be included and nullified in the level of Havayah; but even so, the Name Havayah does not rest and is not enclothed in the tumult.

And likewise, "and after the tumult, fire": this is the level of the fervor and burning of the seraphim (and see what is written elsewhere on the verse "I am black," that in a person, too, there are these two levels: tumult is the outer dimension (chitzoniyus) of the heart, and fire is the level of the inner dimension (pnimiyus));

and even so, "Havayah is not in the fire": the Name Havayah is not revealed and enclothed in the level of the fire; only, the fire is for Havayah, as above. Rather, through "and after the fire, a still, small voice," "there the King comes,"

and this is through the Torah, which is the drawing down and revelation of the Infinite Light (Or Ein Sof), blessed be He, from above to below, as it is written, "And I have put My words in your mouth," etc.

(And it is called "a still, small voice" in the manner of "The words of the wise are heard in quietness," as is explained elsewhere on the Zohar, Parshas Vayeira) (112a; see there).

Nevertheless, there must first be tumult and fire, for then, through the ascent that comes first, the Infinite Light is afterwards drawn down in the study of Torah. And as is explained above: from the level of the ra'ash (tumult) there comes about sha'ar ("gate"), with a right shin, and se'ar ("hair"), with a left [shin]. Se'ar on the left is the level of "the hair of His head like clean wool," which are the laws of the Torah;

and sha'ar on the right is "This is the gate to Havayah," the level of mitzvos, etc. And see what is written on the verse "When you hearken to the voice."

And see the Zohar, Parshas Balak (193b), on the matter of "a still, small voice," and in Parshas Tzav (30b). And this is the level of "the inner voice" mentioned in the Zohar, Vaeschanan (261a);

and see the commentary of the Ramaz there. Gemara, Chagigah (page 16, beginning of side a); and see the Maharsha there, in Chiddushei Aggados (chapter 9 of Berachos, 58a).

Midrash Rabbah, Bereishis (chapter 24); Tazria (beginning of chapter 15); in Koheles Rabbah (page 84a), on the verse "It goes toward the south"; the Zohar, Part III, Pinchas (end of 223b; end of 227b).

However, all the drawings-down that are drawn down are now in a state of concealment, and the main revelation will be in the Time to Come, at the Resurrection of the Dead, when all the souls of Israel will be elevated;

for "no one banished will be banished from Him"; it is written, "You are all fair, my beloved"; and then will be fulfilled what is said, "Bless us, our Father, all of us as one": when we are all as one, then "bless us," etc.

And all the doing of the mitzvos and the study of the Torah in this world is to draw down the Infinite Light; only, now it is not revealed.

And it is like "a gift in secret"; and in the Time to Come the reward of a mitzvah will be revealed from the mitzvah itself (and see what is written on the verse "Those who come, Yaakov will take root").

And this is [the meaning of] "He sows righteousness and makes salvations (yeshuos) sprout": [yeshuos] in the sense of "And Havayah turned (vayisha) to Hevel and to his offering": that there will be a revelation of the Infinite Light below, in bodies specifically, at a level higher even than the higher Gan Eden;

for even the great tzaddikim, Avraham and Moshe, who are at the highest of heights in the higher Gan Eden, will be clothed in bodies and will rise at the Resurrection of the Dead, etc.;

and this is because in this world there can be a greater revelation, since "their end is wedged in their beginning," and "last in deed, first in thought." And this is "to be your G-d": "to be" in the Time to Come.

4. "I am Havayah your G-d." Now, Yaakov said, "And I return in peace," etc., "and Havayah will be to me as Elokim (le'Elokim)." 15

That is, the Name Havayah, which denotes the revelation of the light to bring into being and to give life — this revelation will be considered by him only like the Name Elokim, which hides and conceals; and this is through the revelation of the Infinite Light (Or Ein Sof), blessed be He, which is far, far above the level of the Name Havayah, as is explained in Parshas Vayeitzei on this verse.

And so it is in the Time to Come, which is "a day that is entirely long," that is, it has no beginning or end at all, because of the revelation of the level of the Infinite One (Ein Sof), which has no beginning and no end. 16

Therefore of this it is said, "I am Havayah your G-d (Elokeichem)": that the Name Havayah will then be considered like the level of the Name Elokim, because a great and immense radiance will be revealed from the Infinite Light (Or Ein Sof), blessed be He, which is above the level of the Name Havayah;

that is, the revelation of His great Name. (And one can say that this is why it says twice, "but Yisrael shall be your name": the first time, which was said to him by the angel) (Vayishlach 32:29), the intent is the revelation of the Name Havayah, which is the level of "for you have striven with Elokim"; and this is the revelation that took place at Mount Sinai.

And the second time, which was said to him by the Holy One, blessed be He, Himself, "but Yisrael shall be your name" (ibid. 35:10), the intent is the revelation of a higher level.

As is known, there are two Names Havayah, with a pause in the cantillation between them, etc.; and the upper Name Havayah is His great Name, "May His great Name be blessed," etc.;

and this is the revelation that will be in the Time to Come, speedily in our days, amen. And see the Alshich on Parshas Vayishlach, who also remarked on this, that he was told so twice; and likewise in the Ein Yaakov, at the end of the first chapter of Berachos, some of the commentators remarked on this; and according to what we have written, it is well resolved.

And as for what it says, "your G-d" (Elokeichem): Elokim that is yours; for Israel are the ones who draw down that immense revelation, through which the Name Havayah is considered like Elokim, as it is written, "until Your people pass over Havayah"; and this is through the ascent, the level of the Exodus from Egypt, and the drawing down. 17

Nevertheless, it is written, "who brought you out of the land of Egypt": for even the kelos hanefesh from below to above, which is the level of the Exodus from Egypt, comes through "who brought out," etc., for "were it not that He helps him," etc., and as it is written, "for He stands at the right hand of the needy, to save him from those who judge his soul," etc., as mentioned above.

Now, "on three things the world stands: on the Torah, on the service (avodah), and on acts of kindness (gemilus chassadim)." The meaning: service is the raising of mayin nukvin (feminine waters) from below to above, 18

that is, the nullification of the "something," which is the Shema, the Exodus from Egypt and prayer, as mentioned above. And Torah and acts of kindness are the drawings-down from above to below that come after the raising of mayin nukvin: the Torah is a drawing down in the inner dimension (pnimiyus), as it is written, "and Your Torah is within my innards," and acts of kindness are the drawing down in the outer dimension (chitzoniyus), as it is written, "Through righteousness (tzedakah) you shall be established," etc.

However, it is written, "The kindnesses of Havayah, that we are not consumed." "Kindnesses" is plural, that is, two levels of Chesed (kindness).

As is said in the Zohar, Part III (133b): "There is Chesed and there is Chesed." The first is the level of the supernal Chesed, which will be revealed in the Time to Come, and of this it is said, "and My kindness shall not depart from you"; and it is called "abundant in kindness."

But it is impossible for there to be the revelation of light from above unless there is the level of a vessel and "a place for His dwelling,"

and this is the level of the second Chesed, of which they said, "And You have fashioned for them several bodies," etc., "Chesed, the right arm," which is the level of a vessel for the revelation of the light of the level of "and abundant in kindness" mentioned above.

(And see what is written in the discourse beginning "Havayah — those who contend with Him shall be broken," on the matter of the two levels of Chesed, etc.; and see what is written in the discourse beginning "And the number of the children of Israel shall be," on the meaning of "for great is the day of Yizre'el.")

And this vessel below is acts of kindness: "Chesed, the right arm"; and all the limbs of the body follow the right, etc.

And likewise there are two levels of Torah, that is, what is written, "his desire is in the Torah of Havayah, and in his Torah he meditates." The meaning: "the Torah of Havayah" is the level of the Torah above, the higher Chochmah (Chochmah Ila'ah), and it will be revealed in the Time to Come;

and the vessel and dwelling place for it is the level of the Torah below, the lower Chochmah (Chochmah Tata'ah), and of this it is said, "and in his Torah he meditates." And this is the meaning of "I am Havayah your G-d" twice: the first refers to "today, to do them," 19

which is the level of the Torah below and "Chesed, the right arm": this Chochmah and Chesed are the level of a vessel to receive the revelation of "the Torah of Havayah" and of the inner Chesed, which will be revealed in the Time to Come, speedily in our days, amen;

and that is the meaning of "I am Havayah your G-d" said the second time (and see the Idra Rabba, 138b). And therefore they set this verse in the Shema.

For it has been explained above that the Exodus from Egypt belongs to the Shema, since the Exodus from Egypt means going out of the straits (meitzarim) and boundaries, to bring about the nullification of the "something,"

and this is the self-sacrifice (mesirus nefesh) at "One" in the Shema. And also, through the nullification of the "something," "for you have striven with Elokim," through this the level of li rosh is drawn down, which is the meaning of "Hear, O Israel," etc.

Now, this is the level of service, which is the level of the raising of mayin nukvin; and afterwards there must be Torah and acts of kindness, which are the level of the drawings-down.

And all three of these things are alluded to in this verse: "who brought you out of the land of Egypt" is the ascent, and "I am Havayah" twice is the drawings-down through Torah and acts of kindness, as mentioned above. Therefore they set this verse specifically.

And this is also the connection of this verse to the section of tzitzis: for in tzitzis there are two aspects, the thirty-two threads and the encompassing tallis, which correspond to the two kinds of drawing down, through Torah and through acts of kindness. 20

For the Torah is the drawing down in the inner dimension (pnimiyus), and this is the thirty-two threads, which are the thirty-two paths of wisdom; and acts of kindness are "Chesed, the right arm," "and His right hand embraces me," like the tallis, which is a garment and encompasses, etc., as is explained elsewhere.

And furthermore, the tzitzis also allude to love and awe, as is explained above in the discourse beginning "And it shall be for you as tzitzis," etc., and this is the level of service.

(And why the world stands on three things specifically can perhaps be understood according to what is written in the Zohar HaRakia, at the end of Parshas Terumah, on what is said in the Zohar there) (166b): "When she receives from between the two arms," etc.;

for the holy [World of] Atzilus is completed in three levels, etc., for Abba and Imma were preceded by three heads, etc.; see there, where he elaborates on this.

And therefore, corresponding to this, "on three things the world stands," etc. And from what is written there one will also understand the connection of the three things mentioned above: that it is they, and through them, that the level of "the Holy One, blessed be He, nods His head" is drawn down, etc. And see what is written on the verse "Your teeth are like a flock," etc.

LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 17

ביאור הדברים ע"פ אני כו' דפ' ציצית וענין...

An explanation of the words on "I am [Havayah your G-d]" in the section of tzitzis

An explanation of the words on "I am," etc., in the section of tzitzis, and of the matter of "When Israel say, 'May His great Name,'" etc. 1

[We need] to understand the matter of the will, which was explained to be the level of the outer dimension (chitzoniyus) relative to the intellect: for is not the will higher than the intellect? (For the will is the level of Keser (the Crown), and the intellect is the level of Chochmah (wisdom); and this is why we ask, "Yehi ratzon (May there be will)." And see what is written in the discourse beginning "How beautiful are your steps," and in the discourse beginning "The mezuzah on the right.")

However, the explanation is that there are two levels of intellect. One is the level of Chochmah, Abba of the World of Atzilus (Emanation), which draws its nourishment from the mazla of Arich [Anpin]; and it is below the will,

for its nourishment is only from the level of the hairs, which are drawn from the level of the Gulgalta (the skull), which is will; and the hairs bear no comparison to the level of the Gulgalta itself.

And the second is the level of Mocha Stima'ah (the hidden brain), which is the level of "intellect hidden from all thought"; and it is above the will, for within it is the level of delight, which is at the level of the Infinite One (Ein Sof) itself.

(And the will is the level of the outer dimension of Mocha Stima'ah, like the skull relative to the brain within it; for the level of Mocha Stima'ah is the inner dimension (pnimiyus) of the will, which is the hidden reason for the will. And all this is explained in Etz Chaim) (Sha'ar (Gate) 22, chapter 5):

"For the hidden brain that is in Keser," etc.; "in Keser there is a level of inner dimension, which is the intellect (mochin) within it itself," etc.; see there.

Thus it is explained from this that the level of Mocha Stima'ah is the inner dimension of the Gulgalta, which is its outer dimension, as was also explained elsewhere, in the explanation on "For over all the glory, a canopy." And it is called Stima'ah (hidden) because it does not come to revelation at all.

Which is not so with Chochmah of Atzilus, which "opens up into thirty-two paths," as is written in the Zohar, Part III (end of 128b), that this is the meaning of "And a river goes out from Eden," etc.

And the drawing-down of Chochmah of Atzilus from the hidden Chochmah (Chochmah Stima'ah) is through hairs; and of this it is said, "And He shone forth from Seir to them" (see what is written on this in the explanation on "Then I was by Him as a nursling," and on "The Torah [that Moshe] commanded," etc.): for only the level of a single hair is drawn down to be comprehended and to be the delight of the souls in Gan Eden, etc.

And also, the drawing-down of the hairs and their nourishment from the hidden Chochmah is through the level of the Gulgalta, which covers over Mocha Stima'ah;

that is, the will hides and conceals the level of Mocha Stima'ah, which is above the will, so that only a hair alone is drawn through the skull, etc.

Therefore it is explained, regarding the count of the Ten Sefiros, that sometimes Keser is counted in the count of the Ten Sefiros and sometimes Daas (knowledge) is counted, and then Keser is not counted.

That is: when one counts the level of the outer dimension of the Ten Sefiros, then Keser too is counted in the count of the Sefiros, for the outer dimension of Keser, namely the will, is counted among the ten Sefiros. But at the level of the inner dimension, Keser is not counted.

For the inner dimension of Keser is Mocha Stima'ah, which is the level of the Infinite One itself, and it is not included among the Ten Sefiros; rather, it is [their] source, etc. And then Chochmah of Atzilus is the first of the Ten Sefiros: "reishis chochmah" (the beginning, Chochmah).

(And according to this, what is written elsewhere, in many places, on the subject of Torah and mitzvos—that sometimes it is implied that the Torah is above the mitzvos, and sometimes it is implied that the mitzvos are above the Torah, and that the explanation is that both are true,

for the Torah is from the level of the Mocha (the brain) and the mitzvos from the level of the Gulgalta; and there is an advantage in the brain that is not in the Gulgalta, for it is the level of the inner dimension, and there is an advantage in the Gulgalta, for it is a higher outer dimension, etc.—

must, according to this, be [understood] as follows: it is because the Torah is drawn from Chochmah of Atzilus, and with regard to Chochmah of Atzilus it is apt to say so:

that although it is the level of the inner dimension and the Gulgalta is the outer dimension, yet because [the Gulgalta] is the outer dimension of Keser, therefore in this respect it is higher than Chochmah of Atzilus; and even so, in one respect Chochmah has the advantage, being the level of the inner dimension, while the Gulgalta is the level of the outer dimension.

And so it is implied in Etz Chaim there, Sha'ar (Gate) 22, chapter 5, and in chapter 1, section 2, in what is written: "Therefore, in this respect the mochin are the main thing," etc.; see there.

But Mocha Stima'ah, which is the inner dimension of Keser, is entirely above the level of the Gulgalta, which is its outer dimension. Since Mocha Stima'ah is the level in Keser that is not in the count of the Ten Sefiros at all, it is obvious that this level is entirely above the level in Keser that is in the count of the Ten Sefiros;

for the level that is not in the count of the Ten Sefiros is so because it is the lowest level of the Emanator, for "You are One, but not in number," as is written in Etz Chaim, Sha'ar (Gate) 41, chapter 3. And although in Etz Chaim there it is stated that this is the level of Atik, while Mocha Stima'ah is at the level of Arich Anpin,

yet regarding this it was explained here that in Mocha Stima'ah there is the level of delight, which is the level of the Infinite One itself. That is to say, the level of Atik, which is the level of delight, is revealed in the hidden Chochmah in the mode of the very inner dimension; which is not so with the level of the Gulgalta, which is the outer dimension, as is written in Etz Chaim) (Sha'ar (Gate) 22, chapter 5) at length.

And therefore Mocha Stima'ah is not in the count of the Ten Sefiros, along the lines of what is written in Etz Chaim (Sha'ar (Gate) 41, chapter 3). And see what is written in the explanation on "I will greatly rejoice": it is explained [there] as is written here.

However, in the explanation on "Let them bring royal apparel" it is explained that even relative to the level of Mocha Stima'ah it is apt to say that there is an aspect in the Gulgalta that is higher;

for Mocha Stima'ah is the Chochmah within Keser, and it is the source of the Torah, and the Gulgalta is the Keser within Keser, and it is the source of the mitzvos; only that it is the outer dimension, etc.

And so it was explained further elsewhere. And seemingly this contradicts what is written in Etz Chaim (Sha'ar (Gate) 22, chapter 5), mentioned above.

And according to this it must be said that the inner dimension of Keser, which is entirely above the Gulgalta, is what is written in Etz Chaim, Sha'ar (Gate) 22, end of chapter 6: that "its Keser is a spiritual light encompassing it," etc.; "however, its outer dimension, which spreads downward," etc., "is the skull," etc.; see there.

And this is the meaning of "the head, the skull and the brains" (reisha ve-gulgalta u-mochei), explained in the Zohar, Parshas Emor (96b);

see there in the Mikdash Melech, which explains that reisha (the head) is the essence of Keser, which is in the mystery of the encompassing light, and gulgalta is the outer dimension of Keser, etc.

And the Ramaz (Rabbi Moshe Zacuto) wrote: "Reisha is the inner dimension of Keser; gulgalta is the end of its outer dimension, which spreads and becomes the gulgalta, as is written in [the work he abbreviates as] A.Y." End of quote. And his intent too is [to] what is written in Etz Chaim, Sha'ar (Gate) 22, end of chapter 6: "its outer dimension, which spreads," etc.

If so, this seemingly contradicts what is written here, that the level of Mocha Stima'ah is the inner level in Keser, which is not in the count of the Ten Sefiros; for if so, it is certainly entirely above the level of the Gulgalta.

But in truth it can be said that even so there is no contradiction from there to what is written here; for both discourses, this one and that one, are explained in Etz Chaim.

That is: what is written on "Let them bring royal apparel" follows what is written in Etz Chaim (Sha'ar Arich Anpin, chapter 3), where it is explained that the Gulgalta is above Mocha Stima'ah, for it is the Keser of Arich Anpin, and Mocha Stima'ah is the Chochmah of Arich Anpin.

And so wrote the Ramaz at the beginning of Parshas Emor, page 88, and it is founded on a statement of the Idra Zuta (end of 288a).

And according to this it was explained what is written: that there is an advantage in the mitzvos, which are drawn from the Gulgalta, over the Torah, which is drawn from Mocha Stima'ah; and nevertheless there is an advantage in the Torah, which is drawn from Mocha Stima'ah, over the mitzvos, for Mocha Stima'ah is the level of the inner dimension, etc.

Now, it is explained there in Etz Chaim that within this skull there is, within it, the level of a very hidden brain, apart from the Mocha Stima'ah of Arich Anpin, etc.;

and in chapter 4 he wrote that this level is drawn from the level of Radla (the Unknowable Head), which is above the Gulgalta, which could not be enclothed in Arich Anpin, "and showed its light in this head," etc.;

and there, at the end of chapter 7, he explained that this is because there the Daas of Atik is revealed, and it is the neshamah (soul) of Arich Anpin; whereas in the Gulgalta the Chesed (kindness) of Atik is enclothed,

which is from the level of the seven lower [Sefiros] of Atik, and it is the level of the ruach (spirit) of Arich Anpin, which is below the level of neshamah, etc.; see there. And see what is written on this level in the explanation on "Arm from among you," etc.

And see on all this in the book Mavo She'arim (Sha'ar (Gate) 3, Part 2, chapters 3 and 4), and see there, chapter 5, in what is written: "And by this you will understand how sometimes," etc.; see there.

And from all this it will be understood that there is no contradiction from all this to what is written here, which follows what is written in Etz Chaim, Sha'ar (Gate) 22, chapter 5, as mentioned above; since, at any rate, there is in the Gulgalta a very hidden brain, which is called Chochmasa Ila'ah Stima'ah (the supernal hidden wisdom), which is the inner dimension of the Keser within Keser, of which the Gulgalta is the level of the outer dimension.

And therefore this level is not in the count of the Ten Sefiros, since it is drawn from the level of Radla, which "showed light in this avira (space)."

And Radla is the lowest level of the Emanator, which is not in the count of the Ten Sefiros, as is written in Etz Chaim, Sha'ar (Gate) 41, chapter 3. And it can be said that this is the meaning of "the head, the skull and the brains" in the Zohar, Parshas Emor, mentioned above.

And also, according to what is written in Etz Chaim, Sha'ar (Gate) 22, end of chapter 5, the wording of the Zohar will be well explained, according to what is written there: "the mochin within it itself," etc., "and it also enclothes the mochin called Chochmah, Binah and Daas," etc.; see there.

And this is the meaning of "the head and the brains," which the Gulgalta enclothes, etc.

It can further be said that what is written [here] follows what is written in Zohar HaRakia (119a), in the commentary on the Sifra DiTzniusa by the Arizal, in the first chapter, where he brought what is written in the Idra Zuta (290a): "That wisdom that is hidden in it, in Atika Kadisha (the Holy Ancient One)";

and on this he explained: "That is, in the first, uppermost head, for its power is there in subtlety and great concealment," etc. And that is in Radla itself; and see on this below.

And along these lines it was explained here regarding Mocha Stima'ah, that it is not in the count of the Ten Sefiros, etc., since it is in Radla itself.

Now, according to this one can also state the reason why Daas (knowledge) of Atzilus completes the count of the Ten Sefiros when Keser (the Crown) is not counted: 2

that is, for the count of the Ten Sefiros at the level of the inner dimension (pnimiyus). For at the level of the outer dimension (chitzoniyus), Keser itself is counted, as above; only at the level of the inner dimension, since the inner dimension of Keser is not in the count of the Ten Sefiros, as mentioned above, Daas then completes the count. And that is because Daas is the level of the inner dimension,

as was also explained on "And these are the ordinances," regarding "Moshe, Moshe"—"the cantillation does not separate [them]"—and in the explanation on the verse "Many waters." And see Etz Chaim, Sha'ar (Gate) 22, chapter 1, section 4, and Pri Etz Chaim, Sha'ar HaLulav, chapter 3, in the passage beginning "To the Rav, Rabbi Yosef Ma'aravi."

And it is also stated in Zohar HaRakia, in the commentary on the Zohar, Parshas Terumah, page 166b, that corresponding to the three heads of Atika Kadisha there is in Atzilus the level of Chochmah, Binah and Daas; it follows that the root of Daas is from Radla (the Unknowable Head), etc.; see there. And so it is implied in Etz Chaim, Sha'ar (Gate) 22, there.

Therefore it completes the count of the Ten Sefiros at the level of the inner dimension when Keser is not counted, that is, the level of Radla, which is the level of the inner dimension of Keser that is not in the count of the Ten Sefiros, as mentioned above. And see what is written on the subject of Daas in the explanation on "Arm," etc., mentioned above.

Now, this is simple: although the root of the supernal Daas (knowledge) of Atzilus is drawn from very high above, from a level that is not in the count of the Ten Sefiros, it is nevertheless counted in the count of the Ten Sefiros; 3

for its drawing-down from there is through several stages of descent (hishtalshelus) and many contractions (tzimtzumim). Therefore, although the source is not counted among the Ten Sefiros, Daas is nevertheless counted, etc.

And see Etz Chaim, Sha'ar Arich Anpin, beginning of chapter 8, and Sha'ar (Gate) 25, Derush 2, section 15, and the book Mavo She'arim, Sha'ar (Gate) 5, Part 1, chapter 8.

For the supernal Daas, etc., is the holy mazla of the beard of Arich Anpin, etc.; and so it is in the Arizal's Likkutei Torah on Isaiah, on "Who has measured," etc.

And see further Etz Chaim, Sha'ar (Gate) 25, Derush 2 mentioned above, sections 17 and 18; and the Arizal's Likkutei Torah, Parshas Shemos, on "For he turned aside to see"; and the Ramaz at the beginning of Parshas Vayikra, and in Parshas Emor (on page 99a), and at the beginning of Parshas Korach.

And see what is written in the explanation on "These are the journeys," regarding "The seal of the Holy One, blessed be He, is truth." And see the Zohar, Part III (136a and 291a), on "And by knowledge (daas) are the chambers filled."

And from all this the matter mentioned above will be explained: that the supernal will is the level of the outer dimension (chitzoniyus) relative to the reason and the inner dimension (pnimiyus).

2. And now we can explain the matter of Yisrael [being] li rosh ("a head for Me"): that is, that they draw down the supernal will, within which is the delight—namely, the level of the Gulgalta and the hidden Chochmah (wisdom)—through fulfilling the supernal will, blessed be He. 4

For there are philosophers who deny individual Divine Providence, because they were at a loss to grasp how there could be the level of will in Him, may He be blessed, regarding the deeds of man in this world—and does He lack anything? etc.

For will in man is only to fill what he lacks; whereas Above, "You are the perfection of them all," and what is lacking, G-d forbid, that will, and watching over whether His will is fulfilled, should apply [to Him]?

However, in truth, this is what the supernal will is: that there be the level of the nullification of the yesh (separate existence). That is, in truth the level of the Infinite One (Ein Sof) is the level of delight, as it is written, "For with You is the source of life"—that is, the source of delights;

only that it was drawn from Him that there be delight from the nullification of the yesh, for "it is the nature of the Good to do good," etc.; and then, as a matter of course, the level of will is also drawn down: "The Holy One, blessed be He, desired," etc. (that is, in order to do good, etc.).

And the will is the 620 mitzvos—the 613 of the Torah together with the seven of the Rabbis—which are called "the 620 pillars of light." The meaning is: like the pillar that extends from the roof to the ground and holds up the roof;

and that is by its standing on the ground; and because the ground is hard, its standing is therefore firmly established, which is not so in loose earth, etc.

So too, the 620 mitzvos are the pillars that extend from the roof—which is the level of the supernal delight, drawn down and enclothed in the mitzvos—and they themselves were lowered down into the ground, by way of analogy.

That is, in physical action—tzitzis from wool, etc. And because "their end is wedged in their beginning," and "last in deed, first in thought" (for action has its root Above, as is written elsewhere; therefore it is like the analogy of the firm and strong ground that has the power to hold the pillars, etc.), therefore their standing is good and fine, and they can hold and receive the drawing-down of the supernal delight, etc.

(And this is the meaning of "and those who support it are made happy"; see the Zohar, Part I, page 8a; and see what is written on "And the earth is My footstool.")

And this is the meaning of "He nods His head": through this the brain within it also moves as a matter of course, by way of analogy; and so, through the drawing-down of the will, the delight within it is also drawn down.

And this is the meaning of "Yehei shmei rabba mevarach (May His great Name be blessed)": the meaning is, His great Name—that is, the level of the Infinite One that is above even the level of Keser, for Keser is the radiance of the sovev (the light that encompasses all worlds).

(And see Pri Etz Chaim, Sha'ar HaShabbos, chapter 21, and these are his words: "The meal of Atika Kadisha, etc.; therefore this sanctification is called Kiddusha Rabba (the great Kiddush), in the mystery of 'shmei rabba' (His great Name)." End of quote. And see the Zohar, Parshas Terumah) (165b),

and the commentary of the Ramaz there; and see the Zohar, Parshas Mishpatim (105a), and the Mikdash Melech there, who explains that His great Name is Binah (understanding); and see Pri Etz Chaim, Sha'ar HaKaddishim, end of chapter 2.

But this was already explained elsewhere, in the explanation of "The mezuzah on the right," that it is all one, for the revelation of Atik is in Binah.

And see what is written on "My soul shall exult in my G-d," and in the explanation on "And now, I pray, let [the power] be great," regarding "If You keep [account of] iniquities, Yah, Ado-nai, who could stand?" etc.; and see what is written on "See, I [set before you]."

And see what is written further on the subject of His great Name on "The Song of Songs, which is Shlomo's," and below on "Therefore the moshlim (those who speak in parables) say, 'Come to Cheshbon,'" etc.; 5

and see what is written on "And these are the names of the children of Israel," and there it was explained that the Name Havayah is the great Name; see there. And it can further be said, on the subject of the great Name, according to what is written in Parshas Beshalach on "And Israel saw the great hand," that there are two Names Havayah; see there.

And it can be said that the great Name is the Name Havayah that is Above. And see what is written elsewhere on the meaning of "Every peruta joins into a great sum," etc. And it can be said that this is also the meaning of "And now, let the power be great, I pray," etc.: that the level of His great Name be drawn down.

And see Reishis Chochmah, Sha'ar HaYirah, chapter 1, on this subject of "the great."

And for "His great Name" to be "blessed" and drawn down below—that is through His nodding His head, which is the level of the Gulgalta; and as a matter of course the level of the Infinite One (Ein Sof) that is enclothed in it is also moved and drawn down, etc.

(And see on the subject of the nodding in Pri Etz Chaim, Sha'ar HaKaddishim, chapter 3, in a gloss, and in the Ramaz, Parshas Pinchas, in the commentary on the Zohar) (end of 220a). It can also be said that the meaning of this nodding is along the lines of what is written, "And Havayah turned to Hevel," etc.

And it is like the matter written elsewhere on the meaning of the word tzlosa (prayer), which is a term for inclining, and as [explained] below in the explanation on "Therefore the moshlim say, 'Come to Cheshbon'"; see there.

And this is the matter of the Kaddishes in the prayers, which are to raise up the worlds. For example, at Hodu, between the World of Asiyah (Action) and the World of Yetzirah (Formation), we say Kaddish, for with this Kaddish we raise Asiyah into Yetzirah, as is written in Pri Etz Chaim there, chapter 1. 6

That is, an ascent of the worlds, of Asiyah to Yetzirah, is impossible except through a drawing-down first from Yetzirah into Asiyah; and the drawing-down is through "Amen, yehei shmei rabba," through which the Infinite Light (Or Ein Sof) that is in Yetzirah is drawn down, etc., which is the meaning of "He nods His head."

And although this drawing-down, the nodding of the head, comes mainly through the raising of mayin nukvin (feminine waters) of the Shema, "Hear, O Israel," etc.,

and as it is written, "But rather Yisrael shall be your name, for you have striven with G-d": that through the level of the nullification of the yesh (separate existence), which is the meaning of "for you have striven with G-d," through this it is drawn down that "Yisrael shall be your name," the level of li rosh ("a head for Me");

nevertheless, one must also say in speech, "Yehei shmei rabba mevarach (May His great Name be blessed)," etc.

(And the meaning and matter of li rosh will be further understood according to what is written in the Midrash Vayikra Rabbah, chapter 2, and in Shocher Tov, chapter 19: "Wherever it says li (to Me), it never moves," etc.; and the matter was explained elsewhere, on "And I will betroth you to Me," etc.:

that is to say, because the term li alludes to the level of His essence and being, namely the level of Atik, of which specifically it is said, "I have not changed," for "there is no left in this Atika." And this is the meaning of li rosh: that they are at this supernal level and rank, the level of the Gulgalta and Mocha Stima'ah of Arich Anpin itself, which is far, far above the level of Z'eir Anpin.

And this is the ascent that comes about through the descent of the soul into the body; and as mentioned above, being at the level of "Yisrael—li rosh" is through "for you have striven," etc., the nullification of the yesh specifically. And see what is written on "And these are the names," that there are two ascents from the level of Yaakov: the first, at the level of Yisrael Zuta (the lesser Israel); the second, at the level of Yisrael Saba (the elder Israel).

And the matter of these two ascents may be explained [thus]: the first is at the level of the Gulgalta and Mocha of Z'eir Anpin, which is called Yisrael Zuta; and this level too is called li rosh, for "Z'eir Anpin is attached to and hangs on Atika,"

and also because in Z'eir Anpin, from the level of the forehead (mitzcha) and above, it is the level of "for He is not a man," as is written elsewhere on "Go out and see," etc.; and also because sometimes Z'eir Anpin ascends until Keser (the Crown) is drawn to it from Arich Anpin and from Atik Yomin itself, as is explained regarding the festival of Shavuos; therefore the level of Z'eir Anpin too is called li rosh.

However, the second ascent, which will be in the Time to Come, is into the Gulgalta and Mocha Stima'ah of Arich Anpin, and this is li rosh itself. And one may say that this ascent is the matter of Yisrael Saba, for Saba (the Elder) is the level of Atik Yomin, etc.

And this ascent is along the lines of what is written in Sefer HaGilgulim, end of chapter 17, that the World of Atzilus (Emanation) ascended up to Adam Kadmon, etc.; see there.

And one may say that this is why it was said to him twice, "Yisrael shall be your name": once through the angel (Vayishlach, 32:29), [and] the second time (there, 35:10) through the Holy One, blessed be He, in His glory and His own Self. And see what is written on the meaning of "All the native-born in Israel shall dwell in sukkos," in the discourse beginning "Havayah is for me among my helpers."

And all this is drawn down through "for you have striven," etc., as is written there, on "And these are the names": that these ascents are drawn down through the descent first, into the state of the exile of Egypt, and then, through the Exodus from Egypt, these ascents come about, etc.

3. Now, the drawings-down are at present in concealment, and in the Time to Come they will be revealed. And this is [the meaning of] "I am Havayah your G-d (Elokeichem), who brought you out of the land of Egypt to be Elokim to you." 7

The meaning is along the lines of what is written, "And I will return in peace to my father's house, and Havayah will be Elokim to me": for Atzilus (Emanation) is called Havayah—the yud is Chochmah (wisdom), the hei is Binah (understanding), and the tip of the yud is Keser (the Crown).

And Elokim is the level of Malchus (sovereignty), for the main bringing into being of the yesh (created existence) and of something entirely separate is from Malchus of Atzilus. And this is the matter of the Name Elokim, which conceals, so that there come into being the yesh and the separate—which are the created beings of Beriah, Yetzirah and Asiyah, angels and souls. 8

And as it is written, "For a sun and a shield is Havayah Elokim": for the Name Elokim is a shield and sheath for the Name Havayah, concealing [it]; and this is the matter of the parsa (partition) that separates Atzilus from Beriah.

Not so in Atzilus, where there is the level of revelation of the Infinite Light (Or Ein Sof), blessed be He; and Atzilus is called Havayah, a term of bringing into being, on account of the flows of influence from Keser (the Crown) to Chochmah (wisdom) and from Chochmah to Binah (understanding), the mochin of Abba, the mochin of Imma—all of it the level of revelation of light.

And the meaning of "and Havayah will be Elokim to me" is that in the Time to Come this Havayah will be considered like Elokim, because the level of the Infinite One (Ein Sof) that is above Atzilus will be revealed, as it is written, "until Your people pass over Havayah," etc. (and see what is written on "Listen, O heavens"); and that is the level of His great Name.

And when this level is revealed, then the Name Havayah is considered as Elokim relative to this immense revelation (and see what is written in the explanation on "Return, O Israel," in the discourse beginning "It is stated in Mishnas Chassidim, in Tractate Yoma").

And this is the meaning of "I am Havayah your G-d (Elokeichem), who brought you out of the land of Egypt to be Elokim to you": that through the Exodus from Egypt there will be this revelation, until Havayah is considered as Elokim.

For the Exodus from Egypt exists in several levels. The first is the ascent from Beriah, Yetzirah and Asiyah to Atzilus: the nullification of the yesh into ayin (nothingness). But in Atzilus too the level of the Exodus from Egypt applies, for Atzilus too is in the state of meitzarim (straits) and limits, and [its attributes] are called middos—the middah (measure) of Chesed (kindness), etc.—

which are in the state of measure and limit; for were Chesed without limit, there would be no punishment for the wicked at all, etc. And that is because the lights are enclothed in vessels, which are what limit; therefore there is a boundary, "up to here," etc.

(And this is what is said in the Pirkei Heichalos: "236 thousand myriads of parasangs is the shiur komah (the measure of the stature)"; and that is the level of the vessels of Atzilus, which are in the state of limit and end. See Iggeres HaKodesh, the passage beginning "He and His life-forces," in the name of Etz Chaim.) Which is not so above Atzilus.

For the main [place] of the state of straits and limits is in the World of Tikkun (Rectification), where the lights are few and the vessels many; while in Tohu the lights are more than the vessels, etc.

But the Infinite One, blessed be He, is entirely above the level of vessels, and the state of strait and limit does not apply; therefore the ascent from Atzilus into what is above Atzilus is also called the Exodus from Egypt, etc.

(As is written elsewhere, in the explanation on "These are the journeys," that this is why all the forty-two journeys, up to the Jordan at Yericho, are all called the Exodus from Egypt: for Yericho is the level of "the fragrance (rei'ach) of his garments," the level of encompassing [lights] (makifim), etc., which is above the level of vessels and inner light; therefore, up to this level it is still called the Exodus from Egypt.

And therefore, too, all this is drawn down through the refinement of the animal soul, whose root is from the World of Tohu, where the lights are many, etc. And this is also why the Exodus from Egypt applies even to tzaddikim, etc.; and even in Moshe our Teacher, peace be upon him, who had a revelation of Atzilus itself, the mitzvah of [remembering] the Exodus from Egypt every day applied, and it is in the manner mentioned.

And to bring the matter closer to the understanding in [terms of] divine service, how very many levels apply in the Exodus from Egypt: it was explained on "In the wilderness of Sinai, on the first of the second month, in the second year after their going out of the land of Egypt," etc., that "the second month" and likewise "the second year" mean that one must be in a second level of the Exodus from Egypt;

that is, after there has been complete turning from evil, to the utmost, one can then come to the level of "the wilderness of Sinai," which is the matter of the soul's going out of its sheath, the garments of nogah, etc.; see there.

And the two levels of the Exodus from Egypt mentioned here—from Beriah, Yetzirah and Asiyah to Atzilus, and from Atzilus upward—are still higher than the two levels mentioned above; that is, after the soul has gone out of the garments of nogah, the level of the Exodus from Egypt from Beriah, Yetzirah and Asiyah to Atzilus applies.

And this matter in the soul: Beriah, Yetzirah and Asiyah are the level of love and awe—there is one who loves, etc.; whereas Atzilus is the level of self-nullification (bittul) that is above the level of love, like the matter of the bowings of the Shemoneh Esreh, which is above the level of "And you shall love" of the Shema, etc.

Now, in the level of self-nullification too there are, in general, two levels, one above the other: the nullification of the yesh, and the true nullification of the higher Chochmah (Chochmah Ila'ah), as is written elsewhere on the subject of the lower Shabbos and the higher Shabbos,

which are the two levels of self-nullification mentioned above. And along these lines there is also a difference between the union and nullification of the emotive attributes (middos) of Atzilus, which is called "He and His vessels (ihu vegarmohi) are one," and the level of the nullification of the higher Chochmah, which is called "He and His life-forces are one," as is written elsewhere.

And along these lines the matter of Moshe's Exodus from Egypt will be understood: although there was in him a revelation of the level of Atzilus, nevertheless he had to be in the state of the Exodus from Egypt every day, that is, the ascent to the level of the true nullification of the higher Chochmah itself.

This matter can be further explained along the lines of what is written elsewhere on the subject of "this is the kernel (mocha) to that, and that is the shell (kelipah) to this": that the level of love [of] "for He is your life," though it is a kernel, is nevertheless called a shell relative to the love "with all your might," without limit, etc.;

and as is also written on "gathering wood," that this level is still called in the Gemara "at a time when they do not do the will of the Omnipresent," and the level of "doing the will of the Omnipresent" is the level of "with all your might," etc.; see there.

And likewise in the level of "your might" there are endless levels: for what is called "your might" for this one, because it is above his vessel, is still considered a level of limit relative to a greater tzaddik, according to the measure of his vessel, which is broader;

and his "might" is higher. And this is what is written of the Time to Come, "and he shall be very high (gavah me'od)": that the level of "with all your might (me'odecha)" will be at a much higher level, etc. And as it is in love, so too in self-nullification: for the self-nullification of Beriah, Yetzirah and Asiyah is called yesh and dross relative to the self-nullification of Atzilus; and similarly in Atzilus itself, etc.

And this is [the meaning of] "And now, Israel, what does Havayah your G-d ask of you but to fear," etc.: for Yisrael is the level of li rosh ("a head for Me"), which is a very high level, as above; and it would have been fitting that one could not reach this level except after the depth of self-nullification to the utmost,

since this level is above Atzilus, as mentioned above; and nevertheless, "what does Havayah your G-d ask of you but to fear," etc.: that is the awe that brings to the fulfillment of His mitzvos, may He be blessed, in "turn from evil and do good."

For these are the first levels of the Exodus from Egypt, at any rate; that through this, too, they can come to be at the level of li rosh. And see [Sefer shel] Beinonim, chapter 42.)

And this is [the meaning of] "who brought you out of the land of Egypt to be Elokim to you": that through the Exodus from Egypt there is drawn down a revelation of the level of the Infinite Light that is above Atzilus,

and that is the matter of "until Your people pass over Havayah," as mentioned above; and then the Name Havayah, which is at the level of Atzilus, will be considered at the level of the Name Elokim, etc., as Yaakov said, "and Havayah will be Elokim to me."

9 And this is specifically through "And I will return in peace to my father's house": the level of Yitzchak, as it is written, "G-d has made laughter (tzchok) for me"; for the revelation of the supernal delight is drawn down from the level of the nullification of the yesh (separate existence) into ayin (nothingness), that is, the level of "for you have striven with G-d," etc.

And this was the matter of Yaakov, who went out from Be'er Sheva—that is, from the level of Atzilus (Emanation)—"and went to Charan," into Beriah, Yetzirah and Asiyah, to make refinements: the twelve tribes, Leah and Rachel; for he refined all this in the period of twenty years that he was with Lavan in Charan.

10 And afterwards, "And I will return in peace to my father's house": the level of ascents and self-nullification (bittul) in higher levels than at first, like the nullification of an intellect in a greater intellect and like the nullification of the effect in its cause, etc.; then "and [Havayah] will be Elokim to me," as above.

And so too, in the Time to Come they will say to Yitzchak, "For you are our father"; for Yitzchak is the level of supernal delight, a term [related to] "G-d has made laughter (tzchok) for me," which will be revealed from the level of the nullification of the yesh; "for Avraham did not know us," etc.;

for Yitzchak is the level [that is] like the superiority of gold over silver: the gevuros that are above the chassadim, etc. (And see what is written in Parshas Vayetzei on "And I will return in peace," and in Parshas Toldos on "These are the generations of Yitzchak.")

4. Now, afterwards it is written "I am Havayah your G-d" a second time. And this is because all that 11
was said above regarding the Exodus from Egypt—going out of the straits and limits, each one according to his divine service—is the level of ascents from below upward.

However, the main and ultimate intent is that there be drawings-down of the Infinite Light (Or Ein Sof), blessed be He, below specifically. And as it is written, "Havayah was not in the tumult (ra'ash); and after the tumult, fire; Havayah was not in the fire."

And the Zohar explains (Parshas Tzav, page 30a) that ra'ash refers to what is written, "Then a wind lifted me up, and I heard behind me the sound of a great tumult (ra'ash)."

And that is the level of the ofanim and chayos, which rise up with a great tumult. And fire is the level of the seraphim (and see there what the Mikdash Melech wrote: "Alternatively, it can be said [that it is] what Rabbi Yitzchak said," etc.).

For the seraphim are in Beriah (Creation), and the fire is [directed] to Havayah, to rise to the level of Atzilus (Emanation) (see what is written in Parshas Bereishis, in the explanation on "For as the new heavens"); and they only rise.

But the level of Atzilus is not drawn down through them below, into Beriah itself; and this is "Havayah was not in the fire": that the Name Havayah, which is Atzilus, is not drawn down below into their fire, that is, the World of Beriah.

And likewise, through the tumult of the ofanim, too, the Name Havayah is not drawn down below; and this is "Havayah was not in the tumult." For indeed the angels asked that the Torah be given to them—it being the level of drawings-down of G-dliness—

and it was not given to them but to Israel specifically, for it is they who are able to draw down. [See what is written on this in Parshas Yisro, on "Remember the Shabbos day."]

And also, the vessel for this is specifically below, in this world, through tzitzis and tefillin, etc., for 12
"their end is wedged," etc.;

and as mentioned above regarding the 620 pillars of light, that the pillar stands specifically on the ground, etc. And likewise, the chayos "carry and are carried" with the Throne, but it is not mentioned that they draw down below, etc.

And this is the matter of "I am Havayah your G-d" being said a second time, after the Exodus from 13
Egypt: it is the matter of the drawing-down of mayin duchrin (masculine waters), while the Exodus from Egypt is the raising of mayin nukvin (feminine waters), the nullification of the yesh (separate existence), etc.

And the drawings-down are through two levels, the positive commandments and the prohibitive commandments. The nullification of the yesh into ayin (nothingness) [is] at the level of "and do good," through the 248 positive commandments; and the separation of the evil is through "turn from evil," through the prohibitions: "You shall not eat cheilev (forbidden fat)," etc., which are things that have no ascent, and they are inner, while shaatnez [is] encompassing.

And all this is through "they are refined in Chochmah (wisdom)." And likewise in impurity and purity: there is a thing that receives impurity, etc., and there is a thing that does not receive impurity, etc.; only that this is from the level of Daas (knowledge),

as our Sages, of blessed memory, said: "Chochmah—this is the order of Kodashim [that is, 'they are refined in Chochmah,' as above], and Daas—this is the order of Taharos" [and see what is written on this in the explanation on "I am black," and in Parshas Acharei on "to purify you," etc.; and see what is written in Iggeres HaKodesh, in the passage beginning "Why was it placed next to": "And therefore it purifies the impure," etc.

And see the Zohar, Parshas Pekudei (223a), on the subject of Chochmah and Daas, and the Idra Zuta (291a); and see what is written above on the subject of Daas].

And the matter as a whole is that through the nullification of the yesh into ayin one also arouses Above the drawing-down of the true Ayin, the light of Keser (the Crown), into the yesh of Atzilus (Emanation);

for of Chochmah and Binah (understanding) it is written, "to cause those who love me to inherit yesh," and "Acquire Chochmah, acquire Binah"—"acquire" (kneh) twice, the numerical value of yesh; and it is written, "And Chochmah is found from ayin." By implication, it itself is not yet the level of ayin.

And as is written in the Zohar, Part III (129a), that this is the meaning of what is written, "Is Havayah among us (ha-yesh), or ayin?"—meaning, whether the illumination drawn to them from the Name Havayah is from the level of yesh, which is Chochmah and Binah, or from the level of Ayin

(for in what is drawn into Chochmah and Binah, comprehension applies, and therefore it is called yesh; whereas Ayin is that which "no thought can grasp"). And the main thing is the drawing-down, as above.

And the matter of "the kindnesses of Havayah": the supernal Chesed (kindness) is rav chesed (abundant kindness), which will be revealed in the Time to Come; and this is "But My kindness shall not depart from you," etc., as is written in the Zohar (Part III, 136b). 14

But the vessel for this is the Chesed of Atzilus (Emanation), of which they said, "And how many bodies You have prepared for them," etc., "Chesed is the right arm," etc.; and it is like a body relative to a soul, in relation to the level of "and abundant in kindness," etc.

(And see Iggeres HaKodesh, the passage beginning "And He donned righteousness." And elsewhere it was explained that the meaning of "How many bodies You have prepared for them" refers to the Ten Sefiros of Beriah, Yetzirah and Asiyah, and "Chesed is the right arm" is the Chesed in the Ten Sefiros of Beriah, which is a vessel for the Chesed of Atzilus, which is called the soul (nishmasa),

just as the body is a vessel for the soul; and along these lines, the Chesed of Atzilus too is a vessel relative to rav chesed, which is the level of a soul to the soul, etc.

And along these lines one can explain what is written in the Zohar, Part III, there: "And the Chesed of truth is not said of the life of the body but of the life of the soul." The meaning is: the Chesed of Atzilus is called "the life of the body," for it is the life-force and source for the Ten Sefiros of Beriah, Yetzirah and Asiyah, which are called "body," as above; and the Chesed of Atzilus is a soul to them, like the soul that gives life to the body;

whereas for the level of rav chesed it does not apply at all that it be even a soul to the Ten Sefiros of Beriah, Yetzirah and Asiyah; rather, it is a soul that gives life to the Chesed of Atzilus. And this is "the life of the soul," etc., and as mentioned above, that it is the level of a soul to the soul, etc.)

And the matter of "In the Torah of Havayah is his desire, and in his Torah he meditates": that there are two Torahs, "the Torah of Havayah" and "his Torah." Below, this is the Written Torah and the Oral Torah (and see what is written on "Your cheeks are lovely with circlets").

But in truth there are two Torahs; and this is what is written in Sefer HaBahir (another version: in Ma'ayan HaChochmah): "King David, peace be upon him, would join the Torah that is Above with the Holy One, blessed be He."

The meaning is: the Torah that is Above is also drawings-down, only that they are in an entirely different manner. And it was revealed only to the Patriarchs: Avraham and Yitzchak dug wells, and Yaakov's work was with rods.

And it is one matter with our tefillin (as is explained in the Zohar, Vayetzei, 162a); and if one of Israel were to do this now, he would accomplish nothing.

And likewise, Chanoch would stitch shoes, and on every stitch, etc. That is because their drawing-down was as in the Torah that is Above.

(And see what is written somewhat similar to this on "And Yaakov sent" and on "And he took from what came to his hand a gift.") Whereas the Torah of Moshe, which is "the heritage of the congregation of Yaakov," is how and what every person shall draw down, etc.

(And see what is written on "If you walk in My statutes"; see there.) And this is the matter of "the Torah of Havayah" and "his Torah": and it is the higher Chochmah (Chochmah Ila'ah), which is above even Keser (the Crown), and the lower Chochmah.

(And see what is written in Parshas Yisro on "And all the people saw," regarding "Do not say, 'Water, water,'" etc. And the meaning and matter of the higher Chochmah that is above even Keser can be explained according to what is written in the Arizal's commentary on the Sifra DiTzniusa, in the first chapter, which is in Zohar HaRakia) (119a),

where he cites what is written in the Idra Zuta (290a) on "G-d understood its way," etc.; and these are his words: "Alternatively, its place is Mocha Stima'ah itself, and its way is the second head, from which it went out to the place of Mocha Stima'ah.

And 'all the more so that wisdom that is hidden in it, in Atika Kadisha': that is in the first, uppermost head, for its power is there in subtlety and great concealment," etc., up to: "We find ourselves learning that Mocha Stima'ah—its own beginning is hidden in Atika, for there is its root," etc. End of quote.

And that is in Radla (the Unknowable Head) itself, where the supernal Essence is, as is explained there; and all this is also cited in the book Hadras Melech on the Sifra DiTzniusa (216b).

And this is the matter of the higher Chochmah that is above even Keser: that is, because it is the root of Chochmah, [the root] that is in Radla itself, which is the Malchus (sovereignty) of the Infinite One (Ein Sof), which is above the Gulgalta of Arich Anpin, which is Keser, etc.

And this is also the matter mentioned in the explanation on "For You are my lamp," regarding the Torah, whose source and root is in Mocha Stima'ah,

that is, the level of the Chochmah within Keser, according to the Kabbalah of the Ramak (Rabbi Moshe Cordovero); and according to the Kabbalah of the Arizal it is higher, above, in the Malchus of the Infinite One. And see there, that this source is drawn into the Torah before us, in physicality: "their beginning is wedged in their end," specifically, etc.

Now, corresponding to the two levels that were explained—that there is the Chesed (kindness) of truth that will be revealed in the Time to Come, and likewise the Torah of Havayah, and the vessel for this is the level of acts of kindness (gemilus chassadim) and "The Torah [that Moshe] commanded us," etc.— 15

corresponding to this, "I am Havayah your G-d" is said twice in the section of tzitzis: the first corresponding to the vessel, and the second corresponding to what will be revealed in the Time to Come, the level of the Chesed of truth and the Torah of Havayah.

And therefore this verse is said specifically in the section of tzitzis, for in tzitzis there are two levels: the drawing-down of the thirty-two threads, the thirty-two paths of Chochmah (wisdom), and the tallis, which is the encompassing [garment]; and they allude to the two levels, Torah and mitzvos, and they are vessels for the drawing-down mentioned above.

5. And to add a little explanation regarding [the fact] that "I am Havayah your G-d" is said twice: 16
first we must preface what is written in the Zohar, Parshas Vayishlach, page 174a: "Just as the Holy One, blessed be He, is sometimes called Havayah and sometimes called Elokim, so too, sometimes [the patriarch] is called Yisrael

and sometimes he is called Yaakov; and all is in known levels." 17

And the matter is as is written elsewhere on "And He created man in His image, in the image of G-d": "in the image" twice, corresponding to two levels that are in the soul: the first, which spreads out and is enclothed in the body, etc.; and the second level is the level of the soul that stands above, as an encompassing [light] (makif), etc.

And these are also the two names Yaakov and Yisrael, which correspond to the two levels in the soul mentioned above; and their root is from the two Names Havayah [and] Elokim. And see the Zohar, beginning of Parshas Bamidbar.

Now, the matter of the union of Havayah [and] Elokim is known, as is written above in Parshas 18
Va'era on "And Elokim spoke," etc., "I am Havayah"; see there.

And so a revelation of G-dliness is drawn from the level of the soul that is above the body into the soul that is enclothed in the body,

as is written regarding Daniel's companions: "But a great trembling fell upon them"; and our Sages, of blessed memory, said, "Because their mazal saw." For the part of the soul that is above the body is called mazal, since from it [light] flows (nozel) and is drawn into the part of the soul that is in the body.

And this is "Your name shall not be called Yaakov, but Yisrael shall be your name": that it shines and is drawn from the level of Yisrael into the level of Yaakov. And see what is written in Parshas Balak on "He has not beheld iniquity in Yaakov," etc., that on Shabbos there is the revelation and the level of Yisrael itself.

And this is [the meaning of] "I am Havayah your G-d (Elokeichem), who brought you out of the land of Egypt": the meaning is, through the Name Havayah being drawn down to be itself Elokeichem (your G-d), 19

so that it shines in a revealed way in the Name Elokim; and through this the level of Yisrael itself shines in the level of Yaakov; and through this it is drawn down that there be the Exodus from Egypt, going out of the straits and limits that branch out from the concealment of the Name Elokim, etc.;

for because of the revelation of the Name Havayah, the Exodus from Egypt is drawn down, so that there be "my flesh and my heart pine away," etc. And this is "to be Elokim to you."

And the matter is: it is explained in the Idra of Naso (138b), and in the Arizal's commentary there, that when two Names Havayah are said in one verse, one alludes to Z'eir Anpin and one to Atika Kadisha.

And likewise the meaning here, in this verse: "I am Havayah," which is said first, is Z'eir Anpin of Atzilus (Emanation), which is Elokeichem (your G-d), drawn down in revelation in the Name Elokim, which is Malchus (sovereignty) of Atzilus; and that is through the Torah and mitzvos, through which one draws down the revelation of the Name Havayah itself.

Nevertheless, the Torah and mitzvos are only the level of vessels for the revelation of the Torah of Havayah and the rav chesed (abundant kindness) that will be revealed in the Time to Come, that is, the level of the second Name Havayah, which is the level of Atika Kadisha; and relative to this revelation, the Name Havayah of Z'eir Anpin is called only like the Name Elokim, etc. 20

And this is what is written, "to be Elokim to you": that is, through the Exodus from Egypt there will be drawn down a revelation of the level of the light that encompasses all worlds (sovev kol almin), which is the level of Atika Kadisha; relative to this revelation, the revelation of the Havayah of Z'eir Anpin is called only the level of Elokim, the level of the light that fills all worlds (memalei kol almin). 21

And afterwards it is said, "I am Havayah your G-d (Elokeichem)": the meaning is, the Name Havayah of Atik will shine and be truly revealed in Z'eir Anpin, that is, that Havayah itself be Elokeichem in a revealed way.

And as mentioned above regarding the union of the two Names Havayah [and] Elokim of Z'eir Anpin and Nukva of Atzilus (Emanation): that the union is that the Name Elokim should not conceal, but rather the Name Havayah should be truly revealed, so that Havayah itself is Elokeichem.

And so, along these lines, higher up: Z'eir Anpin is called the Name Elokim relative to Atika Kadisha, which is called Havayah, and that is the matter of His great Name. 22

And if so, the meaning of "I am Havayah your G-d" is also that the vessels of Z'eir Anpin should not conceal the revelation of Atika Kadisha, which is the level of the light that encompasses all worlds (sovev kol almin), but rather that the level of the light that encompasses all worlds be drawn down and shine in actual revelation, etc. And see what is written elsewhere on "to do what is right in the eyes of Havayah your G-d," and on "Know this day," etc., "that Havayah is Elokim in the heavens above and on the earth below," etc.

And it can further be said: it is known that in Keser (the Crown) there are two levels, Atik Yomin and Arich Anpin. 23

Now, the meaning of "to be Elokim to you" certainly applies also with respect to the revelation of the level of Arich Anpin; for of this they said that Z'eir Anpin, in its ascent relative to Atika—that is, Arich Anpin, which is also called Atika, as is known—"is considered as Elokim."

But for there to be "I am Havayah your G-d"—that the Name Havayah of Arich Anpin itself be revealed in Z'eir Anpin, so that the revelation in Z'eir Anpin itself be from the level of Arich Anpin—the drawing-down must be from higher still.

And just as the union of the Name Havayah [and] Elokim of Z'eir Anpin and Nukva is through the drawing-down from Abba and Imma, etc., so too, along these lines, that there be a revelation of Arich Anpin itself in the Name Elokim of the Time to Come, that is, in Z'eir Anpin, comes about through a great and immense drawing-down from the level of Atik itself, which is above Arich Anpin. 24

And it is along the lines of what is written elsewhere on the matter of "He turned the sea into dry land": that the hidden world (alma de'iskasya) will shine in complete revelation in the revealed world (alma de'isgalya), [and] that is through a drawing-down from the level of "for He is highly exalted," which is above the level of the light that encompasses all worlds (sovev kol almin), etc.

And along these lines it is said here first, "to be Elokim to you," and afterwards, through the revelation of the level of Atik itself, it is said, "I am Havayah your G-d," etc.

LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 18

וישלח יהושע מן השיטים שנים אנשים מרגלים חרש...

"And Yehoshua sent out from Shittim two men as spies, secretly" (Joshua 2:1)

"And Yehoshua sent out from Shittim two men as spies, secretly (cheresh), saying: Go and see the land and Yericho," etc. 1

Now, Yehoshua certainly did not do this on his own initiative; rather, G-d, may He be blessed, commanded him to do so. Yet regarding the spies whom Moshe sent, it is written, "Send for yourself," and our Sages, of blessed memory, said: "At your discretion; I do not command you."

[We need] to understand this matter: that in the whole Land of Israel G-d, may He be blessed, did not command that spies be sent, except to Yericho, which was the lock of the Land of Israel, as it is written, "And Yericho was shut up," etc.

And in it dwelt [people] of all the nations, as it is written, "The Hittite, the Amorite," etc., all "the citizens of Yericho," etc.; for they were included in it, since it was the general and collective expression (klalus) of the Land of Israel. 2

And [we need] to understand how this matter is found in every Jew: that in the level of his Yericho he needs spies, while in the level of the rest of his Land of Israel he does not need spies. Now, it is written, "And Avraham was old, come into days (ba bayamim)," etc.

And the Zohar explains that he clothed himself in the days; for the days are the aspect of garments given to the soul, and each person is given the years of his life according to what he needs for garments. 3

As it is written, "Days were formed": that is, through the Torah and mitzvos with which a person occupies himself in his days. And for every day in which he neglected Torah and mitzvos, the garment is missing from the soul, in proportion to his neglect.

And [we need] to understand the matter of the garments: why does the soul need garments, so that it not be naked? And also, why was this matter written in the Torah, to let us know this?

The explanation is this. We say every day, "We will sanctify You (nakdishcha)." At first glance it is astonishing to say this about G-d, may He be blessed, who is holy and sanctified in Himself: how do we say that we sanctify Him? 4

Also: why do we say "Holy" three times, precisely this number?

However, the Torah was given to us in three things, which are thought, speech and action: for several mitzvos depend on speech alone, several mitzvos depend on thought alone, and several mitzvos depend on action alone.

At first glance a person might err and say that the level of the revelation of G-dliness that is revealed in the level of action is not equal to the level of the revelation of G-dliness that is revealed in the level of speech and thought; for the level of action is coarser and more corporeal, even in the level of the inanimate, such as the silver and copper of the act of charity. 5

But in truth it is not so, for all is equal before Him, may He be blessed; for "all before Him is considered as nothing," and there is no difference for Him between the upper beings and the lower beings, since all is as nothing before Him; for He, may He be blessed, is the Infinite One (Ein Sof), and nothing can compare to Him, may He be blessed.

And this is what we say, "And holy in heaven and on earth" [and see what is written about this in Parshas Re'eh, on the verse "After Havayah your G-d shall you walk, and Him shall you fear," etc.]: that is to say, the level of heaven and the level of earth are equal before Him, for He is holy and separate from them. 6

Although He gives life to them all and brings them all into being, the life-force (chayus) is in the aspect of "running and returning," etc.

Now, the drawing down of the life-force from His holiness, may He be blessed, is accomplished through Israel, as it is written, "And who is like Your people Israel, one nation on earth." The meaning: even on the earth below they draw down the level of One. 7

Therefore we say "Holy" three times: to draw His holiness into these three levels, thought, speech and action, which are the three levels of the soul, nefesh, ruach and neshamah (and see what is written about this above, on the verse "And now, please, let [the power of Ado-nai] be great"), so that into all of them the level of "Holy" is drawn;

that is, through occupation with Torah and mitzvos in the three levels, which are the aspect of garments for the soul, so that it can enjoy the radiance of the Shechinah (Divine Presence), that is, to be included in the One;

whereas when it is naked, without a garment, it cannot be included in the One, since it is the level of a created being, and every created being comes into being and passes away, and is very far from the level of One.

Therefore it needs garments, namely the thoughts of Torah and mitzvos, which are the aspect of garments that clothe the soul and surround it from its head to its foot; and they are drawn from the level of One, so that through this souls can be included in the One.

And this is "And the soul of my lord shall be bound up in the bundle of life with Havayah" (in I Samuel, chapter 25, [verse] 29): that is, just as a person ties up his money in a pouch, so shall his soul be bound up in the bundle of life;

that is, that the garment and the bundle of life will surround him and clothe him, to be included in the One, "with Havayah."

[And see on the matter of "bound up in the bundle," etc., in the Gemara, chapter 2 of Chagigah (folio 12, end of side b): "Aravos, in which…," etc. And see what is written in the explanation on the verse "This is the dedication of the altar." The last chapter of Shabbos, folio 152, side b. Rabbah, end of Parshas Haazinu. Nasso, end of section 11, regarding "and guard you."

In Koheles Rabbah, on the verse "Who knows the spirit of men that ascends." Zohar, Part I, Vayera, folio 106, side b; Terumah, folio 142, end of side b, [and] folio 178, end of side b; Vayikra, folio 25, side a; Metzora, folio 55, side a; Acharei, folio 71, side b. In the Pardes, the entry "Tzror" (bundle). In Me'orei Or, the letter Tzaddik, section 20.]

2. And this illumination and drawing down is the level of scent (rei'ach), as it is written, "And his scenting shall be in the fear of Havayah."

It is, by way of analogy, like the scent, which is not the essence of the thing but an illumination and extension from it: so this illumination spreads forth from the Infinite Light (Or Ein Sof), blessed be He.

And this attribute is called Arich Anpin, as it is written, "I will lengthen My anger (a'arich api), and [for] My praise I will hold [it] back (echetom) for you";

as is said in the Idra of Nasso [folio 130, side b]: "To the Master of the nose (chotem) I pray, and to the Master of the nose I make supplication"; for this illumination is called the level of the nose, and it is the level of scent. And the Holy One, blessed be He, is called the Master of the nose, for He is the essence and source of the illumination that spreads forth from Him.

And this illumination is "longer than the earth in measure," and it spreads forth from a very high place, namely the Infinite One (Ein Sof), blessed be He, who is without limit, into the level of the very, very low, the place of limitation.

[And one can say that this is why they explained in Rabbah, Bamidbar, end of section 5, "echetom lach" as a term for a seal (chotam), as in "Set me as a seal"; for this is the drawing of the light downward. And see what is written on the matter of "The seal of the Holy One, blessed be He, is truth" in the explanation on the verse "These are the journeys."]

Therefore Arich Anpin is called aricha de'anpin, "long of countenance," for it lengthens itself in the level of scent mentioned above, to clothe the soul in the levels of thought, speech and action of the mitzvos and the Torah. 8

[And see what is written about this on the verse "These are the journeys," etc., on the matter of "the Jordan [at] Yericho." And see the Zohar, Balak, folio 186, side a: "By the scent of your garments," etc.; and what is written at the end of the discourse beginning "And now, please, let [the power of Ado-nai] be great," etc.]

Now, the level of the garments is drawn down through the level of days: for there are 365 days, which are 365 drawings-down; as, by way of analogy, the 365 sinews, for the blood and the life-force that go out from the heart to all the limbs are drawn through the sinews [see what is written in the discourse beginning "To My mare," in Shir HaShirim], 9

and they are the level of gevuros (might); for a person needs a mighty effort (hisgabrus) to prevail, to subdue the sitra achra (the other side) in these three levels, so that all these levels, namely his thought, his speech and his actions, will be for the service of G-d alone.

[And see the Zohar, Part III, Pinchas (folio 249, side b), on the verse "Draw forth and take": "What is 'draw forth'? As one who draws from another place to this place: draw forth the supernal days toward the lower days. The supernal days are 366, the numerical value of mishchu (draw forth)," etc.; see there.

And see the Pardes, the entry "Yemei Olam" (days of the world); and the Zohar, Part I, Vayechi (folio 247, side a), regarding "seven days and seven days"; and in Parshas Miketz (folio 204, end of side b); and in Parshas Bereishis (folio 51, end of side b); and in Sefer Hadras Melech, section 141.]

The upshot of the matter: a person should set his mind to contemplate that through his holy thought he draws upon himself, from above, the aspect of a garment for the soul; and his intention should not be in order to receive a reward, but only that through this he will be included in the One, as mentioned above.

And in this his will should always be not to be separated from His unity, may He be blessed. And he should also contemplate this regarding the opposing side, namely evil thoughts, which are impure garments for the soul; and not as the error of the simple-minded, in whose eyes it is a light thing to think extraneous thoughts, since it does not come to action at all. 10

Also, our Sages, of blessed memory, said, "An evil thought, the Holy One, blessed be He, does not join to the deed"; and all the more so evil musings [another reading: idle], which are not even in the category of an evil thought. 11

But in very truth, the thought itself is a garment of impurity that clothes and surrounds the soul from its head to its foot, and [the soul] cannot be included in His unity.

Therefore an extraneous thought should be in his eyes like the most severe idolatry, literally, since through it he is separated from His unity, may He be blessed. And he should be one of the "masters of accounting" (marei d'chushbena), reckoning every single day, literally, how many thoughts passed through him that day; for the thoughts are garments, as mentioned above.

This is [the meaning of] "Days were formed, and not one among them" (in Psalms, chapter 139, [verse] 16).

Adam, the first man, said [this] after he had eaten from the Tree of Knowledge: "Your eyes saw my unformed mass (golmi)." The meaning: I saw myself naked, without a garment, like a golem, as it is written, "For I am naked."

And he said, "Days were formed": meaning, You gave me days, the aspect of garments in which to clothe the soul, to draw down through them the level of One; but "and not One (echad) in them": meaning, it is I who did not draw down the level of One into them.

(And see on the matter of the verse "my unformed mass," chapter 4 of Sanhedrin) (folio 38, side a); Rabbah, Bereishis (beginning of section 8; section 24); Tazria, section 14; Zohar, Part I, Bereishis (55b); Lech (folio 90, side b).

[On] "Days were formed": Vayera (99a); Chayei (folio 121, side b). And in the Ramaz there. Vayechi (folio 224, end of side a; folio 233, side b).

And this is the level of the spies whom Yehoshua sent to spy out Yericho, namely the level of scent (rei'ach) mentioned above: to spy out and to discern the garments that come from the level of scent mentioned above. (And see what is written in Parshas Chayei Sarah, in the discourse beginning [...]; see Etz Chaim, Sha'ar (Gate) 49, chapter 5.)

And the level of the spies whom Moshe sent to scout out the land of Canaan is, namely, to examine the essential nature of love and awe.

And this is impossible except in the level of Moshe, the level of the sun (chamah), which is from Chochmah (wisdom), as [the Sages], of blessed memory, said, "The face of Moshe was like the face of the sun"; and it is not within the reach of every soul.

Therefore there was no command about this for every person, as our Sages, of blessed memory, said, "I do not command you" (and see Sefer Shel Beinonim [Tanya], chapter 14);

whereas [regarding] the level of the spies whom Yehoshua sent, every person must spy out and consider that his soul not be naked, without garments, which are the thoughts of the Torah and the mitzvos, as mentioned above.

(And in Rabbah the matter of "And Yehoshua sent" is mentioned at the beginning of Parshas Shelach. In Ruth [Rabbah], at the beginning of section 2: "They are the potters (hayotzrim): these are the spies, as it is written, 'And Yehoshua sent,'" etc. Zohar, Part II, end of Parshas Terumah, in the Sifra deTzniusa, end of chapter 4. Part III, Acharei) (folio 60, side b, and folio 62, side b);

Parshas Shelach (folio 160, side b). And see in the Shelah, Parshas Beshalach (folio 314, side b), at the end of the passage beginning "However, there is," what he explained of the above-mentioned statement of the Zohar.

And one may say [that] the meaning of the Rabbah's "They are the potters (hayotzrim)" is according to what was written above: that they are spies for the level of "Days were formed (yutzaru),"

and also for the level of "And Havayah Elokim formed (vayyitzer) the man": vayyitzer with two yuds, which [the Sages] explained in Rabbah, Bereishis, beginning of section 14: two inclinations, the good inclination and the evil inclination. And the evil inclination must be bent and nullified before the good inclination;

therefore one of the yuds is vocalized and sounded and the other is hidden, an allusion that G-d desires that the evil inclination be included in the good inclination and bow to it. So writes the Ramaz in Parshas Tazria (folio 46, side b).

And this subjugation comes through guarding thought, speech and action, as is written in [Sefer Shel] Beinonim. And of this it says, "They are the potters": they are the spies and emissaries to discern the garments of thought, speech and action.

And according to the plain sense of the Rabbah, which explains "They are the potters" in the sense of a potter (yotzer) of earthenware vessels (cheres), as it is written, "spies, cheresh," it can be explained according to what is written in Me'orei Or, the letter Pei, section 50:

the small jugs for which Yaakov went back are sparks that fell in the breaking of the vessels from the World of Tohu; and it is known that through the mitzvos one raises to their root the aforementioned sparks that fell. Therefore "they are the potters" of those vessels.

And also, as it is written, "We are the clay, and You are our Potter (yotzrenu)"; and see on this in Rabbah, Ki Sisa, section 46; and see in Rabbah, Bereishis, section 14, on the verse "like a potter's vessel." And this is "They are the potters," etc. 12

However, there it says, "It is not written here 'like an earthenware vessel (cheres),' but 'like a potter's vessel'"; if so, it is impossible to explain "spies, cheresh" this way. Rather, cheresh is a term for thought, as in "Do not devise (tacharosh) against your fellow."

That is, one must be of the "masters of accounting" and think thoughts, to take care with the garments of the soul, thought, speech and action, that they be in the level of "a pleasing scent to Havayah," as mentioned above.

And see what is written in the discourse beginning "Therefore the rulers say: Come to Cheshbon," etc. Cheresh is also a term for silence, as Rashi explains, along the lines of what is said in Rabbah, Parshas Vayeshev, section 84, on "binding sheaves (me'almim alumim)": "The silence of the mother arose"; and likewise in Rabbah on Esther, on "Esther did not tell": "Yashfeh: yesh peh (there is a mouth), yet he is silent," etc. 13

And see the Rambam's Commentary on the Mishnah, end of the first chapter of Avos, on the mishnah, "I have found nothing better for the body than silence."

LIKKUTEI TORAH • PARSHAS KORACH • MAAMAR 1

ויקח קרח בן יצהר בן קהת בן לוי וגו׳

“Korach, son of Yitzhar, son of Kehas, son of Levi, took”

◇

“Korach, son of Yitzhar, son of Kehas, son of Levi, took,” etc. [We need] to understand the matter of the dispute of Korach and his company against Moshe and Aharon. 1

In [Midrash] Rabbah on this parshah: Rabbi Levi said, Why did Korach dispute with Moshe? He said, “I am the son of oil, the son of Yitzhar,” as it is said, “your wine and your oil (yitzharecha),” etc.,

“which He swore to your fathers to give you,” at the beginning of Parshas Eikev. “Tirosh is wine, and yitzharecha is oil. And among all liquids, when you put oil [into them], it is found on top,” etc.

“Now if these, who were anointed with oil alone, took the priesthood and the kingship, should I, who am the son of oil, not be anointed and become a kohen and a king?” At once he disputed with Moshe. End of quote; and see there at length.

[We need] to understand this, and also the connection to the dispute: that he who disputed the priesthood of Aharon also disputed the mitzvah of tzitzis, 2

as Rashi explains: [Korach and his men asked,] “Is a tallis that is entirely techeiles obligated in tzitzis, or exempt?” He [Moshe] said to them, “It is obligated.” They began to laugh at him, etc. And this is explained in [Midrash] Rabbah on this parshah and in the Tanchuma.

It is also stated in [Midrash] Rabbah that he became jealous because regarding the Levites it is said, “And they shall pass a razor,” etc., while Aharon, his [Moshe’s] brother, he adorned, etc.; that is, what is written, “Like the good oil,” etc., “running down upon the beard, the beard of Aharon,” etc. 3

To understand all this, we must first [explain], very briefly, the matter of the mitzvah of making tzitzis, as it is written, “And they shall make for themselves tzitzis,” etc., “a thread of techeiles,” etc., “and you shall remember,” etc., “and you shall not stray,” etc.

The explanation is this. It is written, “The whole earth is full of His glory”; “His glory” means the radiance of His glory (ziv yekarei). And it is written, “The heavens and the earth I fill”: “I,” literally. 4

And it is known that this is the matter of the two levels, the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), as is explained in the discourse beginning "I am my Beloved's," in the discourse beginning "And this is the commandment," and in other places.

And this is also the matter of Torah and mitzvos. For it is written, "His garment was white as snow, and the hair of His head like pure wool."

That is, the level of the light that encompasses all worlds is called "His garment," as it is written, "Havayah reigns; He has garbed Himself in majesty" (and as was explained in the discourse beginning "Let them bring royal apparel");

and this is the root of the mitzvos, which are called garments. And the level of "the hair of His head" is what shines in an inner way, to be the light that fills all worlds; and it is the root of the Torah.

Now, the mitzvah of tzitzis contains these two levels in their general expression, as was explained above in the discourse beginning "I," etc., "who brought out," etc.

For the tallis is the level of "His garment," and therefore its mitzvah is chiefly [fulfilled with] a white tallis of sheep's wool, which is like "His garment white as snow": the level of sovev kol almin.

And see what is written in Parshas Emor on the matter of "And Yaakov separated the lambs." And 5
the tzitzis too are of the same kind as the corner (min kanaf); that is, the level of "and the hair of His head like pure wool,"

and the thirty-two threads are the level of the thirty-two paths of Chochmah (wisdom): what is drawn down to shine as inner light (or pnimi). For Chochmah is called the beginning of revelation, and "Chochmah is found from ayin (nothing)."

And this is the matter of "There is no glory but Torah": that is, the supernal glory, the thirty-two 6
paths of Chochmah (wisdom). "Blessed be the glory of Havayah from His place."

As is explained in the discourse beginning "For over all the glory shall be a canopy" and in the discourse beginning "To My mare." And see what is written in the discourse beginning "And G-d spoke," etc., "I am Havayah your G-d," regarding "If there is no wisdom there is no fear."

To explain these matters, we must first [explain] the matter of inner light (or pnimi) and encompassing light (or makif), and the levels of the circles (igulim) and the straight line (yosher). The explanation: inner light is what enters and settles within the vessel in the manner of the straight line, in gradation from above to below: Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod. 7

And the level of encompassing light is what could not enter the vessel at all because of the greatness of its light, and it remained above the vessel, as an encompassing [light];

and it is also in the manner of a circle, for it encompasses the head and the foot alike (that is, the level of the encompassing light of the straight line, which never entered the vessel).

Now, the matter of the kav (line of light) and thread drawn from the Infinite Light (Or Ein Sof), blessed be He, is known from Etz Chaim: it is so that [the light] be drawn down and shine as inner light, the beginning of revelation being in Chochmah, etc.; and it is called the light that fills all worlds (memalei kol almin), for it shines in each world according to its measure, etc.

The level of the light that encompasses all worlds (sovev kol almin), however, is the Infinite Light that encompasses all the worlds equally, from the head of Adam Kadmon to the feet of Asiyah,

and it also encompasses the kav, etc. (and see what is written on this in the explanation on "Let them bring royal apparel," in the discourse beginning "To understand the difference"). Now, the root of the encompassing lights is drawn from the level of the circles.

And although they are drawn from the level of the kav and thread, from which the encompassing lights in all the worlds are drawn as well, nevertheless the root of the encompassing lights is drawn from the level of the great circle that encompasses the kav and thread

(and this is like Malchus: although it is drawn from Z'eir Anpin, in that the Tiferes of Z'eir Anpin becomes the Keser of Nukva, this is only that the flow passes by way of it.

But in its root it is taken from a higher root of its own, as is known from the matter of "With wisdom [He] founded the earth; He established the heavens with understanding." Therefore there is a time when its ascent goes higher than [Z'eir Anpin], as at the prayer of Ne'ilah,

and it is then called "the crown of her husband." And in the same way also the emotive attributes (middos) in relation to the intellect: although the middos are born from the intellect, this is only that the intellect causes the birth and coming into being of the middos; but the essence of the middos, in their root, is taken from a place higher than the intellect.

And "the power of the son is greater than the power of the father," as is explained elsewhere regarding "The Patriarchs are the Chariot" and regarding the straps of the head-tefillin, in the explanation on "Set me as a seal"; see there. And in the same way it is to be understood here regarding the encompassing lights: although they are drawn from the kav, nevertheless their root is from a level above the kav.

And see what is written along these lines in the discourse beginning "And Israel saw the hand," on the matter of the hidden world (alma de'iskasya), the level of the sea, which is the level of sovev kol almin, etc.: that is, because it is the hidden world, which is the level of encompassing [light], its root is therefore from the level of sovev kol almin; and see there, in the discourse beginning "Then [Moshe] sang.") And as is explained on this also in the explanation on "You shall keep My Sabbaths."

But the inner light is drawn from the level of the straight line, etc. With this introduction the matter of the ascents of the worlds through fifty thousand jubilees will be understood: it is all within the inner light, that higher lights will be revealed in the vessels through the ascents and refinement of the vessels.

For example, the lower Gan Eden is a vessel for the revelation of light and radiance from the Infinite One (Ein Sof), blessed be He, and the higher Gan Eden is a vessel for the revelation of a light and delight greater and loftier beyond measure than the light in the lower Gan Eden.

Now, it is written of Adam, the first man, "And He placed him in Gan Eden, to work it and to guard it." The meaning: Gan Eden, which for us now is the receiving of reward for the mitzvos, was then, for Adam, a place of service, 8

as this world is for us now; and the receiving of reward was above Gan Eden. Gan Eden was not considered for him [a place of] receiving reward; rather, it was for him a dwelling place,

as this world is for us now. And see what is written on this in the discourse beginning "Behold, man has become like one of us," and at the end of the discourse beginning "Binding his foal to the vine."

And this is [the meaning of] what is written, "And Havayah Elokim planted a garden," etc.: "planted" is the level of Asiyah (action), etc. For then, before the sin, even the World of Asiyah as a whole was at a level far, far higher than it is now.

From this the matter of the ascents of the worlds will be understood: higher lights will be revealed in the vessels, until what is now the level of Atzilus will be, in the Time to Come, the level of Asiyah;

that is, the World of Asiyah of the Time to Come will have in it the revelation that is now in Atzilus (and see what is written elsewhere on "And the light of the moon shall be," etc.), and the Atzilus of the Time to Come will be infinitely higher, because greater lights will be revealed in the vessels

(and see what is written on "For as the new heavens"; and see Sefer HaGilgulim, chapter 17 and chapter 19; and see what is written in the explanation on "These are the journeys," regarding "The Land of Israel is destined to spread out," etc.). All this is the revelation of inner lights in the vessels, revealed more and more without end, fifty thousand jubilees.

But with regard to the encompassing light that is above the kav, which encompasses equally from the head of Adam Kadmon to the feet of Asiyah, there is no change there at all, for it encompasses Atzilus and Asiyah in one equal way.

Therefore our Sages, of blessed memory, said, "Better is one hour of teshuvah and good deeds in this world than all the life (chayei) of the World to Come": [chayei is] plural, that is, even than all the fifty thousand jubilees,

which are only from the revelation of the inner light, which is the level of a radiance and an illumination: "With the yud the World to Come was created," the yud being a great contraction, etc.;

but "no thought can grasp Him" at all, in His Being and Essence. Through teshuvah and good deeds in this world, however, one draws down the level of encompassing light, sovev kol almin, His Being and Essence.

(And see what is written on this in the discourse beginning "And when she came before the king," in the discourse beginning "For the fragrance of your oils," and in the discourse beginning "To understand the verse 'Who is a G-d like You.'" And see what is written on "And of all that You give me, I will surely tithe to You.")

And this is the matter of the two verses: it is written, "The heavens and the earth I fill," "I," literally; and it is written, "The whole earth is full of His glory," and "His glory" is only the level of radiance, not "I," literally.

The explanation: what is written, "I fill," is the level of the Infinite Light, blessed be He, which surrounds and encompasses the kav and all the worlds equally.

For "surrounding and encompassing" does not mean that it encompasses from above; on the contrary, "there is no place devoid of Him," literally; and this is "I fill."

And also [it fills] "the heavens and the earth" equally; it is called "surrounding" (sovev) only because it is not grasped in any world and is not enclothed in comprehension. And "The whole earth is full of His glory": "His glory" is the level of radiance, as mentioned above. 9

That is, the inner light, which is drawn down and enclothed within the worlds and is revealed in them through the ascents of the worlds in fifty thousand jubilees, in which the lights are revealed more in the vessels, as mentioned above.

As for the fifty thousand jubilees, it may be said that this is what is written, "And his brother's name was Yuval"; and therefore "he was the father of all who handle the harp," etc., 10

for all the ascents are through song, etc. And it has already been explained that all the ascents of the fifty thousand jubilees are still within the inner light;

and this is the matter of Yuval (jubilee), and this is the matter of the saying of our Sages, of blessed memory, "Yuval is its name" (in Bechoros 55b). But of the revelation of the level of the encompassing [light] it is said, "Yaval: he was the father of those who dwell in tents," etc.

And the inner light is called the "brother" of the encompassing light, for the inner light is drawn from the great encompassing [light], and they cleave to each other; and ["brother"] is an expression of brotherhood and joining (and this is also the matter of "the corner": "of the same kind as the corner").

Now, the analogy for encompassing light and inner light will be understood by way of an example in man. Thought acts immediately in all the limbs, as is seen plainly: when it arises in his thought and will to make some movement with his hand, or to walk with his feet,

then immediately, literally, the foot or the hand moves to do what arose in his thought, without any delay at all.

If so, we are compelled to say that this is because the thought does not need to be drawn from the brain to the foot in the order of the levels; for if so, the movement would be delayed some moment from the arising of the thought until it was brought from the brain to the foot in order, from level to level.

Rather, the thought certainly encompasses all the limbs, and therefore it acts in the foot too at the very moment that it arises in his thought to move his foot.

Nevertheless, the main dwelling place of thought and its revelation is certainly in the brain, where it is enclothed as inner light; but it also encompasses all the limbs as an encompassing [light]

(and see Etz Chaim, Sha'ar Seder Atzilus, Beriah, Yetzirah, Asiyah, end of chapter 13: "For thought, with the action," etc. And from this will be understood what is written in Etz Chaim regarding Shabbos, that the encompassing lights enter as inner lights and higher encompassing lights are drawn down: that is, like the thought, which in the foot is an encompassing [light] and in the brain enters as an inner [light], as mentioned above).

From this analogy the matter of inner light and encompassing light will be understood a little: how, in truth, the encompassing [light] acts, brings into being and gives life, although it is not grasped at all in the worlds;

just as, in the analogy, the thought acts in the foot immediately because it encompasses all the limbs, although the foot does not grasp the thought at all, as mentioned above. And see what is written in the explanation on "My dove," regarding "For My thoughts are not your thoughts."

Summary. The matter of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin): the level of "The whole earth is full of His glory" and the level of "I fill." The inner light is rooted in the kav; and the encompassing lights, although they too were drawn from the kav, nevertheless have their root in the level of sovev kol almin. 11

The ascents of the worlds in Sabbatical cycles and jubilees are all within the level of memalei kol almin, inner light; but the level of sovev kol almin is "equal and equalizing," etc. Therefore, "Better is one hour of teshuvah," etc.

2. Now, as for what is written, "The whole earth is full of His glory," specifically "the earth": this is because "there is no glory but Torah"; kavod (glory) has the numerical value of thirty-two, which are the thirty-two paths of Chochmah (wisdom) and the thirty-two threads of the tzitzis. 12

And this is "His splendor is upon the earth and the heavens": the earth precedes the heavens in the revelation of His splendor and radiance, may He be blessed, through the Torah; as is written in Shir HaShirim Rabbah, at the end of [the section on] "Shlomo had a vineyard."

The explanation is as mentioned above: the main revelation of G-dliness in the vessels will be through the ascents of the worlds, fifty thousand jubilees, one elevation after another, until the Infinite Light (Or Ein Sof), blessed be He, is revealed. 13

Now, at the time of the Giving of the Torah, Israel drew down [the light] so that the Infinite Light, blessed be He, would be revealed now, to this world: [a revelation] for which there is needed a gradation and ascents, one elevation after another, fifty thousand jubilees, until they reach this revelation.

And through the Torah this revelation was revealed in this world, for "the Torah comes forth from Chochmah (wisdom)," and the Infinite Light, blessed be He, is enclothed specifically in Chochmah (and see what is written above regarding the festival of Shavuos, on "And G-d spoke").

Therefore, among the worlds as a whole, Atzilus is called Chochmah, because in it shines the level of the Chochmah of Adam Kadmon, which is enclothed in Atzilus through the Malchus of Adam Kadmon;

and therefore in Atzilus there is a revelation of the Infinite Light, blessed be He, which shines in the manner of Chochmah, etc. In Beriah, by contrast, the level of Chochmah shines only through complete enclothement in Binah;

and this is the matter of the screen (masach), etc. And in Yetzirah it shines only through a further enclothement in the Z'eir Anpin of Beriah, etc.; as all this is written in Etz Chaim, Sha'ar Seder Atzilus, Beriah, Yetzirah, Asiyah, chapter 3.

Now, at the time of the Giving of the Torah there was below, in this world, a revelation of the supernal Chochmah (Chochmah Ila'ah) that shines in Atzilus, of which [it is said], "He is wise, but not with a knowable wisdom": in that Chochmah the Infinite Light, blessed be He, is actually enclothed and shines. This very revelation was at Mount Sinai. 14

And this is "The voice of my Beloved," etc., "leaping," etc.: according to the order of the chain of descending worlds (hishtalshelus), this revelation would have required fifty thousand jubilees, but the revelation came by a leap, not according to the order of hishtalshelus.

(It is also understood that the relation of Asiyah to Atzilus is like that of the inanimate to the speaking [being]; therefore "Malchus nests in Asiyah, and Chochmah in Atzilus." And see what is written above, in Parshas Bereishis, on the verse "And He formed," etc. And when the supernal Chochmah that shines in Atzilus is drawn down and revealed in Asiyah, this is a great and tremendous leap, etc.)

And this is "The whole earth is full of His glory," specifically "the earth": at the Giving of the Torah there was revealed in this world the level of the supernal Chochmah itself, far, far higher than in the higher worlds, etc., as mentioned above.

Therefore, for this revelation, which is by way of a leap, to come about, this is the matter of the thirty-two paths of Chochmah, and this is the matter of the thirty-two threads of the tzitzis.

For tzitzis is from the expression "And [it] took me by a lock (tzitzis) of my head," which is the drawing down of the level of hairs to shine to the Congregation of Israel (Knesses Yisrael). And see what is written above in the discourse beginning "And it shall be for you as tzitzis."

Now, this needs to be understood. For the main [order] of the chain of descent (hishtalshelus) is that the Netzach, Hod and Yesod of Imma become the intellect (mochin) of Z'eir Anpin, and the Netzach, Hod and Yesod of Z'eir Anpin become the mochin of Nukva. 15

If so, Malchus receives from the level of the Netzach, Hod and Yesod of Z'eir Anpin, which are its very being; what, then, is this illumination of the tzitzis, which is only the level of hairs, when hairs are not the essence and being of a person at all, as is seen below in man?

But the explanation is that, on the contrary, this drawing down through the hairs, which are the tzitzis, is what is drawn from above the order of the chain of cause and effect; and therefore it cannot be drawn down except through the level of hairs.

That is, the drawing down that comes through the tzitzis into Malchus is from the mochin of Abba and Imma themselves; whereas the order of the chain of descent is that the Netzach, Hod and Yesod of Tevunah are enclothed in Z'eir Anpin, and then from the Netzach, Hod and Yesod of Z'eir Anpin [the light] is drawn down and enclothed in Nukva. 16

And this is because the illumination is small, being only the level of the Netzach, Hod and Yesod of Z'eir Anpin; therefore they can be enclothed in their very essence and being, to become mochin for Nukva.

But when it is necessary to draw down into Malchus from the mochin of Abba and Imma themselves, not through actual enclothement in Z'eir Anpin in the way and order of the chain of descent,

then, because their light is great, it cannot be drawn down to the mochin of Nukva except by way of the level of hairs alone.

Therefore, regarding a nazirite it is said, "He shall be holy; he shall let the locks of the hair of his head grow long"; and [this is] like the Thirteen Attributes of Mercy, which are drawn from the level of hairs, etc., as is explained elsewhere.

And it is like the analogy of the hairs, which are not united with the person as the limbs are, for one can cut a hair and it does not hurt him, which is not so with a limb, etc.;

yet nevertheless they are joined at their root to the brain, and from there they draw their nourishment, and they have been contracted so much that they have become like a separate thing, etc.

So too, for there to be a drawing down and revelation from above the order of the chain of descent, it is impossible through the enclothement of the level of Netzach, Hod and Yesod, which are the level of limbs, that they become mochin; it is only through hairs, etc.

And this is like what was explained in the discourse beginning "And now, I pray, let [the power] be great," in explaining "as You have spoken, saying": that from the level of speech in the World of Atzilus come [what serve] as Chochmah, Binah and Daas, the source of intellect, for the World of Beriah, etc. And the letters of speech are also called hairs, as is explained in the discourse beginning "And you shall make holy garments." 17

And this too is a drawing down from above the chain of cause and effect. Therefore, although it is drawn down only in the manner of hairs, it is infinitely higher than the drawing down that comes by way of the chain of descent, even though that is from the level of essence, in that the Netzach, Hod and Yesod of the higher [level] actually become the mochin of the lower. 18

And this is [the meaning of] what is written of the Giving of the Torah, "Havayah, when You went forth from Se'ir," etc.: the revelation was through the level of hairs (se'aros). For since the drawing down was not in the way of the chain of descent, as mentioned above, 19

what requires fifty thousand jubilees, until the Infinite Light (Or Ein Sof), blessed be He, is revealed, was revealed in this world at the time of the Giving of the Torah. And this was through the thirty-two paths, which are the thirty-two threads of the tzitzis, which are the level of hairs;

that is, just as in the hair there is nourishment from the brain itself, only it has become coarse and enclothed in the form of a hair, so too is the matter of "The Torah is the nobelos (fallen fruit) of the wisdom above": [the Torah,] which is His wisdom, may He be blessed,

[of Him who is] "wise, but not with a knowable wisdom," only it has been enclothed in physical matters. This is like the drawing down through the level of hairs: the being of this wisdom bears no comparison at all to the being of the supernal Chochmah as it is above;

and nevertheless, within it there is actually [something] of the being of the supernal Chochmah that is above the chain of descent, just as within the hair there is nourishment from the brain itself.

And this is the matter of the thirty-two paths (nesivos) of Chochmah (wisdom): a path is narrow, and it extends very far, to a distant place, as one walks on it from city to city. So is the matter of "The whole earth is full of His glory," 20

and "there is no glory but Torah," the thirty-two paths of Chochmah (and see what is written on the matter of paths on "And all your borders of precious stones"). And this is the matter of the tzitzis,

as it is written, "And the hair of His head like pure wool": this is the drawing down of the chasadim (kindnesses), white hairs drawn from above to below in the thirty-two paths of Chochmah.

For there are also hairs of Z'eir Anpin, which are judgments (dinim), as is written in the Zohar, Parshas Tazria (page 48b), on the matter of "And if a man's head becomes bald," etc.;

but these hairs of the tzitzis are chasadim, because the source of the drawing down is from the hairs of Arich Anpin. See Pri Etz Chaim, Sha'ar HaTzitzis, chapter 5, in the discourse of the Companions;

and see there, and in chapter 3: "and also because there," etc., "and they whiten the hairs," etc. And see Emek HaMelech, Sha'ar (Gate) 14, chapter 40, and Sha'ar (Gate) 10, chapter 9, on the matter of the tzitzis.

And this is close to what is written in Etz Chaim, Sha'ar Abba and Imma, chapter 3, in a gloss from the first recension (mahadura kamma) that begins "We have already explained," etc.

And see the Zohar, Part III (Nasso, page 140a): "And at the time that the white hairs are drawn down," etc., "it is written, 'Wisdoms cry aloud in the street,'" etc. And this is the matter of "the corner": "of the same kind as the corner."

For the tallis is the level of the encompassing [light] that is above the chain of descent, the level of the light that encompasses all worlds (sovev kol almin); and the tzitzis, which are the thirty-two paths of Chochmah, although they are what is drawn down to shine as inner light, the level of the light that fills all worlds (memalei kol almin), which is only a radiance and illumination,

are nevertheless truly "of the same kind as the corner," for this drawing down too is by way of a leap, not in the order of the chain of descent of the worlds, which are drawn from the level of memalei kol almin, as mentioned above;

rather, it is a revelation of the supernal Chochmah itself; and "Chochmah is found from ayin," and Chochmah itself is also called ayin (nothing) in relation to Binah, which is called yesh (something),

for in it the Infinite Light, blessed be He, actually rests, as was explained above at length in the discourse beginning "And [G-d] spoke," etc., "I," etc. Thus the revelation of the supernal Chochmah is drawn down to become "The whole earth is full of His glory," "His splendor is upon the earth," etc.

And this is "the corner": "of the same kind as the corner," the level of "and the hair of His head like pure wool," which is drawn from the level of the whiteness of the skull (chivra degulgalta). 21

And elsewhere it was explained in another way, for "the Infinite One (Ein Sof), blessed be He, is the light that encompasses all worlds (sovev kol almin), etc., and He cannot be enclothed in any vessel as inner light, etc., except in the level of Chochmah (wisdom) alone, etc." End of quote.

From this it is implied that in Chochmah there shines, as inner light, what is the level of sovev kol almin and encompassing light.

And so it is implied from the discourse on "Take the census of the sons of Gershon," regarding the sons of Kehas, who carried the Ark: [the Ark,] since "the Torah comes forth from Chochmah," is higher than the level of the curtains that the sons of Gershon carried, even though the curtains allude to the level of the encompassing [light] and sovev kol almin, as it is written, "He stretches out the heavens like a curtain."

Rather, it is because in Chochmah the Infinite Light shines as inner light, and it is the central point around which the circle revolves, etc.; see there.

And so it is implied in the discourse beginning "For Avraham does not know us," in what is written: "And the supernal Chochmah of Atzilus is an intermediate level, and it comprises the level of the Emanator, the Infinite One, blessed be He," etc., "the level of sovev kol almin," etc.

And so it is implied in Biurei HaZohar, at the beginning of Parshas Vayetzei. According to this, what is written in [Midrash] Rabbah, Bereishis, section 4, fits well: "A Samaritan asked Rabbi Meir: Is it possible that He of whom it is written, 'Do I not fill the heavens and the earth?' would speak with Moshe from between the two poles of the Ark?

He said to him: Bring me large mirrors. He said to him: Look at your reflection in them. He saw it large.

He said to him: Bring small mirrors. He brought him small mirrors. He said to him: Look at your reflection in them. He saw it small.

He said to him: If you, who are flesh and blood, change yourself in whatever way you wish, He who spoke and the world came into being, blessed be He, how much more so!

Thus, when He wishes, 'Do I not fill the heavens and the earth?'

and when He wishes, He would speak with Moshe from between the two poles of the Ark." End of quote. 22

From this it is understood how the very same level of which it is said, "The heavens and the earth I fill," which is the level of the light that encompasses all worlds (sovev kol almin), as mentioned above, this very level shines and is revealed from between the two poles of the Ark.

As is also understood from the analogy of the mirrors: even in the small mirror, where the person's reflection appears small, nevertheless it is all the very being of one person.

So too above there are Z'eir Anpin and Arich Anpin, and it is explained elsewhere that in the inner dimension of Z'eir Anpin the level of Arich Anpin is actually enclothed (and see the Zohar, Part III, Acharei 66b; Nasso, page 130a).

That is, in the way mentioned above: in Chochmah (wisdom) the Infinite Light itself is enclothed as inner light, and this level shines in the chamber of the Holy of Holies, between the two poles of the Ark.

According to this, the matter of "the corner": "truly of the same kind as the corner" fits very well. For in the level of "and the hair of His head like pure wool," which is an influence from the level of Chochmah, there actually shines [light] from the level of sovev kol almin,

only it has been contracted to shine as inner light, like the analogy of the small mirrors.

As is also written in Biurei HaZohar, Parshas Acharei, on the passage there (page 79b), "Bring an atonement for Me," on the matter of the yud of the Name Havayah: although it is the level of contraction (tzimtzum), it is not complete concealment, but rather in the manner of "A person should always teach his student in a concise way."

And as was mentioned on this above, in the explanation on "Thus shall you bless," regarding "and the measure of an olive's bulk."

And it also corresponds to the analogy mentioned in the Midrash, of the small mirrors, which is 23
also like "A person should teach his student in a concise way." And in the same way is the matter that the Kohen Gadol would pray a short prayer on Yom Kippur, which is "a little that holds much."

And the root of this level is from the level of Akudim mentioned in Etz Chaim, "bound together (akudim) in one vessel," which is also the beginning of revelation as inner light out of the concealment of Adam Kadmon.

And this is "Like the good oil upon the head, running down upon the beard," etc. The level of "the 24
good oil" is the hidden Chochmah (Chochmah Stima'ah) of Atika Kadisha, or the Chochmah of Akudim, which is drawn down upon the skull (Gulgalta) and afterwards runs down and is drawn upon the beard,

that is, to shine as inner light through the laws of the Torah, as mentioned above. And this is the matter of "the beard of Aharon, that runs down according to His attributes (middosav)": that is, through this, great love (ahavah rabbah) is bestowed and drawn into the Congregation of Israel (Knesses Yisrael), etc.

(And see what is written above on "When you kindle" and on "And you shall make holy garments.") And this is the matter of the white in the tzitzis, for the color white is from the level of "and abundant in kindness," so as to be the influence of Chochmah and the influence of great love.

Summary of the above. Now, the matter of "The whole earth is full of His glory," "there is no glory 25
but Torah": what, through fifty thousand jubilees, will be a revelation of the Chochmah of Adam Kadmon, which shines only in Atzilus, and not so in Beriah, etc., was revealed in this world at the time of the Giving of the Torah;

and this is a tremendous leap, like a revelation of the speaking in the inanimate. And this is the matter of the tzitzis, which are the level of hairs: it is when [the light] is drawn to Nukva from Chochmah and Binah themselves, etc.;

and so the revelation of the supernal Chochmah in this world, in the laws of the Torah, is like the drawing of the brain into the hair, etc. And this is the matter of the white in the tzitzis, whose root is from the level of "and the hair of His head like pure wool."

And this is also the matter of the beard of Aharon, to be the influence of great love. At any rate, the threads and the hairs are the drawing down of the inner light; however, it is also above the order of the chain of descent (hishtalshelus), 26

that is, the revelation is drawn down below from the level of the supernal Chochmah itself, in which the Infinite Light, sovev kol almin, rests: the union and bond of the inner light with the encompassing light. And this is "the corner": "of the same kind as the corner," etc.

3. Now we will explain the matter of the threads of techeiles in the tzitzis. Techeiles is from the expression tichlah (an end): that is, that one bring the evil to an end and eradicate it from within himself, as it is written, "And you shall eradicate the evil from your midst," and as it is written, "And you shall not stray after your heart and after your eyes, after which you go astray (zonim)." 27

Now, the expression zonah (harlot) is like the harlot who receives from another giver and is unfaithful. So it is [here]: for the Congregation of Israel (Knesses Yisrael) are called recipients from the Holy One, blessed be He, and He is their giver; 28

as is written in [Midrash] Rabbah, Bamidbar, at the beginning of section 3, on "The righteous shall flourish like a palm tree": "Just as this palm tree has a longing, so the righteous have a longing. What is their longing? The Holy One, blessed be He, as it is said, 'With my soul I have longed for You in the night.'"

And this is "And you shall not stray," etc., "after which you go astray (zonim)": for when you stray after your heart and receive from another giver, then there will be the quality of harlotry, like a harlot. 29

And this is why it is first written, "And you shall see it, and remember, and do them," and [then] "and you shall not stray": it is like a harlot, who at first had one giver and afterwards receives from another giver.

Whereas if she had no giver at first, that is, she is unmarried and receives from another giver, this is not the zonah spoken of in the Torah with regard to the prohibition to [marry] a kohen (as stated in the Gemara, chapter 6 of Yevamos).

So too, by way of analogy, above: to one who has never in his life seen light, even darkness seems like light. But when one has first received from the Holy One, blessed be He, and has recognized Him, as it is written, "Know this day and take it to [your heart]," etc.,

and has distanced the evil, as it is written, "and do them," then [applies] "and you shall not stray after," etc., "after which you go astray," etc.: he is like a harlot who is forbidden to her husband, and so he cannot receive within himself a revelation of G-dliness except through teshuvah,

as stated in Yoma (page 86b): "Rabbi Yochanan said: Great is teshuvah," etc., "'and you have played the harlot,'" etc., "'and return to Me,'" etc.; see there.

But people who have not walked after the fear of G-d are not the level of a harlot; [they are like] one who has not seen light, etc.

But in truth, it is said, "And your people Israel are all righteous," and of all of them it is said, "With my soul I have longed for You," etc.

Nevertheless, the practical difference is that there is an inner dimension (pnimiyus) and an outer dimension (chitzoniyus); and the more closeness to G-d anyone has absorbed in his inner being, the more he must not be like a harlot even in subtle matters, such as permitted desires.

And this is the matter of techeiles, which "consumes and destroys" the evil of the animal soul, which is from kelipas nogah.

That is, in order for there to be "and you shall eradicate the evil" and "you shall not stray," this is through the threads of techeiles; for techeiles is called "the Throne of Judgment, on which capital cases are judged" (in the Zohar, Part II, Terumah, page 139a, and at the end of Parshas Sh'lach, page 175a).

From this awe will be drawn forth, to be fear of sin, as is written there in Parshas Korach (178b): "Were it not for judgment, there would not be found in the world," etc.; see there; and it is explained elsewhere.

In truth, the main meaning of fear of sin is to be afraid of the sin [itself], for evil is more bitter than death, as it is written, "death and evil."

That is, just as through the fulfillment of the mitzvos his soul is greatly elevated, so, correspondingly, through evil it is said, "And the soul of your enemies He shall sling out, as from the hollow of a sling,"

that is, being slung to a place very, very far from the light of G-d's countenance; so much so that the judgment and sentence that is drawn upon the sinner from the Throne of Judgment is like a remedy for him,

as the saying goes, "Better that he be judged and come to the World to Come," for all the sufferings of Gehinnom are worthwhile, etc. Therefore the purpose of the judgment mentioned above is kindness, and not vengeance, G-d forbid; as is explained on this in the discourse beginning "Arm men from among you."

And from this a person will draw great awe into his soul, to be very afraid of sin, since even the Throne of Judgment above, on which capital cases are judged, is a tremendous good, and "better that he be judged," while the sin is worse.

Therefore from the level of techeiles will be drawn [the power] for "and you shall not stray," etc.

Now, our Sages, of blessed memory, said, "Techeiles resembles the sea": this is the level of the Malchus (sovereignty) of Atzilus, which is called "sea." "And the sea resembles the sky (rakia)": this is the level of an encompassing [light], as is written in the Zohar at the beginning of Parshas Chayei Sarah. For regarding the sea it is also written, "and the sea stood upon them, above," as is explained elsewhere, in the discourse beginning "Who has counted." 30

Now, it is written, "When the camp journeys," etc., "and they shall spread over it a cloth entirely of techeiles, above": that is, when the Mishkan journeyed in the desert, which is the dwelling place of the external forces (chitzonim), they would cover the vessels of the Mishkan with cloths of techeiles, which is the level of the encompassing [light] of Malchus; and it is the severe encompassing [light], which blinds the eyes of the external forces. 31

The explanation is, as was explained above regarding the encompassing [light]: it is what is not drawn down and enclothed in the vessel, because its light is so great that the vessel cannot contain it at all; 32

and therefore it encompasses head and foot alike. It was also explained above that the root of all the encompassing lights is from the great encompassing [light] that encompasses all the worlds equally, etc.;

and therefore the encompassing [light] repels and blinds the eyes of the external forces. For the nurture of the external forces comes specifically by way of the chain of descent (hishtalshelus) in vessels, from various vessels, through which even that which is yesh (separate existence) can receive nurture; whereas through the encompassing light they are repelled before it.

But the last encompassing [light], that of Malchus (sovereignty), is the level of techeiles, which is the severest of them all. For since Malchus descends into Beriah, Yetzirah and Asiyah, where the external forces draw their nurture, they could have gained control over the flow; therefore in Malchus specifically there must be the encompassing [light] of techeiles, which is severe and blinds the eyes of the external forces most of all.

And this is techeiles, which "consumes and destroys": "A king, through justice, establishes the land." And this is what is said in the Zohar, Parshas Korach (page 177b): "And most of the covering of the vessels of the Sanctuary was techeiles, because techeiles, as has been established," etc.; and see there, in Parshas Sh'lach (page 163b).

However, the threads of techeiles in the tzitzis are drawings-down, in an inner way, from the level of techeiles mentioned above; and this is the drawing down of the level of awe.

For the tallis is "the King's spread" (perisu demalka), accepting the yoke (kabbalas ol) of the Kingdom of Heaven, "You shall surely set a king over yourself"; and the threads of techeiles in the tzitzis are the drawing down of the level of awe, drawn into the soul, which comes through the level of hairs.

(Elsewhere it is explained that techeiles is from the gevuros of Abba, and white is from the level of Imma. It is also explained that techeiles and white are a revelation from the encompassing lights of Abba and Imma.

The explanation, as is known: there are four levels, dechilu u'rechimu (awe and love) and afterwards rechimu u'dechilu (love and awe). Thus the level of great love (ahavah rabbah) is in the level of Binah, and this is the matter of the white threads.

But the higher awe is techeiles, the level of the Gevurah of Abba, which is above even great love; and it is also called a revelation of the encompassing lights of Abba. For this higher awe is like "but a great trembling fell upon them," because "their mazal saw," etc.

Nevertheless, the techeiles is in Malchus, which is the lower awe; for so it is: the lower awe has its root in Chochmah and in the higher awe: "their end is wedged in their beginning." And see what is written in the discourse beginning "And this is the commandment," on the matter of "And now, Israel, what," etc., "but to fear Havayah your G-d."

And see further on the matter of techeiles in the Zohar, Part I, Bereishis, page 51a; Terumah, 135a.)

And this is the matter of the mitzvah of four tzitzis, so that one is surrounded by mitzvos: two tzitzis in front of him and two tzitzis behind him. Of the two behind him, one corresponds to the level of "His left hand is under my head," and the second to "and His right hand embraces me,"

that is, corresponding to the two levels of techeiles and white. The techeiles is from the level of Gevurah and is called "His left hand," and it is called "the left hand that pushes away," in the manner of "And his sister stood from afar"; and it is not a true pushing away, as is explained on the verse "And let Your dread not terrify me," etc.,

and as it is written, "From afar Havayah appeared to me," for the level of Chochmah is the level of "afar." But from it there is also drawn an actual pushing away of the sitra achra (the other side), for the encompassing [light] of techeiles repels and blinds the eyes of the external forces;

and this is what is written, "And you shall not stray," etc., "after which you go astray": not to be in the state of a harlot, G-d forbid; and that is through drawing down awe and the dread of G-d.

And the level of "and His right hand embraces me" is the level of love. And the two tzitzis in front of him are opposite the heart, to draw higher lights into the heart, etc.

(The meaning, as is explained elsewhere: there are two kinds of love. There is the love that comes from comprehension, from contemplating the greatness of G-d; and there is a love that is a burning enthusiasm beyond one's comprehension. Now, the love that follows comprehension is called "face to face,"

for in the face there is everything: intellect, sight and hearing. Whereas love that does not follow comprehension is called "back," etc.; as in the back there are only bones and the nape of the neck; and as when someone pushes a person at the nape, and he does not know where this came to him from, etc.

Now, to come to a greater comprehension, which is "face to face," there must first be "back to back": that is, his heart must burn with enthusiasm beyond the measure of his comprehension, etc. In this way one can explain the matter of the two tzitzis behind him; and this is the level of "the tips of the hairs," which strikes from behind, etc.: love and awe beyond his comprehension;

and from this he will come to a greater comprehension, and that love and awe are the two tzitzis in front of him, etc. One may further say that the levels of "back" and "face" are called iskafya (subduing) and is'hapcha (transforming), as is explained in the discourse beginning "Remember [what] Amalek [did]."

And so from the level of the two tzitzis behind him will be drawn the power to come to the level of iskafya, the level of "making it into love"; and through this he will afterwards come to the level of "love in delights," and this is the matter of the two tzitzis in front of him. And see what is written in the discourse beginning "And I was beside Him as a nursling," on the matter of "Back and front You formed me," and in the discourse beginning "On the eighth day he sent.")

Now, the superiority of the love and awe drawn down through the tzitzis is this: there is love and awe that follow the chain of descent, in which the emotive attributes (middos) are drawn from the intellect;

but there is love and awe that are above the order of the chain of descent, from the level of "and abundant in kindness," etc., and the higher awe; and this is drawn down through the tzitzis.

Therefore they are the level of threads, which are called hairs; as was explained above, for there to be a revelation in an inner way from above the order of the chain of descent is specifically through the level of hairs.

And this is the matter of the threads of the tzitzis, as mentioned above. And see what is written on the verse "And you shall make a tzitz," etc. (Summary. The matter of techeiles: an expression of tichlah (an end), for it brings to an end and eradicates the evil of the animal soul, to fulfill what is written, "And you shall not stray."

And not to be in the state of "you go astray," even in subtle matters and permitted desires; for from contemplating the matter of the Throne of Judgment, fear of sin will be drawn forth. And techeiles resembles the sea, the Malchus of Atzilus, and the sea resembles the sky, an encompassing [light]; and techeiles is the encompassing [light] of Malchus, which repels and blinds the eyes of the external forces.

Therefore, regarding the journeying of the vessels of the Mishkan, it is written, "And they shall spread a cloth," etc., "of techeiles," etc. And the threads of techeiles in the tzitzis are the drawing down of awe. And the matter of the two tzitzis behind him is "His left hand is under my head, and His right hand embraces me"; and the two tzitzis in front of him, etc.

And in general, the love and awe drawn down through the tzitzis are from the level of the higher love and awe, which are above the order of the chain of descent; therefore they are drawn specifically through the threads of the tzitzis, and "the hair of His head like pure wool."

And in [Midrash] Rabbah, Nasso, section 14, it is stated: "Because techeiles resembles grasses, and grasses resemble the sea," etc.; and see there many more levels, up to "glory." And one may say that the meaning of "resembles grasses" is along the lines of what is written in the discourse beginning "And these are the ordinances," in explaining the matter of "And I will give grass," etc.; see there.)

4. Now the matter of Korach's dispute and his error will be understood. Korach said, "A tallis that is entirely techeiles," etc.; and in the writings of the Arizal it is explained that Korach was jealous of Aharon's beard, etc. 33

And it is all one matter. For the Kohen Gadol is called "the groomsman of the Matronita (the Queen)," as the one who raises the souls of Israel to their source in the Infinite Light (Or Ein Sof), blessed be He; and that is by drawing down great love (ahavah rabbah) to them.

And this is the matter of "the beard of the Kohen Gadol," as it is written, "Like the good oil," etc., "the beard of Aharon, that runs down according to His attributes (middosav)":

that is, through him there is drawn and comes down, from the level of the middos (attributes) of the Holy One, blessed be He, great love, from the level of "and abundant in kindness." Therefore it is drawn specifically through Aharon's beard, the level of hairs;

for since it is from above the order of the chain of descent (hishtalshelus), it therefore cannot be drawn down except through the level of hairs specifically, so to speak; unlike the love that is born and drawn only from the intellect, which is in the manner of the chain of descent. And this is along the lines of what was explained above.

And this is the matter of "the beard of Aharon, that runs down according to His attributes (middosav)," etc., meaning the middos that are above comprehension, etc. And this is also the matter of the threads of the tzitzis, techeiles and white: the higher awe and love (dechilu u'rechimu ila'in), etc.

(And in the two tzitzis in front of him, the love and awe are drawn down by way of the level of "face," which is the level of comprehension; that is, it is drawn from above Chochmah into Chochmah and Binah, etc.)

But of the Levites it is said, "And they shall pass a razor," because the Levites are from the left side, from the level of gevuros; therefore, on the contrary, the drawing down must not issue from them further in the form of hairs and contractions

(for if so, this would be a multiplication of the forces of judgment; and therefore of this it is said, "And if a man's head becomes bald, he is bald (kere'ach); he is pure," as is written in the Zohar, Part III, Tazria, page 48b and page 49a);

and on account of this he was called Korach, because the Levites must be so. Only in the kohanim, whose root is from the level of "and abundant in kindness," are the hairs a drawing down of what is supernal.

On the contrary, only through the level of hairs alone can there be the revelation and drawing down from this level, for otherwise they could not contain it.

Whereas the Levites need not have hairs, etc. And something like this was explained above, in Parshas Emor, on "And I shall be sanctified among," etc., regarding what is written of the nazirite, "He shall be holy; he shall let grow the locks," etc.; see there.

And although techeiles too is Gevurah, and yet, on the contrary, the threads of techeiles in the tzitzis are a drawing down of supernal holiness, [the cases] are not comparable. 34

For "techeiles is wool," white wool, which is from the level of "the hair of His head like pure wool," which, on the contrary, is the very truth of kindness (Chesed), only that it has been dyed the color of techeiles.

And this is also the gevuros of Abba, which are sweetened gevuros: "The fear of Havayah [leads] to life." And also, the light of Abba repels the external forces, as is written in Etz Chaim, in the discourse on the plagues (nega'im). 35

Whereas the Levites are, in essence, the level of Gevurah; and that is also the gevuros of Imma, for "from Binah judgments are aroused." And although they too are supernal gevuros of holiness, to arouse the song and the yearning, etc., nevertheless, since from there judgments are aroused, there must be "and they shall pass a razor," etc.

And see what is written above in the discourse beginning "When you kindle the lamps," on the matter of the offerings of the princes and Aharon's kindling of the lamps, of which our Sages, of blessed memory, said, "Yours is greater than theirs," etc.; see there.

36 And this was his jealousy of Aharon, who is the level of the groomsman of the Matronita: that from the level of Aharon's beard and the hairs of the kohanim supernal holiness is drawn down, the drawing down of love and awe to the souls of Israel; whereas regarding the Levites, on the contrary, "And they shall pass a razor," etc., for from them there is no drawing down of this level.

And because he did not have this level of drawing down, he therefore disputed with him over this.

37 And he said that there is no need at all for the level of hairs and the threads of the tzitzis, for the hairs and threads are the drawing down in the manner of contraction (tzimtzum). Therefore he asked, "A tallis that is entirely techeiles," etc.

That is, he said that the main thing is the techeiles, for techeiles too is the level of gevuros, as mentioned above, "consumes and destroys," etc.; and he said that the main thing is the tallis that is entirely techeiles,

that is, the encompassing [light], which blinds the eyes of the external forces, as mentioned above, and that it is exempt from the tzitzis, which are the threads and hairs that draw down the lights in an inner way.

And he said that there is no need at all for this drawing down, for the encompassing [light] itself is higher than the threads and the inner light drawn from it (and also, as was explained above, the root of all the encompassing lights is from the level of the great encompassing [light] that is above the kav and thread, etc.);

and how can it be that the mitzvah is not in the tallis, the encompassing [light] itself, but only when threads are drawn from it, which are only a contracted drawing down compared with the encompassing [light] itself, etc.?

And his intent was that by this he would also dispute the priesthood of Aharon: for if there is no need for the threads of the tzitzis, so too there is no need for the level of the drawing down that comes specifically through the hairs;

and therefore he too could be Kohen Gadol, even though among the Levites there cannot be a drawing down of supernal holiness from the level of hairs, for the reason mentioned above; for he said that a tallis entirely of techeiles needs no threads at all.

(And in Maggid Meisharim, Parshas Korach, this is also stated. And the root of the matter in Korach's dispute, it may be said, is this: in the Time to Come the Levites will be kohanim, as is written in the Arizal's Likkutei Torah on Ezekiel, for then the level of the gevuros will be elevated.

Therefore our Sages, of blessed memory, said in chapter 9 of Shabbos that in the Time to Come they will say to Yitzchak, "For you are our father"; and the Arizal's Likkutei HaShas explains there that the gevuros will be primary, through the refinement of the World of Tohu, and the chasadim will be secondary to them; as the Ramaz writes in Parshas Eikev, page 271, end of side a.)

In the same way the Arizal explained the Mishnah in chapter 5 of Avos: "Every dispute that is for the sake of Heaven will in the end endure," etc., "this is the dispute of Shammai and Hillel."

And they asked on this: how is it fitting to say of a dispute that it will endure, when only one of the views can endure, and the word "dispute" includes both sides?

And they answered: because "these and these are the words of the living G-d," and the words of Beis Shammai too have a root above, in Atzilus, only the halachah is not so; as is written in Midrash Shmuel on Avos there. But this is not a sufficient answer for the expression "will in the end endure."

But the Arizal explained that in the Time to Come, in the days of Mashiach, the halachah will follow Beis Shammai, as the Mikdash Melech writes (Parshas Bereishis, page 17b); and this is "will in the end endure," literally.

Therefore Korach wanted to make the gevuros primary even now. And this is the matter of "a tallis that is entirely techeiles" needing no threads, which are drawings-down, which is from the level of Chesed (kindness); and even the threads of techeiles are like the light of Chesed in the vessel of Gevurah (restraint),

for the thread is the drawing down, etc. And see what is written elsewhere on the matter of the second paragraph of the Shema, which is the level of Gevurah and nevertheless contains the Name Av (72), which is the level of Chesed.

But in truth "he erred in vision": for this mode of conduct cannot be except after the completion of the refinements from the World of Tohu, which is the level of Gevurah, when the dross will be entirely refined away; and then even the evil inclination, which is from the level of Gevurah, will be transformed to be "very good."

Whereas now, [in the time of] "today, to do them," from the gevuros there is nurture for the external forces, and this is the matter of the evil inclination, etc. Therefore the chasadim are primary, and the gevuros, even those of holiness, must be secondary to the chasadim.

Therefore the halachah follows Beis Hillel specifically; although Shammai's dispute was for the sake of Heaven, nevertheless "[the view of] Beis Shammai where it conflicts with Beis Hillel is not [considered] a Mishnah."

And this is what our Sages, of blessed memory, said in the first chapter of Shabbos, page 17: "And that day Hillel was bowed," etc., "and it was as hard for Israel as the day," etc. 38

For at first glance the comparison is puzzling; but it is for the reason mentioned above: only in the Time to Come will the gevuros be elevated, and that only after they have been subdued to the chasadim.

And this is the matter of Beis Shammai; and see Yevamos (page 14a). Whereas Korach did not submit; therefore he had a downfall, etc. And see the Zohar, Part I, Bereishis, page 17, and Parshas Vayechi, page 250a.

Summary. (The matter of the Kohen Gadol, Aharon's beard, drawing down great love (ahavah rabbah), is close to the matter of the drawing down through the threads of the tzitzis. And because regarding the Levites it is said, "And they shall pass a razor," he therefore disputed this and said that a tallis entirely of techeiles has no need at all for the threads of the tzitzis, which are the level of hairs, etc., so that through this he would be of account (yesh vedavar), even though he did not have the level mentioned above.) 39

5. And Moshe Rabbeinu, peace be upon him, answered him that even a tallis that is entirely techeiles needs, and is obligated, specifically to have threads made, 40

because the main foundation of Torah and mitzvos is to draw the revelation of the Infinite Light (Or Ein Sof), blessed be He, below; as the saying goes, "If your heart runs, return to the One." The level of running (ratzo) alone, which is the level of the Levites, etc., is not enough.

And for the drawing down and revelation below to be as inner light from above the chain of descent (hishtalshelus), it is specifically through the threads, which are the drawing of lights into the heart in an inner way.

And although the threads are the level of contractions, this is the rule: a supernal drawing down from above the order of the chain of descent, in an inner way, is impossible except through hairs and threads, etc.; and otherwise it would not be drawn at all as a drawing down and revelation below

(and the purpose of creation is "He formed it to be inhabited," to be a dwelling place among the lower realms, that the revelation be from above to below; and see what is written on this in the discourse beginning "In the section of the libations it is written"),

and it would remain concealed and encompassing only. But the main thing is that it be drawn down as revelation, and that is specifically through the threads of the tzitzis.

Therefore the tallis has no holiness at all, and it is permitted to use it for mundane things, which is not so with the tzitzis; even though the tallis alludes to the encompassing [light], whose stature is very, very much greater than the holiness of the tzitzis, which are strands and inner light drawn from it, as explained above.

Nevertheless, that is the very reason: because of its great stature, being a light truly infinitely great, this drawing down cannot be revealed below at all, to be enclothed in the physical tallis.

But the tzitzis, since they are from the level of strands and inner light drawn from it through contraction (tzimtzum), in the form of hairs, can therefore be actually enclothed in the physical tzitzis.

Therefore, even a tallis that is entirely techeiles — and techeiles resembles the sea, the sea of Chochmah, and the sea resembles the sky, the level of an encompassing [light] — is nevertheless obligated in threads of tzitzis of techeiles, which are strands and inner light drawn from there, to shine into the heart in an inner way. 41

For "one who says, 'I have only Torah,' does not have even Torah"; and one must draw down awe and love from above through the tzitzis, which are the hairs, etc.

(And this is "Korach, son of Yitzhar, took": he took as his claim his being the son of Yitzhar, which is oil. The explanation: it was explained above what is meant by "Like the good oil upon the head," etc., "the beard of Aharon," etc.; and it is the mochin of Abba) (in Parshas Vayikra, page 7b);

and its root is from the flow drawn from the Yesod of Atika Kadisha upon the skull (Gulgalta) of Arich Anpin; see Parshas Emor, page 88, end of side b, and the Ramaz's commentary there.

Therefore it is above all the liquids. For wine is the mochin of Imma, the concealment that relates to revelation; but the mochin of Abba are what is above the order of the chain of descent, for its root is from Atika Kadisha, which is "One, and not in the count" of the Ten Sefiros, etc.; as is explained elsewhere on the meaning of "G-d Most High," the level of the light that encompasses all worlds (sovev kol almin).

Now, this level of oil is what is drawn down through the performance of the mitzvos, which are called "For a mitzvah is a lamp," as is explained in Torah Ohr, Parshas Mikeitz, in the discourse beginning "The matter of Chanukah" and in the discourse beginning "I saw, and behold, a menorah all of gold." 42

But through the mitzvos it is still in the state of encompassing [light]; for it to come to revelation is through Chochmah (wisdom), the level of "and the Torah is light," which is the revelation of the reasons of the mitzvos; for the light shines only through the oil in the lamp.

And the oil itself does not shine, for it is the level of "He made darkness His hiding place," which is the level of Keser (the Crown) and the supernal will, which is above comprehension. 43

Rather, it shines to revelation through the light of Chochmah (wisdom). And this is "And you shall gather your grain, your wine and your oil": "your grain" is the revealed parts of the Torah, which are called wheat: "Come, eat of my bread."

"Your wine" is the level of "wine enters, the secret comes out," which is the secrets of the Torah. And this is like the body of the Torah and the soul, mentioned in Parshas Beha'aloscha (page 152a);

and "your oil" is the secret of secrets, the level of "the soul of the soul," and like "the most hidden of all hidden," for it is concealed even from the level of concealment, like "For He is exalted, exalted."

As is explained in the explanation on "When you kindle," on the meaning of "holy anointing oil": the level of the supernal "holy" is the supernal Chochmah, and the oil anoints the "holy," for it is the hidden brain (Mocha Stima'ah) of Atika.

For Abba draws from the eighth mazal, in which an illumination from the level of the oil of Mocha Stima'ah is drawn. And this is the matter of "Like the good oil," etc., "the beard of Aharon."

Therefore he is the son of Amram, which Rabbi Chaim Vital explained, as brought in the Mikdash Melech, Parshas Shemos (page 11b), as related to amar neka, "pure wool," for he is Abba, who draws from the eighth mazal; see there.

And Korach held that his father, being oil, is therefore Mocha Stima'ah, which is above the level of Aharon, who was anointed only with an illumination from it, drawn through hairs, etc.

And although he is from Gevurah (restraint), in Mocha Stima'ah the Gevurah of Atik is enclothed, and from this Gevurah is the main root of the union, which is the flow of the oil, etc. 44

And see the Ramaz on Parshas Emor there: "The holy anointing oil is from the left side, of which it is said, 'And you shall sanctify the Levites'": that is, the Gevurah of Atik Yomin that is in Mocha Stima'ah. If so, he is higher than Moshe and Aharon, who are in the Chochmah and Binah of Atzilus, which receive only from the mazalos of Mocha Stima'ah.

And it is like the hair, which bears no comparison to the essence of the brain. And see the Raaya Mehemna at the beginning of Parshas Ki Sisa, regarding "By what is it sanctified? By the court," and the Ramaz's commentary there. 45

And this is "Korach, son of Yitzhar, took": he took as his claim his being the son of Yitzhar. That is to say: even granting that in Atzilus the chasadim are higher than the gevuros, nevertheless, as to his being the son of Yitzhar, the level of the oil of Mocha Stima'ah, there the gevuros are higher,

in the manner of "they will say to Yitzchak, 'For you are our father'": the inner dimension of Abba. And regarding Moshe it is said, "But My face shall not be seen." And this is "to make the face shine (lehatzhil) with oil."

Therefore he thought that he, with his Gevurah (restraint), would reach higher than Moshe and Aharon, etc. 46

But in truth he erred in this: the oil itself cannot be reached at all, for it is "He made darkness His hiding place," and there can be no revelation from it at all except after it is drawn down through the hairs specifically, the level of amar neka (pure wool), which is the level of Amram, as mentioned above.

And this is the matter of Aharon: the level of nir'ah or ("light is seen"), [nir'ah having] the letters of Aharon; for in him and through him specifically light is seen. And it is drawn from the level of "oil for the luminary," the source of the light. 47

But nevertheless, the oil itself gives no light at all, except through the light, which is the level of Chochmah (wisdom), which draws through the hairs of "pure wool" mentioned above.

Whereas Korach, the level of baldness (karchah), in whom there is no level of hairs, cannot draw down anything from the level of the good oil.

Therefore, on the contrary, it is the very opposite: Moshe and Aharon specifically are called "the two sons of oil (yitzhar)," as is written in [Midrash] Rabbah, Bo, at the beginning of section 15; 48

for in them and through them specifically the level of "Like the good oil," etc., is drawn down; as it is written, "How good and how pleasant it is for brothers to dwell together in unity: like the good oil," etc.,

which refers to Moshe and Aharon, as our Sages, of blessed memory, said (in Horayos, chapter 3, page 12a, and in [Midrash] Rabbah, Parshas Korach, and in Parshas Vayikra, end of section 3. That is because they are from the level of the two mazalos, notzer and venakeh, in which and through which specifically the level of the good oil is drawn down.

Also, at the beginning of the emanation of the worlds there was a contraction (tzimtzum), and the light was drawn down specifically in the form of a kav (line of light) and thread, so that through this there could be a drawing down of the Infinite Light (Or Ein Sof), blessed be He, as revelation, in an inner way, etc.; whereas if it had not been drawn down as a kav, there could not have been any revelation below.

And also, all the circles and encompassing lights are drawn from the Infinite Light only through the kav and thread, which is inner light and is drawn through contraction and an empty space beforehand, etc.; and afterwards the level of the kav is drawn down, and then from it specifically the circles and the encompassing lights take their circular form, etc.; and otherwise there could not have been any drawing down at all.

And see what is written elsewhere on the matter of "He who grazes among the roses": do not read shoshanim (roses) but sheshonim (who study), etc.

So too in the threads of the tzitzis themselves, whose root is from the level of "the hair of His head like pure wool": for it is stated in Etz Chaim, Sha'ar Arich Anpin, chapter 5, "And there is a level of hairs superior to the whiteness," etc.; and so it is in Mevo She'arim, Sha'ar (Gate) 3, Part 2, end of chapter 9, because the hairs are vavs and are drawn from the Tiferes of Atik, etc.

And also, it was explained above that the threads of the tzitzis are one matter with Aharon's beard, which is why Korach, who disputed Aharon's priesthood, also disputed the mitzvah of tzitzis.

And Aharon's beard is the level of the thirteen tikkunim of the beard, where the Thirteen Attributes of Mercy are. It is explained elsewhere that in the thirteen tikkunim of the beard there shines and is drawn an illumination far, far above the chain of descent (hishtalshelus): for the Thirteen Attributes of Mercy are the level of "bearing iniquity," to atone for the blemish and lack in the drawing down of the encompassing lights that are drawn through the mitzvos, etc.; so we are compelled to say that there shines in them an illumination that is above the encompassing [light].

And so it is in Mevo She'arim, Sha'ar (Gate) 3, Part 2, end of chapter 5, on the matter of the second head of Arich [Anpin], which is enclothed in the thirteen tikkunim of the beard and not in the limbs, because of its great concealment, etc. And see what is written on this in the explanation on "I will greatly rejoice," and at the end of the discourse beginning "For the mountains may depart," on the matter of "What is the fruit of the mitzvos?"

And see what is written at the end of the discourse beginning "You shall keep My Sabbaths," on the meaning of "I am Havayah": "I" is His Essence, may He be blessed, together with the Name Havayah, which is what shines through contraction, the level of the yud, etc., all truly one;

as was written above in the name of Bereishis Rabbah, section 4: "Thus, when He wishes, 'Do I not fill the heavens and the earth?' and when He wishes, He would speak with Moshe from between the two poles of the Ark"; and see there.

And this is what they said: "He contracted His Shechinah (Divine Presence) between the two poles of the Ark." Thus this is called a contraction relative to the Infinite One (Ein Sof), blessed be He; and through it comes the main revelation, so much so that the vessel for the revelation of this very level is called the Holy of Holies; and nevertheless the revelation comes specifically through contraction.

And see what is written on the matter of the yud of the Name in the discourse beginning "Sarai your wife," and elsewhere, on the saying of the Zohar (Part III, Parshas Acharei, page 79), "Bring an atonement for Me," etc.)

And further, as is written in Parshas Vayishlach, in the discourse beginning "And he took from what came into his hand a gift": Yaakov is yud-akev, etc.; although the yud is a contracted illumination, etc., see there, that it must be this level specifically.

And along these lines it was explained on "It is better to take refuge," etc., that the main thing is that Havayah be "for me," etc.; see there.

Now, through the revelation being drawn down now in the manner of a kav (line of light), through Torah and mitzvos, there will afterwards be, in the Time to Come, a revelation of the light that encompasses all worlds (sovev kol almin), which is above the kav, etc.: the encompassing [light] will be revealed as inner [light]. 49

And that is specifically through the revelation of inner light first being drawn down from the level of the kav; only then can there also be, in the Time to Come, the revelation of the encompassing [light]; whereas if this revelation had not first been drawn down, etc.

And this is "And it shall be said on that day, 'Behold, this is our G-d; we hoped (kivinu) for Him'": through our having drawn Him down in the manner of lines (kavin), through the drawings-down that come through Torah and mitzvos,

which are three lines: Torah, service (avodah) and acts of kindness; through this the encompassing light itself, which is above the kav, will afterwards be revealed; as is explained elsewhere, in Parshas Vayikra, regarding the matter of service and the mitzvah of Torah study.

And this is the saying of our Sages, of blessed memory, in Shir HaShirim Rabbah on "I am asleep": "Open for Me one opening of teshuvah like the eye of a needle, and I will open for you openings that will be," etc.

And see there in the Yalkut, and in the Zohar, Part III, Parshas Emor (page 95a): "and I will open for you supernal gates"; and elsewhere they said, "and I will open for you [an opening] like the opening of the Hall (ulam)."

The meaning: all the arousal from below (isarusa dilesata) in the world is called only an opening like the eye of a needle compared with the Infinite Light (Or Ein Sof), blessed be He, sovev kol almin, which bears no comparison to it, etc.; for through this opening there can be drawn only from the level of the kav and thread that is drawn from the Infinite Light, blessed be He; and this is the meaning of "like the eye of a needle": by way of analogy, it is that through which the thread is drawn.

And this is the matter of "Yosef is a fruitful son (ben poras)": poras has the letters of tofer (sews), 50
that is, he joins the level of Beriah, Yetzirah and Asiyah to Atzilus, so that the revelation below be as above; as is explained elsewhere on the verse "to do what is right," etc.

And this is the matter of drawing the kav and thread from the Infinite Light down below as well. And this is through the opening of teshuvah and good deeds.

Now, although it is only the level of "like the eye of a needle" and the drawing down of the kav, etc., 51
yet through this specifically [comes] "I will open for you [an opening] like the opening of the Hall," which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), itself.

From all this will be understood the matter of what Moshe Rabbeinu, peace be upon him, answered him: that the main thing is the drawing down of the threads of the tzitzis specifically. For this is the purpose, and what is possible to draw down now; and through this, as a matter of course, in the Time to Come, "and I will open for you," etc.

And see [Midrash] Rabbah, Lech Lecha, end of section 43, regarding "from a thread to a shoelace," etc.: "How beautiful are your steps in sandals."

And see the Zohar, Part I, Vayigash (page 207b), on the matter of "a thread of kindness," and the Ramaz's commentary there. (Part II, Terumah 149a; Part III, Vayikra 23b, and 25, end of side a and side b.) And in Parshas Acharei (page 64, end of side b), and the Mikdash Melech there.

And see Parshas Nasso (134a): "This precious, holy thread," etc.

And in the Mishnah at the end of the first chapter of Kiddushin, of this it is said, "and the threefold cord," etc. And see what is written elsewhere on the saying of the Zohar, Part I, Parshas Vayishlach (page 175b), on the matter of "For the ways of Havayah are straight."

And see in Torah Ohr, at the end of the discourse beginning "And it was at the end," what is written in explaining the saying of our Sages, of blessed memory (chapter 2 of Chagigah, 12b), "A thread of kindness is drawn over him by day." And from this one may note what is written, "In the morning Havayah will make known": "morning" specifically.

And see on the matter of "In the morning [Havayah] will make known" in the Midrash, and in the Zohar, Part III, Parshas Korach (176b), and Parshas Balak (page 204b), on the verse "In the morning I will set [my prayer] before You and wait."

And it may be said that this is why, regarding the threads of tzitzis, we also hold that a night garment is exempt from tzitzis: for the main drawing down of the thread of kindness is from the level of the attribute of day, etc.

Summary. In order for the revelation to be drawn down in an inner way, it must be through contraction (tzimtzum) and the drawing down of a kav; therefore it is forbidden to make use of the threads of the tzitzis, which is not so with the tallis. 52

And in the same way our Sages, of blessed memory, said, "Whoever says, 'I have only Torah,'" etc. And this is "Open for Me an opening of teshuvah like the eye of a needle," and "Yosef is a fruitful son."

And the matter of "son of Yitzhar": oil, the source of the intellect (mochin) of Abba; and the matter of "your grain, your wine and your oil." And Aharon is drawn from the level of the illumination of Mocha Stima'ah that is in the mazalos notzer and venakeh. And Korach claimed that he was the son of the oil itself. 53

But in truth the oil itself is "He made darkness His hiding place," and it cannot be drawn down except by its running down upon the head, the level of "and the hair of His head like pure wool,"

and likewise upon the beard; and this is specifically through Moshe and Aharon, as it is written, "How good and how pleasant it is for brothers to dwell together in unity: like the good oil," etc.

LIKKUTEI TORAH • PARSHAS KORACH • MAAMAR 2

ועבד הלוי הוא

"And the Levite, he (hu), shall serve" (Numbers 18:23)

◇

"And the Levite, he (hu), shall serve." The meaning [is], as is written in the Zohar, that all the service of the Levites is to draw down from the level of "He" (Hu), which is Binah (understanding), the hidden world (alma de'iskasya), onto the revealed world (alma de'isgalya). 1

And the matter [is this]. Now, we need to understand the difference between the intellect (mochin) of Abba and the mochin of Imma (and see what is written in the discourse beginning "This matzah," etc.). That is: the mochin of Abba is the level of grasping self-nullification (bittul), in the level of Chochmah (wisdom),

which is the level of koach mah (the power of "what"), "and what are we"; which is of the quality of coolness, which is the level of the higher awe (yirah ila'ah), the awe of shame (yiras boshes).

It is the level of "And Chochmah is found from ayin (nothingness)": the utmost self-nullification. And the level of the mochin of Imma, the level of Binah, is called "to cause those who love me to inherit yesh (substance)"; that is, when a radiance of His greatness, may He be blessed, comes within the scope of actual understanding and comprehension.

And through this comprehension there is born and drawn from it the attribute of intense love, with the might of fiery flames, toward Him, may He be blessed. Now, in prayer there must be both levels, namely the mochin of Abba and Imma (see what is written in the discourse beginning "See, I set [before you]," on the matter of the level of yud-hei in the soul).

That is: the level of the mochin of Imma is the level of ratzo (running), to be subsumed above, through an intense love like a flame, born from contemplation of His greatness, may He be blessed, which is the level of the mochin of Imma.

"For you shall call Binah 'mother'" (ki em labinah tikra): from this comes the level of ratzo, as mentioned above. And the level of the mochin of Abba comes afterward: the level of shov (returning), as in the saying, "And if your heart runs, return to the One."

This is the level of the higher awe, the awe of shame, which is the level of the mochin of Abba: that he accepts upon himself the yoke of the Kingdom of Heaven in his occupation with Torah and mitzvos. And see what is written in the explanation on the verse "For You are my lamp."

Now, although the level of the intellect (mochin) of Abba is loftier than the mochin of Imma, nevertheless there must also be the mochin of Imma first. 2

For the main thing is to illuminate the body; and this is through the revealed love that is drawn from the brain of Binah (understanding), which is closer to the body

(for "Chochmah is the brain and Binah is the heart," and the heart is closer to the body).

And [as for] the level of the mochin of Abba, although their stature is higher than Binah: is not the Infinite One (Ein Sof), blessed be He, loftier still, beyond all comparison, and "no thought can grasp Him at all"? So too, for example, the level of the mochin of Abba: the love there is in concealment, for it is more exalted, beyond us.

(And as is written in the discourse beginning "On the eighth day, an assembly," regarding "I will become wise, but it is far from me": that, by way of analogy, all the growth of the child takes place at a distance from the father, only in his mother's womb; see there.)

Therefore one must give birth to the love in prayer, from concealment into revelation, in order to illuminate the body (and see what is written in the discourse beginning "And it shall be for you as tzitzis," on the matter of brain and heart, water and fire).

This is through contemplation, from the level of the mochin of Imma, which is the one that gives birth to the children, which are love and all the holy emotive attributes (middos). And afterward one must shine into them from the level of the mochin of Abba (and see what is written in the discourse beginning "Go out and see," on the matter of "And wine gladdens," etc., in order "to make the face shine from oil"; see there).

And this was the service of the Levites, as it is written, "And the Levite, he (hu), shall serve": that is, all their service was to bring out the emotive attributes, love and awe, from concealment, from the level of "He" (Hu), the hidden world (alma de'iskasya), into revelation.

This is through contemplation; and see what is written in the explanation on the verse "And the number of the children of Israel shall be," on the matter of "Who created these." And therefore their service was with song, by mouth, with the voice, and with music, on an instrument (see what is written in the discourse beginning "A psalm, a song of the dedication of the House").

And there are several instruments, as it is written, "Praise Him with the blast of the shofar; praise Him with lyre and harp; praise Him with drum and dance," etc. That is, there are several kinds of revealed fervor (hislahavus).

There is longing and fervor of the quality of joy and gladness; and there is [a kind] that is of the quality of bitterness and a broken heart. And all of them are in the revelation of the heart.

And likewise, corresponding to this, there are several kinds of musical instruments. And along these lines is the matter of "Praise Him with the blast of the shofar": a shofar, which is a sound that instills trembling and a broken heart; this is the matter of the tekios (blasts) and the shevarim (broken notes). 3

And likewise "cymbals of teruah" also correspond to the fervor that is in bitterness and a broken heart. And the ugav (pipe) is a musical instrument of joy, which corresponds to the love and fervor that is in joy.

And this was the service of the Levites with musical instruments of several kinds: all of it is to serve the level of "He" (Hu), the level of "He (Hu) made us,"

to draw the emotive attributes (middos) from concealment into revelation. (And see what is written at the end of the discourse beginning "Command the children of Israel," regarding "to offer to Me in its appointed time"; and see what is written in the discourse beginning "And you shall draw water," on the matter of the libation of the wine and the libation of the water; and see what is written elsewhere on the matter of "Blessed is He who spoke, and the world came into being; blessed is He (Hu).")

LIKKUTEI TORAH • PARSHAS KORACH • MAAMAR 3

והנה פרח מטה אהרן כו' ויגמול שקדים

"And behold, the staff of Aharon had blossomed" (Numbers 17:23)

◇

"And behold, the staff of Aharon had blossomed," etc., "and it ripened almonds." To understand: why almonds? (And see Midrash Rabbah, at the end of Parshas Korach.) Now, almonds are quicker to ripen than all the fruits and crops, such as the olive, the vine, the fig, etc., for they all take a much longer time than the almonds. 1

And as is written in Midrash Rabbah, at the end of Koheles (115b): "What is the sign of this almond? From the time it buds until the time it ripens is twenty-one days."

Therefore it is called shaked (almond), which connotes speed, as it is written (in Jeremiah, chapter 1): "A rod of almond (shaked)," etc., "for I am hastening (shoked) over My word, to fulfill it." And this is an allusion to the priesthood.

For, behold, Aharon has the letters of nir'eh ("is seen") (see what is written about this in the discourse beginning "When you kindle"), for through him came all the revelation and the drawing down of the lights from above to below. And see what is written at the end of the discourse beginning "For with You is the source of life; in Your light we see light."

Now, the flows drawn down through him are drawn from the loftiest heights down to below with great speed, without any delays.

For behold, it is written in the Grace after Meals, "Who nourishes the whole world in His goodness, with grace, with kindness." For physical bounty to come into being from His supernal goodness and kindness, there must be a descent of the kindness through the chain of descending worlds (hishtalshelus), [a chain] of very many levels, until the flow from it thickens into physical kindness.

And through Aharon, who is the level of nir'eh or ("light is seen") — that is, the flow of kindness will be drawn down swiftly, so that it is not held back in the worlds and in the many stages of the chain of descent through which it must necessarily be drawn until it is drawn down and revealed below; rather, it will pass and be drawn through them swiftly, without being held back in them.

(And see the like, on the subject of speed, in the Ramaz (Rabbi Moshe Zacuto) on Emor, at the beginning of folio 99, etc.) Therefore the allusion to this is almonds, as mentioned above.

The explanation of the matter: the question is well known: why is it that every day we ask and pray, "Heal us, Havayah," "Bless for us," when the main judgment of a person is on Rosh HaShanah and Yom Kippur? And this question is raised in Tosafos (first chapter of Shabbos, folio 12b, and first chapter of Rosh HaShanah, folio 16a).

But the matter is this: what is inscribed and sealed on Rosh HaShanah and Yom Kippur means that kindness is drawn down for him upon his soul; and that kindness, drawn from the Infinite One (Ein Sof), blessed be He, is still above, in the Malchus (sovereignty) of the World of Atzilus (Emanation), which is the source of [the worlds of] Beriah, Yetzirah and Asiyah.

And this is what is said: "in His goodness, with grace and with kindness" — His own, which is His supernal kindness, blessed be He, far, far above the very nature of physical bounty.

And as is known from the matter of "I am dust and ashes," which Avraham said of his own kindness and great love (ahavah rabbah): that it bears no comparison to the kindness of Atzilus, but is only like dust and ashes, etc.

Therefore, in order that physical bounty in Asiyah, according to the needs of the soul in the body, be drawn from the kindness that is in Atzilus, it must descend step by step and come down through a chain of many levels in the chambers (heichalos) of Atzilus, Beriah, Yetzirah and Asiyah, from chamber to chamber, until it becomes coarse enough for His kindness to be in physical matters: to heal the sick and to bless the years.

(This will be understood from what is written elsewhere: in the discourse beginning "Eliyahu opened," regarding "There is no blade of grass," etc.; at the end of the discourse beginning "The mezuzah on the right," on the matter of "three thousand parables"; in the discourse beginning "Their appearance and their workings," etc., on the matter of "Who does kindness to thousands"; and in the discourse beginning "Take from among you an offering.")

Of this our Sages, of blessed memory, said, "A person is judged every day": he is judged according to his deeds that day, whether he is fit and worthy for the supernal kindness, already drawn down upon his soul above on Rosh HaShanah and Yom Kippur, to descend and be drawn down, so that it goes down and is drawn from level to level, from chamber to chamber, in order to be drawn from spirituality into physicality.

Or perhaps the person is not fit for this, and then it will be held back and will not descend below, but will remain above, in spirituality, and there it will reach him in that his delight in Gan Eden will be increased, since the kindness was drawn down for him. Yet even so, nothing of it will be drawn down below at all.

(And although the saying "A person is judged every day" is the view of Rabbi Yose and Rabbi Nasan, whereas according to the Rabbis it is not so, nevertheless you are compelled [to say] that even according to Rabbi Yose and Rabbi Nasan the main judgment is on Rosh HaShanah.

For otherwise, how would they explain the verse "For it is a statute for Israel, a judgment of the G-d of Yaakov," which refers to Rosh HaShanah, and also what is written, "The eyes of Havayah your G-d are upon it from the beginning of the year," from which they learned in the first chapter of Rosh HaShanah (folio 8) that Rosh HaShanah is the new year for judgment, etc.?

Moreover, otherwise, what is the point of the Malchiyos, Zichronos and Shofros that are said on Rosh HaShanah, and "the King of judgment" in the Ten Days of Teshuvah? And how does [this] day differ from [other] days?

Rather, it must be that Rabbi Yose and Rabbi Nasan also agree that Rosh HaShanah is the Day of Judgment. So too the saying of our Sages, of blessed memory (chapter 2 of Beitzah, folio 17a): "A person's sustenance is allotted to him from Rosh HaShanah until Yom Kippur."

This implies that it certainly holds according to all opinions, and there is no dispute about it at all; and nevertheless they hold that a person is also judged every day; and this is in the manner that has been explained.

And likewise, also according to the Rabbis, who disagree with Rabbi Yose and Rabbi Nasan, even for them you are compelled to say that an aspect of judgment applies every day,

for all the requests are asked in the Shemoneh Esreh even according to the Rabbis, as is explained in the Gemara, first chapter of Shabbos (folio 12a and b); and this too is in the manner that has been explained. As for the matter of the dispute between them, this is not the place for it.

And this has also already been discussed at length in Asarah Maamaros, Maamar Chakor Din, Part 2, chapter 1 and chapter 26.) Now, this flow of kindness is held back and lingers until it is drawn down and comes below,

for at every step of the descent from chamber to chamber it is through judgment: whether he is fit for the flow to be drawn down below. His case is examined, and there is one who accuses, saying that he sinned and is not fit for this.

(This is the saying of our Sages, of blessed memory, in Midrash Rabbah, Vayishlach, chapter 76, on the verse "And Benayahu said," etc., "Amen, so may [He] say": "But was it not already said, 'Behold, a son will be born to you; he will be a man of rest'? Rather, he said: Many accusers will stand up from here to Gichon." See there.)

But when the light and the flow are drawn down through Aharon, and, in his place, [through] the Kohanim of his stock, who raise their hands and bless the people with the Priestly Blessing, then the flow is drawn swiftly through all the worlds, with nothing to prevent it or hold it back, and there is no examination of judgment at all.

(This is along the lines of what was explained on the verse "But Havayah your G-d would not listen to Bilam," etc.: that He did not hear any accusation, and this was through "for He loved you," etc.

And this is why the Kohanim recite the blessing, "who has sanctified us with His commandments and commanded us to bless His people Israel with love."

Along these lines one can explain the meaning of the verse "He sends His utterance to the earth; His word runs very swiftly." The meaning of "He sends" is when the flow descends slowly, little by little, gradually and unhurriedly; but "His word runs very swiftly" is when the flow goes swiftly, in the manner mentioned above. And see what is written on this verse elsewhere.

And see Midrash Rabbah, Parshas Va'eschanan: "There is a prayer that is answered in forty days, etc.; and there is a prayer that is answered in twenty days, etc.; and there is a prayer that is answered in one day, etc.; and there is a prayer," etc. See there. And see what is written elsewhere on the meaning of "Hurry, take the garment," etc., in the discourse beginning "Until he does not know between," etc.)

And this is the meaning of the Priestly Blessing: "Havayah bless you and keep you." And our Sages, of blessed memory, said: "'Bless you' — with wealth, etc.; 'bless you' — with children, etc.; 'and keep you' — from those that do harm," as is written in Midrash Rabbah, Naso, chapter 11.

That is, the supernal kindness is drawn down immediately into the physical, so that the blessing is in children and sustenance. "Havayah make His face shine" — this is the shining of the face; "and be gracious to you" — that it is drawn down to the very lowest.

Now indeed, the root reason for this, that the drawing down of kindness through Aharon is drawn swiftly, with nothing to hold back or prevent the drawing down, is because "there is kindness and there is kindness": chesed olam ("everlasting kindness") and v'rav chesed ("and abundant in kindness"). 2

And the drawing down through Aharon is from the level of "and abundant in kindness," as mentioned on the verse "When you kindle"

and on the verse "And you shall make holy garments." This is kindness without limit, which "descends" and is drawn down "over His attributes" (al pi midosav), and there is no aspect of judgment at all that could hold it back. 3

Whereas with everlasting kindness (chesed olam), there is opposite it an aspect of judgment that holds it back. And see what is written elsewhere on the verse "The kindnesses of Havayah, for we have not ceased."

The analogy for this, by way of illustration, is a very great river, where the water flows with great force: the flow of the water cannot be held back. 4

Whereas with rivers that are not so great, the going and the flow of their water is held back with wood, earth and the like, until by this means a mill or bridges are set up on them.

But a very great river will not be held back by the obstacles and hindrances mentioned above; rather, it will keep on flowing, as is its way, and will sweep away the wood and the earth that hold it back.

So it is in the analogue, with the drawing down from the level of "and abundant in kindness": it goes and is drawn down at a run, and all the judgments pass away and are nullified because of it, etc.

(And see what is written elsewhere on the verse "Day to day utters (yabia) speech," as is explained in the Zohar, Terumah, 136b: "Yabia, as it is said, 'mabba itavid' ('haste was made'): hastening to be illuminated one from the other." [Mabba is] a term of speed, as [the Targum] translates "and the things to come upon them hasten" as "umaba de'asid lehon."

That is, on Shabbos the light and the flow are also drawn down swiftly, because "all judgments pass away from it," etc. See there. And see further on the subject of almonds in Parshas Shemos (15b).) And it will be understood from what is written (in Jeremiah, chapter 31, [verse] 28), that there is a hastening (shekidah) for ill and for good.

And along these lines it is said, "For the matter is established by G-d, and G-d hastens to do it": and there were the years of plenty, and also the opposite. And see about this in the book Magen David, on the letter gimmel.

And the almonds with regard to Aharon's staff, "and it ripened (vayigmol) almonds," are as in the saying "G-d Most High, who bestows (gomel) good kindnesses," where the meaning of "good" is in the manner of "the light, that it was good." Aharon has the letters of nir'eh: that the light be drawn down below, to be nir'eh or ("light is seen").

And see what is written further on the subject of the Priestly Blessing in the discourse beginning "The matter of 'Who gladdens the groom'" (and see the Ramaz on Parshas Shelach, folio 158; and it is further known that the two kinds of flow are these very ones, etc. See there.)

LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 1

וידבר הוי' וגו' זאת חקת התורה אשר צוה הוי' לאמר

"And Havayah spoke… This is the statute of the Torah which Havayah commanded, saying"

"And Havayah spoke," etc., "This is the statute (chukas) of the Torah which Havayah commanded, saying." Now, we must understand: it is written first, "And Havayah spoke," [meaning] that the Holy One, blessed be He, is the One speaking to Moshe, "This is the statute of the Torah." If so, what is [meant by] "which Havayah commanded"? It should have said, "which I command." 1

We also [need] to understand somewhat the matter of the red heifer (parah adumah), of which it is said, "the statute of the Torah." However, the explanation is this: the Torah is called the Written Torah, [for] "the Holy One, blessed be He, says, and Moshe writes"; and the words of the Scribes are called the Oral Torah.

But chukas ha-Torah is a term of engraving (chakikah) (as is written in [Midrash] Rabbah at the beginning of this parshah: "I have engraved a statute (chukah chakakti)"). That is, [it refers to the Torah] as it is in its root and source, where it is at the level of engraved letters, which is a degree higher than the level of its being clothed in the degree called written letters, so as to be called the Written Torah.

As, by way of analogy, in physical things: with letters written upon white parchment, the letters are ink, which is a thing foreign to and separate from the parchment, having had no connection at all with the parchment beforehand; only afterwards, when one writes the scroll in ink upon the parchment, they become united and become one.

But engraved letters are of the thing itself and within it, and they are truly one thing with the stone in which they were engraved. (And see what is written on this matter in the discourse beginning "If you walk in My statutes," and see what is written in the discourse beginning "I am black and comely," on the matter that the Torah was given as black fire upon white fire. And this is the matter of the Written Torah.

And from what is written there, the meaning of engraved letters will also be understood, namely, by way of analogy, the letters that are in the soul; see there.) And this is [the meaning of] "This is the statute of the Torah."

That is to say: through the mitzvah of the red heifer, which is a statute (chukah) (see Koheles Rabbah, at the end of the passage "Who is like the wise man"; and [Midrash] Rabbah: Bo, chapter 19; Tetzaveh, beginning of chapter 38; Emor, end of chapter 30; Naso, chapter 12, page 249, column d; chapter 13, page 253, column d), you will draw forth on high the level of the engraved letters of the Torah, so that from there itself it descends and is drawn into the level of written letters,

that is, into the Written Torah; and from the Written Torah this revelation will be drawn into the Oral Torah.

And this is because the mitzvah of the red heifer is the general and collective expression (klalus) of the Torah, as will be explained. And for this the soul descended from its place of glory in Gan Eden and was clothed in the material body: in order to make the Torah.

And this is [the meaning of] "And Havayah commanded us to do all these statutes," etc. And this is [the meaning of] "And you shall do them." 2

And it is written, "And you shall keep My statutes," etc., "which man shall do (ya'aseh)": for man is the one who makes (ha'oseh) them into mitzvos and statutes, in that he draws them from the level of the engraved letters into the level of the Written Torah; and through this, "and he shall live by them."

And this is [the purpose of] the descent of the souls into the body: a descent for the sake of an ascent. And this making and drawing-down is through an arousal from below (isarusa dilesata), as it is written, "And you shall love… with all your heart," etc.; and through this, afterwards, "And these words, which I command you, shall be," etc.

(And this is along the lines of what was explained at the end of the discourse beginning "Remember the Shabbos day to keep it holy; and it is written, 'Keep,'" etc., regarding "and in order to raise the Torah and bind it to the Infinite Light (Or Ein Sof), blessed be He, itself, which is above the level of Adam (Man)," etc.; see there. Also as is written at the end of the discourse beginning "The Chanukah lamp," etc., "the mezuzah on the right":

that the root of the letters of the Torah is far, far above the level of the Torah, and from there an added light is drawn into the light of the Torah; and this is through the raising up of "the lamp of a mitzvah" and through the letters of prayer, etc.; see there. And the letters that are above the Torah itself are the level of the engraved letters.)

And [we need] to understand how they will be able to draw down this supernal drawing-down; and also, what connection this matter, which is the general and collective expression of the Torah, has to the mitzvah of the red heifer specifically.

And the explanation: it is explained elsewhere (in Parshas Yisro, in the discourse beginning "And all the people saw the sounds") that the point of the mitzvos in general is that through this there is drawn to a person the level and degree of what is written of the holy Chayos: "And the Chayos ran and returned (ratzo vashov)."

And this is what is written of Avraham, "going and journeying"; and it is what is said in Sefer Yetzirah, "And if your heart runs, return to the One."

"Your heart runs": for "Binah (understanding) is the heart," in that through contemplating the greatness of G-d, how "with the yud the World to Come was created,"

so that even the World to Come, which is delight without end, as in the saying, "Better that he be judged," etc., is drawn from only one letter, which is truly accounted as nothing relative to the essence of the Infinite One (Ein Sof), blessed be He.

And this is [the meaning of] "For with You is the source of life": the level of "the source of life," Gan Eden and the World to Come, is only "with You," at the level of something secondary, etc., and nullified relative to His being and essence, may He be blessed.

And through this the running and the longing will be drawn forth toward Him Himself, may He be blessed, to be included and nullified in Him, may He be blessed.

As it is written, "Whom have I in heaven? And [what is] with You I do not desire," etc. That is: even the level of Gan Eden, which is called "with You is the source of life," I do not desire, only Him Himself, may He be blessed. And this running is called "your heart runs," which is the level of the element of fire in the heart.

And afterwards [comes] "return to the One," which is drawn forth because of contemplating the light that encompasses all worlds (sovev kol almin), before which there is no above and below, and the higher worlds together with the physical World of Asiyah (Action) are equal to Him, may He be blessed, as it is written, "I fill the heavens and the earth."

If so, running and ascent do not apply, for He is found below just as above; and all the ascents, "they go from strength to strength," apply only to the level of the light that fills all worlds (memalei kol almin), etc.

On the contrary: this revelation of sovev kol almin will be, in the Time to Come, specifically below. And this is [the meaning of] "and she shall rise no more": there is no need for ascents, for the revelation will be below, through the fulfillment of the Torah and mitzvos in Asiyah.

Therefore the level of "return" is drawn from this; and it is the level of awe and self-nullification (bittul), which is above the level of love; and it is the level of the element of water in the brain, Chochmah (wisdom), koach mah (the potential of "what"), which is above the level of "Binah is the heart," etc.

3 And see what is written on this in the discourse beginning "And you shall know this day." But how a person comes to this level is through the fulfillment of the mitzvos,

as it is written, "From His right hand, a fiery law": "His right hand" is the level of water, and [it is] also "a fiery law," [meaning] that they are comprised of these two levels. And through this a person will come to the level of ratzo vashov (running and returning), which are the levels of fire and water, etc.,

which are the general and collective expression (klalus) of the Torah; for on this pattern all the mitzvos were founded, which is only that there should be the level of raising mayin nukvin (feminine waters), that is, an arousal from below (isarusa dilesata), and the drawing-down of mayin duchrin (masculine waters), the level of an arousal from above (isarusa dile'eila).

4 Now, the mitzvah of the red heifer is the general and collective expression (klalus) of this matter of the level of ratzo vashov. The ratzo (running) is the burning of the heifer to ashes,

and the shov (returning) is [the meaning of] "and he shall put upon it living water in a vessel." Therefore it is specifically of it that it is said, "This is the statute of the Torah."

(And see what is written in the discourse beginning "And the Jews took upon themselves," regarding [the point] that the soul has no capacity to contain, etc., except in the manner of ratzo vashov; and this is as is written in the Zohar, Part III) (Haazinu, page 288b): "And on account of this it is called," etc., "And the Chayos ran and returned."

Now, although in every mitzvah there is this level, this level does not come in full clarity and revelation in all the mitzvos as in the mitzvah of the red heifer,

whose whole content is these two levels of ratzo vashov, which are the ashes and the living water. Therefore it is called "the statute of the Torah."

5 And this is along the lines of what was explained elsewhere, on the verse "And the man was wondering at her," on the saying of our Sages, of blessed memory: "The conversation of the servants of the Patriarchs' households is more beautiful than the Torah of the sons; for the section of Eliezer is repeated in the Torah, while many essentials of the Torah were given only by allusion."

And this is because the section of Eliezer is the joining of the Name Ban (52) to the Name Mah (45), that is, the Oral Torah with the Written Torah; 6

and it is the general and collective expression (klalus) of the union of Mah and Ban, whereas in all the mitzvos it is in a particular way, for this union in a given mitzvah is a particular level, etc.; see there.

In the same way, it will also be understood regarding the red heifer, of which it is said, "the statute of the Torah," that it too is the general and collective expression (klalus) of the Torah: through the ashes and the living water there is the general and collective joining of ratzo and shov, which is the union of Mah and Ban. 7

And it is also like the joining of the heart and the brain: for the element of fire is in the heart, and this is "if your heart runs"; and the element of water is in the brain, and it is the level of "return"; and their joining together is the joining of ratzo and shov. And see what is written in the discourse beginning "Arm from among you," etc.

Now, in all the mitzvos there is also the level of fire and water; therefore through the fulfillment of every mitzvah a person will come to the level of ratzo vashov, for every limb, too, is comprised of the heart and the brain. 8

There, however, it is a particular level; but in the mitzvah of the red heifer it is the general and collective expression (klalus) of this union, like the joining and union of the brain and the heart themselves, etc.

And see what is written further in Parshas Shelach, in the discourse beginning "And it shall be to you for tzitzis," on the matter of the fire of yud and the fire of hei, where it is also explained how this union is drawn through the mitzvos, etc.; see there.

2. Now we must understand the burning of the heifer: how it is the level of ratzo. The explanation: it is stated in the Zohar (Parshas Chukas, page 180b): "A heifer, which receives from the left. And who is it that is to the left? The ox, as it says, 'And the face of an ox on the left.'" 9

For "the left pushes away and the right draws near." And above there are the levels of "right and left you shall spread out": from the level of the right the flow of influence is drawn with a revelation of light, and this is "the right draws near."

Therefore it is impossible for the external forces to receive nourishment from the level of the right; for influence that comes by way of closeness and affection is only for the side of holiness, as it is written, "I have loved you, says Havayah," and it is written, "May He make His face shine with us."

Whereas the kelipos (the husks) receive only from the level of the back (achorayim), that is, like one who throws [something] over his shoulder. Therefore they have no nourishment from the level of "the right draws near"; on the contrary, it is written, "Your right hand, Havayah, shatters the enemy."

(Therefore, at the destruction of the Holy Temple, it is written, "He has drawn back His right hand," etc.; and see what is written in the discourse beginning "Then I was by Him as a nursling," on the matter of "Your right hand, from within Your bosom, consume [them].") Rather, their nourishment is from the level of the left.

For "the left pushes away": the influence from the line of the left is not in the manner and way of the right, which draws near, but rather in the manner of pushing away, so that it pushes the influence away.

Therefore, through many contractions (tzimtzumim), one pushing-away after another, it can come about that the external forces also receive. And this is the meaning of "a heifer, which receives from the left"

(see the commentary of the Ramaz there, and the Likkutei Torah of the Arizal at the end of Parshas Chukas; and see the Zohar, Part II, Pekudei, page 224b, and the commentary of the Ramaz there; and the Zohar, Parshas Acharei, page 79b, on the external forces' nourishment from the line of the left). And this is [the purpose of] the mitzvah of the red heifer: to rectify this.

And the seven sprinklings "toward the front of the Tent of Meeting" are to raise up its inner dimension (pnimiyus), which is the level of the good that was drawn and spread within it from the level of the face of the ox in the Chariot, and to return it and raise it to its root. And afterwards [comes] the burning of the heifer, to make it ashes.

The explanation is this: by way of analogy, when wood is burned and through this becomes ashes, the ashes are the very being and essence of the burned wood;

for "all was from the dust," only that three more elements, fire, air and water, were compounded in it with the earth, which is its essence.

And through the burning in fire the three elements, fire, water and air, that were in the wood pass away and are consumed in the smoke that comes into being from their combination;

and the fourth element that was in the wood, which is its essence, that is, the earth in it, is what remains in existence, and it is the ashes. And this is also the matter of matter and form, for in everything there are matter and form.

The simple matter of the wood is the element of earth, and the three elements, fire, air and water, are only the form of the wood; and through the burning of the wood only the essence of its simple matter remains, etc.

Now, so too, by way of analogy, in the service of G-d there is a level along these lines: the animal soul, too, descended from "the face of an ox on the left," like the level of "a heifer, which receives from the left." 10

And just as from the level of the heifer the influence is afterwards drawn to the external forces, so from the emotive attributes (middos) of the animal soul there is drawn the desire and craving for the pleasures of this world, whether in what is permitted or in what is forbidden, G-d forbid.

Now, when a person desires and wants something of the matters of this physical world, that thing is a vessel for the will and the longing in the person's heart;

and likewise the letters of thought and speech with which he thinks and speaks of how to obtain the thing are also vessels for that will, and all the more so the action; for they are all the level of vessels and garments for the will.

They, too, are like form to matter, [form] to the essence of the will, which is, by way of analogy, like the simple matter; and it is they that are the form, [so that he] wants such and such, etc.

Now, as for the essence of the will: although when it is clothed in an evil craving it is utterly evil, nevertheless the nature of this power is not sin and evil in its own very essence; 11

for its essential nature is only a power of desire, and it can be a power that desires good just as it now desires evil.

Rather, the evil is that he has bent and drawn the power of desire to desire evil, and the form in it became very evil, and it was clothed in filthy garments, until it was drawn to turn away from the positive commandments or to crave what is forbidden.

But in terms of the power of desire itself, this power is able to turn his heart from one extreme to the other: to crave, to love and to want to cleave to G-d, as it is written, "[With] my soul I have craved You," as one loves and craves the life of his soul, etc.

For in truth the power of desire in the animal soul, in itself, has its root and foundation in supernal holiness, in the level of the face of the ox in the Chariot, as mentioned above, and as is explained elsewhere on the verse "When you go out," etc.

Only that through the descent of the levels and their fall in the shattering of the vessels (sheviras hakeilim), it came about that the power of desire is [directed] also to a matter of sin.

Therefore, when he returns to G-d, he can turn his heart from one extreme to the other, so that even the power of desire that was clothed in an evil craving will return to the love of G-d, as it was in its root, in the level of the face of the ox, etc.

Not so the evil deed that he craves: since it is in truth utterly evil in itself, it cannot be included in holiness, and there is no remedy for it but its nullification and removal from the world.

As all this is explained in the discourse beginning "To understand the meaning of the verse 'Who is a G-d like You,'" regarding "Who bears iniquity and passes over transgression." 12

And this is [the meaning of] the burning of the heifer, so that only the ashes remain, which are the essence of the emotive attributes (middos) of the animal soul, that is, the level of the power of desire, which, by way of analogy as mentioned above, is the simple matter;

but the form and the filthy garments in which the power of desire was clothed will pass away and be consumed entirely. That is, the power of desire will no longer be clothed in them, not [even] in thought, for he will put [the matter] entirely out of his mind, [ceasing] from thinking and speaking of it, and all the more so in deed, G-d forbid.

And [he is] to be "shutting his eyes from seeing evil," and the like: to subdue the sitra achra (the other side), doing the opposite of and against the craving of the animal soul in all the senses, sight and hearing, etc., and in thought, speech and action.

Now, through this subduing (iskafya), in which he nullifies the vessels in which this will is clothed and pushes them away from it completely, this is, by way of analogy, like the burning of the heifer, 13

in which the three elements, fire, air and water, that were compounded in it pass away and are consumed through the burning, and only its essence, which is the ashes, remains.

So too, when the filthy garments, the thought, speech and action of what is forbidden, are separated from the animal soul, and there remains only the essence of the animal soul's power of desire as it is in itself, not compounded with and clothed in the thought, speech and action of what is forbidden: this is the level of the ashes.

And then he can afterwards turn this power of desire from one extreme to the other, from an evil love to the love of G-d, as it is written, "And you shall love… with all your heart," "with both your inclinations": that even the evil inclination will return to the love of G-d itself.

That is, from the level of subduing (iskafya) he comes to the level of transforming (is'hapcha) darkness into light. And this is the meaning of "Shema Yisrael": shem ayin.

For the large ayin is the seven holy emotive attributes, [each] comprised of ten, and they are the seventy souls of Yaakov. And through the shattering of the vessels that took place in these seven attributes, the level of the seven primordial kings of Tohu, of "the land of Edom," "and he reigned… and he died," etc., there came into being from this the evil attributes, also seventy levels.

And one must refine the evil attributes (middos) and raise them to their root, to the level of the large ayin; and see what is written on this in the discourse beginning "And all your children shall be taught," regarding "and great shall be the peace." And this is shem ayin. 14

For it is written, "And from there you will seek Havayah," etc.: "from there" (misham) specifically, as it is written, "They cried there: Pharaoh king of Egypt,"

for the term sham (there) denotes the place of the sitra achra (the other side). For the term zeh (this) [denotes] something one can actually point to with one's finger,

of which one would say "that this is it"; and this cannot be said except of the Holy One, blessed be He, as it is written, "This is my G-d, and I will glorify Him," etc., for "the whole earth is full of His glory."

But the place and dwelling of the kelipos (the husks) is very far away; therefore it is called sham (there), that is, very deep below. And this is [the meaning of] what is written, "And there they shall die": it is the place of death and of the shattering of the vessels (sheviras hakeilim), etc. And this is [the meaning of] "And from there you will seek Havayah your G-d, and you will find," etc.: for "there is no place empty of Him."

Therefore even from the level of sham they can find G-d, through "and you will seek Havayah": crying out to G-d in one's distress from the depth of the heart, and the level of teshuvah (return). And see what is written on this matter on the verse "And Yaakov settled," and on the verse "I am my Beloved's."

And then darkness is transformed into light, and from the level of sham it becomes shem ayin, for the life-force is raised to its root. And this is [the meaning of] the burning of the heifer to ashes, etc., as mentioned above.

(And this is as is written in Pri Etz Chaim: sham, the 288 sparks and the Name Ban (52), [together] equal sham [340] in numerical value, and they rise to their root in the large ayin, the seven lower [Sefiros] of the Name Sag (63). And see what is written in Parshas Vayishlach, at the end of the discourse beginning "And a man wrestled," etc.

And this is why the heifer comes to purify from the impurity of the dead: that is, the level of the shattering of the vessels of the seven kings mentioned above, which is called "and he died," etc., [for] "one who falls from his level is called dead." And see what is written on the verse "And He fed you the manna," etc. And this is why Parshas Parah is read before Rosh Chodesh Nissan: to be purified and to come to the level of the Exodus from Egypt, etc. And see [Midrash] Rabbah, Bo, chapter 19.)

3. Now, the level of the burning of the heifer to ashes is so that there be "And you shall love… with all your heart," "with both your inclinations"; and this is the level of ratzo, "if your heart runs," the element of fire in the heart. And afterwards there must be the level of shov, 15

and this is the meaning of what is written, "and he shall put upon it living water in a vessel." For just as living water is [water] that springs up from beneath the earth, whose source is hidden within the earth, and it is drawn from concealment to revelation,

so He, may He be blessed, is called "the source of living water," for He is "the hidden of all hidden ones" and "the concealed of all concealed ones," "I am who I am"; and from Him, may He be blessed, is drawn the level of living water, which is the Torah,

which is the level of supernal Chochmah (wisdom), of which it is said, "and wisdom gives life"; and therefore it is said, "They die, and not with wisdom." For Chochmah is the level of the Tree of Life.

However, this drawing-down of living water is "into a vessel" specifically: these are the deeds of the mitzvos, which are the level of vessels.

For the 248 positive commandments are called "the 248 limbs of the King," for each and every mitzvah is the level of a particular vessel for the revelation of light: as in tefillin the revelation is at the level of the intellect (mochin), and in charity at the level of Chesed (kindness), etc.

(And see what is written in the discourse beginning "I saw, and behold, a menorah of gold," and in the discourse beginning "And the Jews took upon themselves.") And likewise the letters of the Torah are also the level of vessels, etc.

(And see what is written in Parshas Miketz, in the discourse beginning "The Chanukah lamp," etc., "and the mezuzah on the right," etc.) And all this is the level of "return to the One,"

that is, after the level of ratzo, which is the ashes of the heifer, there must be the level of shov: to draw down the revelation of the Infinite Light (Or Ein Sof), blessed be He, from above to below, through occupation with the Torah and mitzvos. And this drawing-down is from the very source of living water, which is the level of the source of the Torah, the Infinite One (Ein Sof), blessed be He.

For "spirit brings spirit and draws down spirit": through "if your heart runs," etc., and the transformation of the darkness of the animal soul into light, which is the level of teshuvah (return), through this one draws from the level of the source of living water, etc.

Therefore the ashes must be put upon the water: for even after the level of shov, nevertheless the impression of the ratzo must be recognizable, for there must always be ratzo vashov, as is explained elsewhere, in the discourse beginning "And all the people saw," etc.

All the more so, since the ashes and the ratzo are what cause the drawing-down of the living water from the source of living water, as mentioned above. (And see what is written in the discourse beginning "Then I was by Him as a nursling," on the matter of "I have delighted in Your Torah";

and see what is written elsewhere on the Zohar, Parshas Tazria) (page 49a), on the matter of "Sprinkle upon them the water of purification," "the remnants of the crystal dew," etc. And see what is written in the explanation on "There are sixty queens," etc., "My dove is one," etc.

And with this will also be understood what is written, "And the kohen shall take cedar wood and hyssop and scarlet wool (shni tola'as), and cast [them] into the midst of the burning of the heifer."

For it is written, "Fear not, worm (tola'as) Yaakov, men of Israel."

And our Sages, of blessed memory, said: "Just as this worm strikes the cedars only with its mouth, so Israel have nothing but prayer," etc. And so too with the speech of Torah,

as our Sages, of blessed memory, said (in Moed Katan, page 16b) regarding David: when he would sit and occupy himself with Torah, he would make himself soft like a worm; and as our Sages, of blessed memory, said on the verse "The voice is the voice of Yaakov," etc. And see on this the Zohar at the end of Parshas Vayishlach (page 178a) and in Parshas Terumah (page 139a).

And the explanation is that occupation with the Torah, which is called living water, must be in speech specifically, as it is written, "and you shall speak of them"; meditation in thought alone does not suffice. And as is also known, all the mitzvos must be fulfilled in action, speech and thought.

And even the mitzvos that apply only in the presence of the Temple, which cannot be fulfilled in action, can be fulfilled in speech, as our Sages, of blessed memory, said: "Whoever occupies himself with the Torah of the burnt-offering is as if he offered a burnt-offering," etc.

And the explanation is that through speaking words of Torah, the power of the supernal speech is drawn down and clothed in the mouth of the one who speaks, as it is written, "and My words which I have put in your mouth," and as is explained elsewhere in several places.

(And see what is written in Parshas Yisro, in the discourse beginning "In the third month," on the meaning of "saying" (lemor) at the beginning of the Ten Commandments; and see what is written there at the end of the discourse beginning "Moshe would speak"; and see what is written at the end of the discourse beginning "On the eighth day, an assembly," regarding "And I have put My words in your mouth, and in the shadow of My hand I have covered you"; and in the discourse beginning "And I will betroth you to Me," on the meaning of "You have declared Havayah this day," etc.;

and what is written at the end of the discourse beginning "To understand what is written, 'On the eighth day, an assembly,'" regarding "My tongue shall respond with Your word"; and see what is written on speaking words of Torah in the discourse beginning "They disputed in the Heavenly Academy: if the white spot preceded," etc.

And see the Zohar at the end of Parshas Mishpatim) (page 123a), on the matter of "Daas (knowledge) is hidden in the mouth," etc.; and what is written about this in the book Mavo She'arim (Sha'ar (Gate) 3, part 2, chapter 3).

And see [Midrash] Rabbah, Ki Sisa, chapter 41, regarding "He gave it to him from within His mouth," etc., "from His mouth, knowledge," etc.; see there. And see what is written in the discourse beginning "And He said," etc., "Who gave man a mouth," etc. And see Sefer Shel Beinonim (Tanya), Part I, end of chapter 5.

And this is [the meaning of] what is written, "so that the Torah of Havayah may be in your mouth," etc.: "in your mouth" specifically. And this is [the meaning of] "worm Yaakov," whose strength is in his mouth specifically.

And this is the essence of the level of medaber (the speaking being). As is written in Mavo She'arim there, the difference between a living being that speaks and a living being that does not speak is in the mouth, etc. 16

But this power [comes] when the speech in words of Torah is in a state of self-nullification (bittul), as it is written, "And you shall not profane (techalelu)," etc.: not to make a void (chalal) and a separating screen.

And this is the level of the worm: that he be in a state of self-nullification, at the level of "lowly in his own eyes, despised," and "But I am a worm and not a man." Through this there will be power in his mouth when he speaks words of Torah, so that there be "And I have put My words," truly, "in your mouth"; and through this the power of his mouth will be mighty to drive out and separate the nourishment of the external forces

(and see what is written in Parshas Miketz, in the discourse beginning "Sing and rejoice," on the level of "my sister," which is the degree of the masters of Torah; and there, in the explanation on "Who is enthroned on high," on the matter of Rav Yehudah, all of whose learning was in Nezikin),

and as is written in Pri Etz Chaim (Sha'ar (Gate) 5, chapter 3) on the matter of the continual burnt-offering: olas (burnt-offering) has the letters of tola (worm), and this is the level of "worm Yaakov." And of this it is said, "Command the children of Israel," etc.: lehakriv (to offer) has the letters of leharkiv (to rot), like the worm that consumes and rots the strong wood, etc.

Therefore the initials of "Ana b'choach gedulas yeminecha tatir tzerurah" ("Please, by the great might of Your right hand, release the bound one") equal tola (worm) in numerical value: for through the Torah, "Your right hand is glorious in power," in that it draws the level of the higher Chochmah (Chochmah Ila'ah) into Chesed (kindness), "the right arm," etc.

And through this [the power] is drawn to separate the nourishment of the external forces. And this is also what is written afterwards, "Kabel rinas amcha" ("Accept the song of Your people"), etc., whose initials are kra Satan ("tear Satan");

for so is the level of Torah study with one's mouth, when it is in a state of self-nullification, in the manner of "But I am a worm," etc.: to rot and to tear away the nourishment of the external forces, which is from the side of the left, in the manner of "a heifer, which receives from the left."

And this is [the meaning of] "tear Satan," (as is written in Psalms 71:13) "Let the adversaries (sotnei) of my soul be consumed."

[And see what is written in Pri Etz Chaim and in the Likkutei Torah of the Arizal, Parshas Terumah, that also the initials of "Shav'asenu kabel ushma tza'akasenu yode'a ta'alumos" ("Accept our cry and hear our plea, You who know hidden things") equal tola'as (worm) in numerical value; and this matter can be said to refer to the speech of the letters of prayer,

as our Sages, of blessed memory, said on "worm Yaakov," that it refers to prayer. And [so] it is well understood why the scarlet worm (tola'as shani) is cast into the burning of the heifer, which is at the level of ratzo, which is the level of prayer.

For this level of "worm Yaakov" applies both to the level of ratzo and to the level of shov, that is, in the speech of prayer and in words of Torah. And see Pardes, in Erchei HaKinuyim, the entry tola'as, and the Ramaz on Parshas Tzav, page 27.]

Therefore they cast into the burning of the heifer cedar wood and hyssop and scarlet wool, etc.; for the level of the supernal attributes (middos) is called "vegetation" (tzome'ach), as is known from the matter of the Tree of Life and the Tree of Knowledge, etc.; and in them there are the levels of smallness (katnus) and greatness (gadlus). And this is the cedar wood, the greatest of plants, and the hyssop, the smallest of plants.

Now, the shattering of the vessels was chiefly in the seven attributes (middos), and from this the seven attributes of kelipah (the husk) descended, and their nourishment is from the seven supernal attributes. And the scarlet worm rots the wood of kelipah and separates the nourishment of the external forces from the level of the holy attributes, which are themselves the level of vegetation in holiness, etc. 17

(And see in Pri Etz Chaim there how there is also a worm in kelipah; and perhaps the burning of the scarlet worm also alludes to this: that the worm of holiness should prevail over the worm of kelipah; and likewise with the cedar wood and hyssop, etc. And see the Zohar, Part III, Parshas Metzora) (page 53b) on the matter of the cedar wood and hyssop.

And this is also the meaning of "worm Yaakov, men of Israel (mesei Yisrael)": that is, when a person makes himself like a worm in his occupation with Torah and prayer, to be "lowly in his own eyes, despised,"

that is, he makes himself like leftovers; then through this he will be at the level of mesei Yisrael; [for] Targum Onkelos on the verse "every city of men (mesim)" [renders it] "men" (gavraya), etc.,

that is, males. And this is as is explained elsewhere on the meaning of "So that you shall remember (tizkeru) and do all My commandments": that you be at the level of males (zecharim) and givers, to make and to draw the light into the mitzvos, etc., as [explained] above on the meaning of "which man shall do," etc.

4. And this is [the meaning of] "And Havayah spoke to Moshe and to Aharon, saying: This is the statute of the Torah." 18

For the procedure of the red heifer, as a whole (klalus), is these two matters, the level of ratzo and the level of shov. Now, on these two matters of ratzo and shov the whole essence of the Torah and the mitzvos was founded.

Therefore it is said of this, "This is the statute of the Torah," in the sense of "the statutes of heaven and earth," that is, the ordering of heaven and earth, etc.

And it is also a term of engraving: that is, to draw down the source of the Torah, which is the level of the engraved letters, to draw from there the light and the flow into the level of supernal Chochmah (wisdom), which is the Written Torah, and from it into the Oral Torah.

(And see the Zohar, Part II, Vayakhel) (page 200a). And see what is written on the verse "Blow [the shofar] on the New Moon," regarding "For it is a statute (chok) for Israel," that it too is from the term engraving, etc.,

and what is written below regarding "with the lawgiver (bimchokek), with their staffs." And further, this drawing-down from the level of the engraved letters to the level of the Written Torah will be understood along the lines of what was explained in the discourse beginning "The Torah [that Moshe] commanded."

For the Torah is called "the fallen fruit of the supernal wisdom"; but in order that there be drawn from the level of the very essence of supernal Chochmah, etc.; see there. And this is [the meaning of] "the statute of the Torah which Havayah commanded, saying," as will be explained.

And this is [the meaning of] "And Havayah spoke to Moshe and to Aharon," who are of the level of "and what (mah) are we," the higher Chochmah (Chochmah Ila'ah), etc.: "This is the statute of the Torah," to draw into the higher Chochmah from the level of the engraved letters, which is above Chochmah. 19

And this is [the meaning of] "which Havayah commanded, saying." For the first Name Havayah is the level of the light that fills all worlds (memalei kol almin), "with the yud the World to Come was created," etc.; and the second Name Havayah is the level of the light that encompasses all worlds (sovev kol almin).

(And see the Zohar, Part III, page 138b, and the commentary of the Arizal there; and see what is written in the discourse beginning "And Israel saw the hand," on the meaning of "and they believed in Havayah.")

And the meaning of tzivah (commanded) is from the term tzavta (companionship) and joining: that the level of sovev kol almin is joined and drawn to the level of memalei kol almin. And this is lemor (saying): the utterances are the level of letters drawn from Chochmah; "Bereishis (In the beginning) is also an utterance," and the Targum Yerushalmi [renders] Bereishis as "with wisdom," etc.

And as it is written, "And these words, which I (Anochi) command you, shall be": into the level of "these words" there will be drawn the revelation of "I (Anochi) am who I am," "the hidden of all hidden ones." And this is "I command you" (metzavecha): in the manner of companionship (tzavta) and actual bonding. And this is what is written, "which Havayah commanded, saying."

And this is through "that they take to you a heifer," etc.: for the level of the ashes is the level of ratzo, "if your heart runs," etc., "With You I run against a troop," etc., so that there be "And you shall love… with all your heart," "with both your inclinations," etc. 20

And afterwards, "return to the One," which is the level of living water, that is, what is written, "And these words, which I command you, shall be," etc.

For this is the foundation of the entire Torah: that there be the level of ratzo vashov.

And in every mitzvah, too, there is this level, in a particular way; but the general and collective expression (klalus) of this level is this matter of the heifer, etc. 21

Therefore it arouses and draws down the level of "the statute of the Torah," so that it be drawn into the Written Torah and the Oral Torah. And this is what Shlomo said of it, "I said, 'I will become wise,' but it is far from me": because it arouses [a level] far, far above wisdom, etc.

(And from there it is drawn into the level of Chochmah (wisdom), as in the matter of "I will teach you (a'alefcha) wisdom," etc.; and this is "He preserves kindness for thousands (alafim)," etc. And see what is written in Iggeres HaKodesh, in the passage beginning "Why was the section of Miriam placed next," etc. And also the matter of the ashes of the heifer: that from the level of par-hei (parah, the heifer) it becomes efer (ashes), which is the level of par-alef, as the explanation is written in the Likkutei Torah of the Arizal.)

And with all the above will be understood what is written, "And it shall be for the congregation of the children of Israel for a keeping," etc.: that apart from the ashes with which they would sanctify and sprinkle, they would also set some of it aside in the cheil (the rampart) for safekeeping, as is explained in Rashi's commentary, and in the Mishnah at the end of chapter 3 of [tractate] Parah, and in the Rambam.

And the explanation is that, in truth, in each and every mitzvah there is the level of ratzo and shov, and the power for this is drawn from the level of the procedure of the heifer; for the ashes of the heifer are the general and collective expression of the level of ratzo, etc.

And of this it is said, "And it shall be for a keeping," etc. And this is also explained in the first section of the Shema:

"And you shall love… with all your heart and with all your soul," etc.: this is the level of ratzo; and afterwards, "And these words shall be," this is the level of shov, etc.; "And you shall teach them to your children, and you shall speak of them," etc.,

that is, there must be speech specifically in Torah, as mentioned above; "And you shall bind them," etc., "And you shall write them," etc.: for the living water must be "into a vessel" specifically, which is the deeds of the mitzvos, which are the level of vessels, etc.

LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 2

א ביאור ע"פ זאת חקת כו'

An explanation on "This is the statute," etc.

◇

1. An explanation on "This is the statute of," etc. Now, it is explained in the Idra (138b) that wherever the Name Havayah is found twice in one verse, 1

the meaning is that the first Name is in Z'eir Anpin (the emotive attributes) and the second is in Atik. And although all is one, it is nevertheless [a matter of] the level of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin).

(And see what is written above in Parshas Mikeitz on the verse "For You are my lamp, Havayah, and Havayah lights up my darkness," that there too the meaning is two Names Havayah, as mentioned above. But there the two Names are right next to each other;

whereas here, although they are not adjacent but are only in one verse, nevertheless the meaning is one for Z'eir Anpin and one for Atika Kadisha, as is written in the Arizal's explanation of the Idra there. And in the glosses of the Rav, Rabbi Tzemach, there, he wrote that it is not an absolute rule in all verses, but only where the verse holds a meaning that can bear this rule, etc.)

And this is [the meaning of] "And Havayah spoke to Moshe": this Name Havayah is in Z'eir Anpin. "This is the statute of the Torah that Havayah commanded": that is, the Name Havayah of Atik. "Saying" (lemor) is the level of Chochmah (wisdom), which is called amirah (saying),

as is written in the Zohar, Parshas Bereishis (22a), on the verse "And Elokim said": "Abba said [it] by way of amirah," etc. And it is above the level of speech (dibbur), which is from the level of Binah (understanding).

This is as the Maggid, whose soul is in Eden, explained what is written regarding the Ten Commandments (Aseres HaDibros): "And Elokim spoke all these words, saying":

namely, that the Holy One, blessed be He, joined and bound the Ten Commandments to the level of "saying" (lemor), that is, the Ten Utterances (Asarah Maamaros) that were said during the six days of Creation. And as is written in the Zohar, Vayikra (11b), how the Ten Commandments correspond to the Ten Utterances.

But the difference between speech and saying is that saying is in the heart, and speech is in the mouth, which is the level of revelation to another.

So too, by way of analogy, above there are two levels: the Ten Utterances and the Ten Commandments. The Ten Utterances are in Chochmah of the World of Atzilus (Emanation), as mentioned above in the name of the Zohar, Bereishis (22).

And the Ten Commandments are in Binah, which is the level of revelation. [And so it is implied in the Idra (beginning of 133a); see there on the matter of saying and speech.

And so the Mikdash Melech wrote, on Vayikra there, in the name of Rabbi Chaim Vital. And something close to this is explained in the Pardes, Sha'ar (Gate) 2, chapter 5. And see further on the matter of saying and speech in the Ramaz, at the beginning of Parshas Emor; and see what is written on the verse "And when she came before the king, he said with the letter (sefer)," etc.]

Therefore it is said regarding the Ten Commandments, "And Elokim spoke," etc., "saying": that He joined the Ten Commandments, which are from the level of Binah, to "saying," to the level of the Ten Utterances of Chochmah. [For Chochmah and Binah are "two companions," etc.;

and with this is resolved the "saying" in the Ten Commandments, which at first glance is superfluous, since all Israel heard [them] from the mouth of the Holy One, blessed be He. See what is written above on this in Shir HaShirim, in the discourse beginning "There are sixty queens."]

Now, tzivah (commanded) is an expression of tzavta (joining), which is the matter of binding and joining together. And this is the meaning of "that Havayah commanded, saying": that there be a binding and joining of the Havayah of Atik with the level of "saying," which is Chochmah (wisdom); 2

that is, the drawing-down and revelation of the light that encompasses all worlds (sovev kol almin) within the light that fills all worlds (memalei kol almin). And that is also that there be a drawing-down of the Torah from its source and root, which is above Chochmah, into Chochmah. For "the Torah comes forth from Chochmah," but its root is high above Chochmah, and one draws down from its source and root into the higher Chochmah (Chochmah Ila'ah).

And see what is written on the verse "Then I was by Him as a nursling," on the matter of "I delight in Your Torah" (ani torascha shi'ashati), etc. And of this drawing-down it is said, "that Havayah commanded, saying," as mentioned above.

And the explanation of the matter is that there are four levels, ta'amim, nekudos, tagin, osiyos: the cantillation notes (ta'amim) in Chochmah, the vowels (nekudos) in Binah (understanding), the crowns (tagin) in Z'eir Anpin (the emotive attributes), and the letters (osiyos) in Malchus (sovereignty).

Now, although Chochmah (wisdom) is the level of the cantillation notes (ta'amim), nevertheless, relative to the world above it, it is at the level of a recipient from the letters of the higher world. 3

For the level of the letters in the higher world becomes the source of Chochmah for the lower world, just as Malchus (sovereignty) of the World of Atzilus (Emanation) becomes Atik for the World of Beriah (Creation), etc.; and just as, by way of analogy, the speech of the teacher becomes a source for the intellect of the student.

And this is [the meaning of] "that Havayah commanded": that is, the level of the speech and letters of the Name Havayah that is above Atzilus. From this is made the level of "saying," a source for Chochmah of Atzilus.

(And see what is written in Parshas Shelach on the verse "And now, let it be great," etc., "as You have spoken, saying"; and in Parshas Bamidbar, in the discourse beginning "And I will betroth you to Me," on the meaning of "You have exalted (he'emarta) Havayah today"; and see what is written on the meaning of "Blessed is He who said, and the world came into being.")

2. Now, all this was drawn down through the procedure of the red heifer. For it is written, "And the kohen shall take cedar wood, hyssop and scarlet of the worm (shni tola'as), and cast [them] into the midst of the burning of the heifer," etc.; and, "They shall take for the impure person from the dust of the burning of the sin-offering, and he shall put upon it living water in a vessel." 4

To understand this, we must first preface that, as is known, there are four levels: the speaking (medaber), the living (chai), the growing (tzomeach) and the inanimate (domem) [which also correspond to the four levels of ta'amim, nekudos, tagin, osiyos]; and the higher of them also includes the lower. 5

For example, the inanimate, which is the last and lowest level of the four levels mentioned above, is therefore only at its own level alone, that it is inanimate; but the levels of the growing, the living, etc., are in a state of withdrawal from it.

The growing, such as trees and grasses, has more life-force (chayus) in it than the inanimate, namely the power of growth; and nevertheless it also includes the level of the inanimate. 6

For the very substance of the tree, apart from the power of growth within it, is like the level of the inanimate; only that, in addition to this, it also has the power of growth.

And because this level, that it grows, is added in it beyond the inanimate, it is called "growing." [As is written in Etz Chaim at its end, that the inanimate has in it nothing but the combining soul,

that is, the power of combination, which combines and joins together in it the four elements of which it is composed.

And the soul in the growing thing has in it two levels: the first, its outer [level], is the combining soul within it, like the soul of the inanimate; and added to it is a more inner level, called the growing soul; but it does not have the vital soul.]

The living has all this, and added to it is the vital and volitional soul, which is not so with the growing and the inanimate; and on account of this it is called "living." But nevertheless the levels of the growing and the inanimate are also included in it, for "a hundred is included in two hundred." 7

That is, there are small animals and large ones, and the small ones keep growing larger; and this is the level of the growing that is in the living. 8

And it also has in it the level of the inanimate, in the manner mentioned above, that in the growing there is the level of the inanimate. And this is seen more in the bones in the animal's body, which are the level of the inanimate in themselves, only that nevertheless they are also the level of the growing and the living.

And the speaking, which has in it the intellectual, speaking soul, nevertheless also includes within it the levels of the inanimate, the growing and the living; for, after all, it is alive, and the small one grows larger, etc.

Now, just as the speaking, which is man, is composed of the four physical levels of the inanimate, the growing, the living and the speaking, so too in the powers of the speaking soul there is also an inclusion of the inanimate, the growing and the living. 9

Thought, speech and action are all the level of the inanimate [see the discourse beginning "If you walk in My statutes"]; for from one letter and one word, another letter and word will not come into being, and when one speaks another word, that is a different drawing-forth from the power of speech.

But in this word that came out of him, no growth at all applies; as it is, so it will remain. And so too with the letters of thought: there is no growth or sprouting in them. Therefore they are called inanimate.

And the emotive attributes (middos) are the level of the growing, for there is growth in them from smallness to greatness. For example, with a child, his emotive attributes are for small things, and when he grows up his emotive attributes will be of a higher standing, in proportion to him. And even in an adult, at first the attribute and the emotion are small, like a spark of fire, and afterward it broadens and grows. 10

And the intellect is the level of the living, as it is written, "And wisdom gives life" (and a proof of the matter: when one writes an idea and when one speaks the idea, the idea is more recognizable in speech than in writing; and all this is because the intellect is the level of the living, and speech is not so much the level of the inanimate as action is; therefore the intellect is more recognizable in speech. I found this written).

And Keser (the Crown), which is above the intellect, is the level of the speaking; for speech itself is the level of the inanimate, as mentioned above, but the level of the speaking is the level of Keser, by which one is able to speak. And a proof is from the small child, who understands everything yet cannot speak until he grows up a little;

and that is because speech is from a place higher than the intellect that is understood and grasped, as is explained in Iggeres HaKodesh, in the epistle beginning "And David made a name."

So too it will be understood above: the level of the letters of thought and speech above is the level of the inanimate. And therefore in Sefer Yetzirah they are called stones: "Two stones build two houses," etc. 11

And the supernal emotive attributes (middos) are the level of the growing: for just as in the growing there is growth and sprouting, so in Z'eir Anpin (the emotive attributes), which is called "growing," there is smallness and greatness; for there are the intellect (mochin) of smallness, the mochin of nursing, and the mochin of the first greatness and of the second greatness, etc.

And this is also the matter of the cedar wood and hyssop that he would cast into the burning of the heifer: for the cedar is the greatest of the growing, and the hyssop is the lowest of the kind of the growing, as it is written, "from the cedar that is in Lebanon to the hyssop that comes out of the wall"

(as is written in the Zohar, Parshas Tazria, 48a) (and in the Zohar, Parshas Metzora) (53b). The meaning is that the cedar and the hyssop are Tiferes (beauty) and Yesod (foundation); so the Pardes and the Mikdash Melech explain. However, the Ramaz explains that the cedar wood is Daas (knowledge).

Now, in the Zohar there it is written that they are two vavs; and in the Zohar, Parshas Yisro (68a), it is written that the two vavs mentioned above are the level of Moshe and Yosef, and there it was explained that this is Yesod of Abba and Yesod of Z'eir Anpin. And it is possible to reconcile it with the Ramaz's explanation, for Yesod of Abba is Daas of Z'eir Anpin.

And Chochmah (wisdom) is called "living," as it is written, "And wisdom gives life"; and this is the matter of "living water," which wells up from beneath the earth. So it is with Chochmah: "wisdom is found from ayin (nothing)," from the level of Keser (the Crown), which is called "the source of life."

And Keser (the Crown) is called "the speaking," for it is above the level of the living, as mentioned above, that of it is said, "For with You is the source of life." And it is also called by the name "speaking" on account of its being the source of speech, even though speech is the level of the inanimate. 12

But [this is] because "their beginning is wedged in their end, and their end in their beginning," precisely: for the root of Malchus (sovereignty) is from Keser. And therefore, in the Ten Sefiros of the returning light (or chozer), Malchus is Keser, as is written in Etz Chaim; and that is why the king wears the crown and the diadem.

Therefore the root of speech is drawn specifically from the level of Keser, which on account of this is called "speaking." And therefore the letters encompass the intellect and clothe it, for their root is from above Chochmah (wisdom).

And therefore the letters of the Torah have their root in a level and rank higher than the Chochmah within them; for "the Torah comes forth from Chochmah," but the letters have their root in a level that is above Chochmah, etc.

(And with this it is well understood why an unlearned person goes up to the Torah and recites the blessing, although he does not understand the meaning of the words: it is because reading the letters of the Written Torah is called reading in the Torah, even though he does not understand at all the meaning that is clothed in them, as is explained elsewhere.

And see what is written above in Parshas Bereishis, in the discourse beginning "And He formed," on the connection of the level of the inanimate specifically to the speaking, which is why the body of Adam, the first man, was at first the level of the inanimate, etc.; see there. And although it was explained above that the speaking includes all three levels of the inanimate, the growing and the living, and likewise the living also includes the growing and the inanimate,

and likewise the growing includes the level of the inanimate. For example, the emotive attributes (middos), which are called "growing," also include the level of the inanimate, that is, the level of letters, for in the stirring of the attribute the level of letters is included in it in concealment;

and the intellect, which is the level of the living, also has included in it the levels of the growing and the inanimate, which are the emotive attributes within the intellect and the letters; and this is the matter of the spelling-out (milui) of yud, which is vav, dalet: the vav is six emotive attributes, and the dalet is the level of speech, which were included at first in the yud, which is Chochmah, and afterward the emotive attributes sprouted and were born from the intellect, etc.;

and so too, in the same way, Keser, which is the level of the speaking, includes all three levels mentioned above, which are Chochmah, the emotive attributes and the letters, called the inanimate, the growing and the living; and this is the matter of Mocha Stima'ah (the hidden brain) in Keser and the emotive attributes of Arich Anpin, etc. And certainly the level of the living that is included in the speaking is infinitely higher than the level of the living itself,

and in the same way in all the levels, the lower levels that the higher one includes are there far more excellent than the actual lower levels; if so, since Chochmah too has its root in Keser, just as the letters have their root in Keser, how can there be in the letters a level higher than Chochmah?

And [how can it be] that Keser is therefore called "speaking" specifically, on account of the speech drawn from it, and not on account of Chochmah, which is also drawn from it? However, it can be said that the root of the letters in Keser is from a higher level than the root of Chochmah there.

For although below, Chochmah is higher than the letters, in their root it is the reverse: there the letters are higher, etc. And so it is explained below, on the verse "And Moshe spoke to the heads of the tribes," etc., on the matter of the inanimate, the growing and the living, etc.

And the matter is well understood according to what the Ramaz wrote at the beginning of Parshas Vayikra, that the root of the letters is drawn from the level of Avira (the "air"), which is above Mocha Stima'ah. And see what is written on this in the discourse on "The mezuzah on the right and the Chanukah lamp on the left," and in the discourse beginning "Your ointments have a goodly fragrance,"

and then, if so, it is above the root of Chochmah, whose root is from Mocha Stima'ah of Arich [Anpin], which is the Chochmah within Keser, and this too through the mazalos and the hairs; whereas the letters have their root in the level of Avira, which is above Mocha Stima'ah.

And so it is also with the growing and the living: although below, the living is higher than the growing, and likewise the intellect, which is called "living," is higher than the emotive attributes, which are called "growing," nevertheless in their root Z'eir Anpin (the emotive attributes) is higher than Chochmah and Binah (understanding), as is stated in the Idra Zuta (292): "Abba and Imma (Chochmah and Binah) are included in the mazla, and on it they hang and by it they are held; Z'eir Anpin is held by and hangs on Atika."

And the Arizal explains there that Abba and Imma receive their flow from the Chochmah within Keser through the mazla, as mentioned above, but Z'eir Anpin receives its flow from higher, from Keser of Arich Anpin itself, and from this aspect Z'eir Anpin is sometimes superior to Abba and Imma. End of quote. And see what is written above on this in Parshas Yisro, on the matter of "The Patriarchs are themselves the chariot."

It follows that in their root the growing is higher than the living. And see what is written regarding the waving of the two loaves upon the two lambs. And indeed, the inanimate has its root higher even than the growing, for the letters have their root in Avira, as mentioned above, where there is the revelation of the level of Radla (the Head that is not known), which is above even Keser of Arich Anpin.

And so it is implied in Etz Chaim, Sha'ar Arich Anpin, chapter 2, that the root of Malchus is from Radla; and Malchus is the level of the inanimate and of speech. And see what is written elsewhere on the verse "A psalm, a song for the dedication of the House," on the matter of food, clothing and house, etc.)

3. And this is the matter of the procedure of the heifer: for the ash is the raising of mayin nukvin (feminine waters), and included in this is the mayin nukvin from all three levels of the inanimate, the growing and the living. For the heifer is living, and it becomes ash; 13

and also the cedar wood and hyssop, which are the level of the growing, and the growing in its very essence also includes the level of the inanimate; and the scarlet of the worm is the level of speech, for its strength is in its mouth;

it follows that its root corresponds to the level of the speaking; and also the letters of speech themselves are the level of the inanimate. And all this is because the procedure of the heifer is the general and collective expression of the level of "running and returning" (ratzo vashov),

and therefore it is called "the statute of the Torah." Therefore the ash, which is the "running," is made from the levels in the world as a whole, inanimate, growing, living, etc.;

therefore, through this, afterward, in the sanctifying of the waters of purification (mei chatas), "and he shall put upon it living water," there is the drawing-down of mayin duchrin (masculine waters) from the level of "And wisdom gives life," which is from the level of Mocha Stima'ah (the hidden brain), etc.

And from all this will also be understood the matter of "that Havayah commanded, saying": that from the level of the letters of Atik it is drawn down to be a source for Chochmah (wisdom), which is called amirah (saying);

that is, the level of these letters is above Chochmah: namely, the root of the letters as they are in the level of Keser (the Crown), on account of which Keser is called "speaking";

only that in their descent below, into the level of Malchus (sovereignty), they are then garments or houses for the level of Chochmah; but as they are still included in their root, they are above the level of Chochmah, as mentioned above.

Therefore it says, "that Havayah commanded, saying": that there be a joining (tzavta) and drawing-down from the level of the letters of the Name Havayah of Atik to the level of Chochmah; and this is "saying."

(And it is possible to say that the meaning of the sanctifying of the waters of purification is that through this raising of mayin nukvin of the heifer's ash, through this one draws down from the level of the supernal Kodesh (holiness), the "crystalline dew" (tala d'vedolcha), into the living water; that is, the enclothing of Gevurah (restraint) of Atik in Mocha Stima'ah;

that is, one draws down from the level of the speaking, the source of speech, the level of "For with You is the source of life"; from there one draws down into the living water, which is the level of the higher Chochmah (Chochmah Ila'ah), which is called "living," "And wisdom gives life." And afterward one sprinkles from it to drive away the spirit of impurity, through the drawing-down of Keser and the higher Chochmah, etc.)

And to understand a very little of the matter of the heifer: now, it is known that from the left line comes the nourishment of the external forces (chitzonim): "the head of Eisav in the bosom of Yitzchak." And this is the matter of "the dross of gold."

And this is because the level and rank of the Gevuros and the left line is to be in the state of returning light (or chozer), of "running" and withdrawal, to be absorbed into the Infinite Light (Or Ein Sof), blessed be He; and this is the opposite of the level of drawing-down and revelation below.

And what is drawn down from the Gevuros below is in great contraction; therefore, through the many contractions, there are drawn from this, below, harsh Gevuros and the nourishment of the external forces. 14

Which is not so with the right line: for the level and rank of Chesed (kindness) and the right line is to be the drawing-down and revelation of the Infinite Light (Or Ein Sof), blessed be He, below, the level of direct light (or yashar);

therefore, even when it is drawn down through the chain of descending worlds (hishtalshelus), there can be no nourishment of the external forces from it, for the self-nullification (bittul) is drawn down below, etc. (And see in the Zohar, Pekudei) (page 224b), and what the Ramaz wrote there, that the right, etc., but the left, etc.

And see what is written on the saying of the Zohar, Parshas Acharei (79b), "Bring an atonement for Me," etc., "for on their account is aroused," etc.,

for from what is written there it will be understood how from the left line there is room for the nourishment of the external forces, and mainly in the World of Yetzirah (Formation) and the World of Asiyah (Action), because there the Gevuros are more separated from the Chasadim; which is not so in the World of Beriah (Creation), and all the more so in the World of Atzilus (Emanation), where "the left is included in the right" in actual fact.

And this is the matter of the red heifer, which "receives from the left," from the level of "the face of an ox on the left"; for the heifer is the level of the Nukva (the feminine) of nogah (as Rabbi Chaim Vital wrote in Ta'amei HaMitzvos, Parshas Chukas).

Now, it is known that kelipas nogah (the glowing husk) is an intermediate level between the completely impure kelipos and the level of holiness. That is, the completely impure kelipos are the root of the evil inclination for outright evil, such as murder, adultery, robbery, evil speech and the like;

and kelipas nogah is the root of the evil inclination for permitted desires, when they are not for the sake of Heaven but only for the pleasure of one's body.

For it is composed of good and evil: its inner dimension descends and is drawn from the level of good and is clothed in evil; and through the good within it, it receives life-force (chayus) from the level of holiness. And this is [the meaning of] its "receiving" from the level of "the face of the ox" in the Chariot.

And it gives flow to the impure kelipos and the external forces through the evil within it. It follows 15
that it connects, so that nourishment is drawn from the Ten Sefiros of holiness to the "ten crowns of impurity," which are the root of outright evil, as mentioned above. And to rectify this came the mitzvah of the red heifer.

Therefore it is done outside the camp: for in the World of Atzilus (Emanation) "He and His vessels are one" (ihu vegarmohi chad), and "the left is included in the right," and there is no nourishment there;

and also outside Beriah [for even kelipas nogah of Beriah is still mostly good; only in Yetzirah is it half good and half evil, and in Asiyah it is mostly, as though entirely, evil, with only a little good mixed into it, etc., as is written in Mishnas Chassidim, in the Order of Nezikin].

And also, it is done outside the partition (pargod) and the screen that separates between holiness 16
and the profane, in order to rectify and bring back the nourishment that is drawn from it, from there, to the external forces.

That is, first the sprinkling, to bring out the good, which is the inner dimension (pnimiyus) of kelipas nogah (the glowing husk), to return it to its root, to holiness; and therefore he would sprinkle facing the Holy of Holies,

as stated in chapter 3 of Parah, mishnah 9, and in chapter 2 of Middos (and see what is written above in Parshas Masei on "And the border shall go down to the Jordan": the matter of the Jordan, which takes from this one and gives to that one); and afterward, "And he shall burn the heifer," to rectify the outer dimension (chitzoniyus) of kelipas nogah.

Now, the body of an animal too is composed of the four elements, fire, air, water and earth; but most of the body's structure is from earth (afar), and therefore it was said to man, "And to dust (afar) you shall return."

It follows that the essential substance of the heifer's body is the element of earth, only that it was also compounded of three more elements: fire, air and water.

17 And when they burned the heifer, there remained the ash, which is its essential substance, the element of earth within it; and the other three elements, fire, air and water, of which it was compounded, separate from it through the burning.

And so too in the thing illustrated (the nimshal): the ash is the essence of the heifer. For the root of the coming-into-being of kelipas nogah (the glowing husk) is from the World of Tohu, because of the breaking of the vessels, in which 288 sparks fell into kelipas nogah.

18 And this is its essence, by way of analogy: that is, this is the main thing, only that through the breaking it came about that they became mixed with evil; and this, by way of analogy, is the level of compounding.

And the burning of the heifer is that through this the evil that became mixed into the sparks of Tohu will be separated and will depart from the good, in the manner of "And you shall eradicate the evil from your midst"; and then there will remain the ash, which is the essence, that is, the sparks of Tohu as they are, without the admixture of evil.

19 And this is the meaning of "the ash of the heifer" (efer haparah): from the level of par with a hei (parah) it becomes par with an alef (efer), etc. [And also, that the Name Ban rises to its root in the Name Sag. The Name Ban is the spelling-out with hei's, and Sag is the spelling-out with yud's, but the vav is spelled out with an alef, etc.]

20 And in the service of G-d, this is that the emotive attributes (middos) of the animal soul are also from kelipas nogah (the glowing husk), and the root of their root is from the World of Tohu, as mentioned above; and one must burn and consume the evil that became mixed into them,

that is, the fact that he drew and inclined his emotive attributes toward the desires of this world, and the attribute became mixed with much evil, mostly, as though entirely, evil, etc.;

and that is, by separating the "filthy garments," which are the desires toward which he inclined his heart: "they shall not be remembered nor recalled," "nor shall they come to mind," and "all wickedness shall vanish in smoke."

21 And they will be separated from his emotive attributes (middos): that he no longer draws his emotive attributes toward them, and removes his mind from them entirely. And then, afterward, the very essence of the emotive attributes of the animal soul will be transformed into actual holiness, so that from this there comes an abundant love (ahavah rabbah) for Him, may He be blessed, in the manner of "the advantage of light from darkness," and his heart cries out to G-d with greater strength (b'cheila yatir).

22 And this is [the meaning of] what is written in the Zohar, in explaining "with all your heart (levavcha)": "with both your inclinations; and this is a mystery." And we need to understand what the mystery is, for at first glance it is very simple that the love for the Holy One, blessed be He, should be with both your inclinations, as stated in the Gemara;

but it is because it is not understood how the evil inclination, the desire that he had in this world, this very love, can be transformed and included in holiness, to become an abundant love for G-d.

And not only this, but then it is loftier even than the good inclination, for it rises to its root in Sag, which is above the Name Mah. But nevertheless, in truth it is so: for when the vessels of the will of the animal soul are consumed and burned,

that is, that he "shuts his eyes from looking upon evil," and his thought from musing [on it], and there remains only the ash, which is the will itself, then it can be transformed, so that this very will is for G-d, may He be blessed.

And this is the level and rank of teshuvah (return) out of love, etc. And this is the matter of ash on the place where the tefillin are laid, as it is written, "to give them glory (pe'er) in place of ash (efer)": the alef is the sweetening of the five Gevuros, Mantzepach, which in numerical value equal par (280).

And the meaning and matter of the sweetening is "to turn bitterness into sweetness" (and this interpretation is explained in Parshas Mikeitz, in the discourse beginning "The Chanukah lamp," etc., "the mezuzah on the right," etc.) "and darkness into light," etc.

And these are the words of Rabbi Chaim Vital in Sha'ar Tikkun Avonos, at the end of chapter 2: "And after the judgments are burned and become ash, they are sweetened;

and therefore they would burn the red heifer. And they put ash on the forehead, for there is the beginning of Yesod (foundation), to arouse the union, for the Gevuros are mayin nukvin (feminine waters)." End of quote.

And with this will be understood the matter of placing the ash upon the living water. For the ash is the refinement of the emotive attributes of the animal soul, to be "with both your inclinations," and it is the level of "running" (ratzo).

And afterward there must be the level of "returning" (shov); and this is the matter of "and he shall 23
put upon it living water in a vessel." Water is the level of Chochmah (wisdom);

but living water, which wells up from beneath the earth, is the drawing-forth and welling-up of Chochmah, which is drawn and wells up from the level of Keser (the Crown), which is called "the source of living water,"

and it is "the most hidden of all hidden" (stima d'chol stimin); and it is the level of the wisdom that is in the Torah. And this living water must be [put] specifically "in a vessel":

that is, the letters of the Torah, Tractate Berachos, Tractate Shabbos, which are vessels for the Infinite Light (Or Ein Sof), blessed be He, that is clothed there. And the study of Torah is the level of "returning," to be a drawing-down of the Infinite Light, blessed be He, below.

And nevertheless the ash must be upon the living water, so that even after the level of "returning," the "running" will not be extinguished, and its impression will be recognizable

(and see what is written above in Parshas Yisro, in the discourse beginning "And all the people saw the voices," etc., on this matter, how the water does not extinguish the fire, etc.).

4. And now we must understand the explanation of the matter of the scarlet worm (tola'as shani). 24
And the matter is according to what is written in Pri Etz Chaim, Sha'ar (Gate) 5, chapter 3, on the section of the continual burnt-offering (olas hatamid), and in Mishnas Chassidim there:

olas has the letters of tola (worm), and its numerical value is [that of] Avgitatz, which is Chesed (kindness) within the Gevuros, the mystery of "the worm of Yaakov," etc.; l'hakriv (to offer up) has the letters of l'harkiv (to cause to rot), etc. See there in Mishnas Chassidim.

And the Ramaz, in Parshas Tzav (on page 27), wrote that because it is a Name of Gevurah (restraint), its special power is to separate holiness from impurity and to raise up from below to above, etc.; see there.

And as is also written in Parshas Masei on the matter of the forty-two journeys, which were also to subdue the kelipos and to raise up the holiness,

as it is written, "And it was, when the Ark set out, that Moshe said, 'Arise, Havayah, and let Your enemies be scattered,'" etc. And therefore there were also forty-two journeys, which is the level of the Name of forty-two [letters] of "Ana b'choach gedulas yeminecha tatir tzerurah (We beseech You, by the great power of Your right hand, release the bound one)," etc.

Now, the matter of this level in the service of G-d is as our Sages, of blessed memory, said: "Just as 25
this worm strikes the cedars only with its mouth, so Israel have nothing but prayer," etc.

And as is also written in Parshas Eileh Masei, mentioned above, how the level of the ascent of the forty-two journeys mentioned above applies to the Shema and prayer; see there at length.

But in truth, the level of "the worm of Yaakov" likewise refers to the study of Torah with the speech of the mouth, as our Sages, of blessed memory, said (Moed Katan 16b) regarding David: when he would sit and occupy himself with Torah, he would make himself soft like a worm.

And the matter is that the Torah is called "strength and sound wisdom" (oz vesushiyah): that is, speech in Torah gives strength and power to the G-dly soul, so that it can rise and be included in the Infinite One (Ein Sof), blessed be He; and it weakens the power of the animal soul, which holds back this ascent and cleaving, etc.

And this is [why] the level of the continual burnt-offering, olas, the letters of tola, is "the one that was made at Mount Sinai," etc., at the receiving of the Torah: for this power, that the halachah coming out of their mouths should be actually the word of G-d, was given to them at the time of the receiving of the Torah.

And this is the matter of "saying" in "And Elokim spoke all these words, saying," as is explained elsewhere, in Parshas Yisro, in the discourse beginning "In the third month," etc.

And this is the meaning of "We beseech You, by the great power of Your right hand, release the 26
bound one" (Ana b'choach gedulas yeminecha tatir tzerurah). For it is written, "Your right hand, Havayah, is glorious in power; Your right hand, Havayah, shatters the enemy."

That is, through the right being "glorious in power (ko'ach)," which is the Torah, as it is written, "The voice of Havayah is in power," for "the Torah comes forth from Chochmah (wisdom)," and the right, which is Chesed (kindness), receives from Chochmah

[and there is also the level of "and abundant in kindness" (verav chesed), which is clothed in Chochmah, etc.], through this specifically "it shatters the enemy," which is the evil inclination.

For from the side of the essence of the Infinite Light (Or Ein Sof), after all, even "the spider takes hold with its hands," etc. And therefore "the enemy said, 'I will pursue, I will overtake,'" etc. But through the Torah, which is Chochmah, the separation is made,

as it is written, "From there I will bring you down, says (ne'um) Havayah": ne'um is the level of the speech of the Torah, etc. And therefore Chochmah is called "judgment" (din), as the Arizal wrote, that the level of Gevurah (restraint) of Atik is clothed in Mocha Stima'ah (the hidden brain).

And this is "We beseech You, by the great power of Your right hand, release," etc.: that is to say, 27
through the right being glorious in the "great power," which is the Torah, namely, through "the voice is the voice of Yaakov," through this You "release the bound one" and "shatter the enemy."

And this is the level of "the worm of Yaakov," which strikes the cedar and makes it rot, as is written afterward, kra satan ("tear up the Satan"), and as it is written, "Let the adversaries of my soul be consumed."

Now, the matter of "its strength is only in its mouth," which is speech specifically, in the letters of Torah and prayer, is as explained above: that speech is drawn from the level of Keser (the Crown), which is the level of the speaking, for "their beginning is wedged in their end," precisely.

(And this is why Malchus (sovereignty) is called "the worm of Yaakov," and Tiferes (beauty) too is called tola, as is written in the Pardes, in the entry tola'as; and they are the words of prayer and Torah, whose root is from Keser, which is called "speaking.")

And this is along the lines of what is written in Micah (chapter 5), "Your hand shall be lifted up over your adversaries, and all your enemies shall be cut off": that from the level of "Your hand shall be lifted up," that is, the uplifted hand, which is the level of Keser, it is drawn down that "all your enemies shall be cut off."

And as is also written regarding the Exodus from Egypt, "And the children of Israel went out with an uplifted hand"; and this is also what is written, "And it was, when Moshe raised his hand, that Israel prevailed," etc.

And as it is written, "Your hand is lifted up; they do not see"; and it is written, "Let the rebellious not exalt themselves," etc. And the matter is according to what is explained elsewhere on the verse "And Haman took the garment and the horse":

how, through a person arousing in his soul the level of holy pride, so that he will not want to lower himself into the desires of this world, through this he also arouses above the level of "for He is highly exalted" (ki ga'oh ga'ah), which the Targum renders "He exalts Himself over the proud": that is, He exalts Himself and withdraws His flow from the proud,

namely, the wicked who say, "Our hand is high, and it is not Havayah who has done all this," in Parshas Haazinu (32:27), and likewise, "My river is mine, and I have made myself" (in Ezekiel 29:3).

And therefore "for He is highly exalted" is said regarding the miracle of the Splitting of the Sea, for He humbled the proud and drowned the Egyptians in the sea and raised up the lowly; and this is through the level of "highly exalted."

And as for the fact that we sometimes find the opposite, that, on the contrary, because of the greatness, life-force (chayus) can be drawn even to the kelipos, since from the side of the greatness it is considered as nothing and there is no room to be exacting, as it is written, "The spider takes hold with its hands," etc.,

this is specifically when, as it were, He does not exalt and raise Himself; then it is without exactingness, and since "all before Him is as nothing," therefore all can receive.

But through the level of "highly exalted," He is then particular that the proud, the wicked, should not receive. And this is "Havayah, Your hand is lifted up; they do not see": meaning, specifically when "Your hand is lifted up," through this "they do not see," etc.

And it seems [possible] to explain this according to what the Arizal wrote in explaining "We were slaves to Pharaoh," who draws nourishment from the nape (oref) of Arich Anpin: that specifically from the level of the nape and the back of Keser (the Crown), from there even Pharaoh, who said, "My river is mine," etc., can also receive life-force (chayus) and nourishment. 28

Which is not so when the flow is drawn from the level of the face (panim): [of this] it is written, "May Havayah make His face shine upon you," [upon you] specifically. And this is "Your hand is lifted up": that it is drawn from the level of the face, and then "they do not see."

And it can also be said that the meaning of "highly exalted" (ga'oh ga'ah) is along the lines of "Master of wonders": that is, even the level of wonder is considered by Him, may He be blessed, like physical making, as it is written, "making wonders" (oseh fele); and as is explained above in Parshas Beshalach, in the discourse beginning "I will sing," etc. 29

And this level and rank is what is called Atik Yomin (the Ancient of Days), "who is exalted from the days of the world," which is the highest level in Keser (the Crown), "the most hidden of all hidden"; and as is also written in the Zohar (Beshalach, page 52) regarding the Splitting of the Sea: "the matter depends on Atika."

And the matter is that the level of Atik is the inner dimension (pnimiyus) of Keser: that is, it is all face, and there is no level of "back" in it at all, as is written in Etz Chaim, Sha'ar Atik, chapter 2.

And therefore of this it is said, "highly exalted," "He is exalted over the proud": for from this level there is no nourishment at all for the kelipos and the wicked; for their nourishment, which comes from the side of His greatness, may He be blessed, is nevertheless only from the level of the back.

And since in this level no back applies at all, it follows of itself that it is impossible for them to have nourishment.

And Pharaoh's nourishment is only from the nape of Arich Anpin: for in Arich Anpin face and back 30
apply, and so from the level of the nape Pharaoh can draw nourishment;

that is, from the immensity of the greatness, in which "all before Him is considered as nothing," even Pharaoh can receive; and this is specifically when the flow is drawn by way of the back,

that is, like one who throws [something] behind his shoulders. Which is not so when it is drawn from the level of the face of Arich Anpin, with will, longing and desire: of this it is said, "And Havayah our G-d brought us out," etc. (as is explained at length elsewhere on the passage "We were slaves," mentioned above).

And this is "And in the greatness of Your exaltedness You overthrow those who rise against You": "in the greatness of Your exaltedness" precisely, which is the level of "highly exalted"; for from this level You certainly "overthrow those who rise against You," since from there it is impossible for them to draw nourishment, for the reason mentioned above (and see the Zohar, Parshas Beshalach, page 58b, and consider it carefully).

And this is also what is explained elsewhere on the meaning of "May Havayah lift up His face to you": that is, that He lift and raise His face to the level where there is no level of back at all, and through this the flow will be drawn "to you," precisely.

And this is "Exalted and lifted up," etc., "He lowers the proud," etc.; "Thus says the One who is exalted and lifted up," etc., "and with the crushed and lowly of spirit," etc.

For [when] "Your hand is lifted up," precisely, then "they do not see." And as is also explained elsewhere on the meaning of "For a hand is upon the throne of Kah," that it is the level of the uplifted hand specifically, etc.; see there at length, in the discourse beginning "A person is obligated to become intoxicated on Purim."

It can also be said that the uplifted hand is Tiferes (beauty) within Keser (the Crown), etc., for Tiferes rises up to, etc.

And from all this will be understood the matter of "the worm of Yaakov," which is the level of the 31
speech of Torah and prayer, whose root is from the level mentioned above, for it draws down from the level of the inner dimension (pnimiyus) of Keser (the Crown), as is explained below on the meaning of "the statute of the Torah," and as is written in Iggeres HaKodesh, at the end of the epistle beginning "David, you called them songs," on the matter of the tablets, which were read from both their sides;

that is to say, that their root is from the level of Atik Yomin, which is entirely the level of face and has no level of back at all, as mentioned above.

And therefore this is the level of the continual burnt-offering (olas tamid), etc., l'hakriv (to offer up): [olas has] the letters of tola, etc., [and l'hakriv those of] l'harkiv (to make rot), so that the flow will not be drawn to the kelipos, the root of the evil inclination, which raise themselves up like an eagle to draw nourishment from the level of the nape, etc.

And of this it is said, "From there I will bring you down, says Havayah": ne'um (says) is speech, as mentioned above (and see what is written above in Parshas Vayishlach on the verse "And [a man] wrestled," etc.).

This will also be understood along the lines of what is written elsewhere, that the Torah is called "the parable of the Ancient One" (meshal hakadmoni): that the drawing-down of a revelation of light from the level of "the Ancient One of the world," which is above the level of the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin), is specifically through the Torah, which is the level of a parable and a garment for this level, etc.

Now, the initials of "Ana b'choach," etc., are the numerical value of tola, and the initials of "Shava- 32
seinu kabel ushma tza'akaseinu yode'a ta'alumos" (Accept our plea and hear our cry, You who know hidden things) are the numerical value of tola'as.

As for the matter of the two levels, tola and tola'as, it can be said that they are two levels: namely, the letters of the Torah and the letters of prayer;

for "by the great power of Your right hand," etc., refers to the letters and speech in Torah, as mentioned above, and "Accept our plea," etc., is the matter of prayer. And see the Arizal's Likkutei Torah, Parshas Terumah, in the passage beginning "And scarlet of the worm."

It can further be said, on the meaning of "its strength is only in its mouth," that above, too, it is stated, "Daas (knowledge) is hidden in the mouth"; and this is [the meaning of] what is written, "from His mouth, knowledge," etc. (see Niddah, page 70).

And this is the matter of casting the scarlet of the worm into the burning of the heifer: for the burning of the heifer is to bring back the nourishment of the external forces,

that is, the refinement and rectification of kelipas nogah (the glowing husk) (through which, also, the kelipos below kelipas nogah will not be able to draw nourishment from holiness, for their nourishment is by means of the level of kelipas nogah, as mentioned above);

but so that they will no longer receive nourishment, for this there was the scarlet of the worm, which rots and consumes their nourishment (and see the Zohar, Parshas Vayechi) (238b) on the verse "for all her household are clothed in scarlet (shanim)."

And it can also be said that this is also so that they will not raise themselves up like an eagle to receive nourishment from above, etc.,

as is written elsewhere on the verse "And I destroyed his fruit from above and his roots from beneath," etc. And see what is written at the end of the discourse beginning "Your cheeks are comely with rows [of jewels]," on the matter of "Your lips are like a thread of scarlet," etc.

5. And this is the matter of "the statute (chukas) of the Torah": an expression of engraving (chakikah). And the matter is that engraving is higher than letters of writing; and therefore regarding the tablets it is written, "engraved upon the tablets," for they were drawn from the root of the Torah as it is in the level of engraved letters. 33

And the Written Torah is [the Torah] after its enclothing in the level of written letters. And regarding the red heifer it is said, "This is the statute of the Torah," for in it and through it one draws down from the level of "the statute (engraving) of the Torah," that it be drawn and revealed below. 34

And this is "that Havayah commanded": that there be a level of joining (tzavta) and connection from the Name Havayah of Atik, which is the level and rank of the engraved letters, "saying": in the level of Chochmah (wisdom), which is the level of the Written Torah.

And in truth, the level and rank that is called above "the statute (engraving) of the Torah," that is, the matter of the engraved letters above, is higher than the rank of the engraving that was revealed in the tablets. 35

For although the letters were engraved from the stone itself and in it, nevertheless, at any rate, something was missing from the stone in the place of the letter. Which is not so with the level of "the statute of the Torah" as it is above, in its source and root in the Infinite One (Ein Sof), blessed be He, [where] "the Torah and the Holy One, blessed be He, are entirely one."

And the matter is according to what is written in the Zohar (beginning of Parshas Bereishis, 15): "At the head of the King's authority (b'reish hormenusa d'malka), He engraved an engraving in the supernal luster." And gelif is engraving (chakikah), for the Targum of "and you shall engrave upon it engravings" is vesiglof, etc.

(And the meaning of "At the head of the King's authority": the Eshel Avraham explains that this is the level of the King of the kings of kings, that is, the level of Malchus (sovereignty) of the Infinite One; that is, what arose in His simple will, that "King" should be His name. And see what is written on this in the discourse beginning "For as the earth brings forth its growth," regarding the meaning of "the holy King," which we say during the Ten Days of Teshuvah.)

And the matter is, by way of analogy, like one who marks and engraves some letters or markings in a precious stone that shines and gleams greatly:

in the place of the engraving and the marking it does not gleam and shine so much as the precious stone gleams and shines in a place where no engravings and markings were made, where it is brightest; whereas in a place where engravings were made in it, its light is darkened a little.

But nevertheless this engraving is in the precious stone itself, and there is nothing else here besides it, only it alone, except that its brilliance is darkened a little.

And so, by way of analogy, when there was emanated from the Infinite Light (Or Ein Sof) (the meaning of "the Infinite Light" is, by way of analogy, a light and radiance drawn from Him, may He be blessed, as is explained elsewhere) the level of Keser (the Crown), which is the level of the configurations (partzufim) of Atik and Arich, it is called "He engraved an engraving," for the engraving is from itself and in itself,

and it is actually the same thing; for they too are called Ein Sof, and they are far, far above the level of the World of Atzilus (Emanation) (and see the Ramaz, Parshas Shelach, on page 159, on the meaning of "The Holy One, blessed be He, has three worlds").

But nevertheless, relative to the Infinite Light, Keser too is called by the name "darkness," as is written in the Tikkunei Zohar: "The supernal Crown, even though it is a clear light, is black, black before the Cause of causes."

And this is like the analogy, that in the place of the engraving the brilliance of the precious stone is darkened and is not like the brilliance of the precious stone not in the place of the engraving, which is the Infinite Light that is above the level of the emanation of Keser, which "no thought can grasp at all";

and in the place of the engraving, which is the emanation of Atik and Arich, it is called "black, black" relative to the light itself; and through this it can be a source and root for the coming-into-being of the Ten Sefiros of Atzilus.

But nevertheless, this engraving (gelifu) is far, far above the level of written letters.

By way of analogy, in the engraving of the letters, although through this the level of letters was revealed and came into being, which is, by way of analogy, the emanation of Atik and Arich, nevertheless the letters are from itself and in itself: nothing at all was added to it and nothing is lacking; there is nothing but the precious stone alone, only that its brilliance is darkened somewhat.

So, by way of analogy, the level of Keser is the level of the Infinite One (Ein Sof) itself, only that relative to the true Infinite Light it is called darkness, etc.;

which is not so with written letters, which one writes upon the scroll in ink: the ink is something actually foreign in essence to the parchment,

and also the black ink completely hides the whiteness of the parchment under the ink, until the white of the parchment under the letter is not seen at all.

36 And this is the level of Chochmah and Binah of Atzilus: for with the enclothing of the Torah in Chochmah and Binah, as in the saying, "The Torah comes forth from Chochmah," it is called the Written Torah, like the analogy of the written letters mentioned above. For Chochmah (wisdom) is like physical action relative to the Infinite Light (Or Ein Sof), blessed be He, which is exalted far, far above the essence and definition of the level of Chochmah.

And that, nevertheless, the Infinite Light is drawn down and clothed in Chochmah and Binah (understanding), this is like the analogy of the parchment being clothed in the letters that are made upon it from ink, for the ink is not at all of the order and essence of the white parchment.

37 And it is not like engraving, where the letters are actually one thing with the precious stone, and also the letter does not hide at all.

And one can find something of an analogy for this, such as the revelation of the intellect relative to the essence of the soul, which is in truth above the intellect:

[the revealed intellect] is like an entity by itself, only that the soul acts through it; whereas the level of the power of intellect within the soul is the extension of the light of the soul itself, etc. And therefore Keser (the Crown), which is called the Supernal Will, is likened to engraved letters, and Chochmah and Binah are called written letters, etc.

38 And although in Atzilus "He and His vessels are one" (ihu vegarmohi chad), that is relative to Beriah, Yetzirah and Asiyah, which are the level of the created and of "something" (yesh); therefore, relative to Beriah, Yetzirah and Asiyah, Atzilus is called "He and His vessels are one."

But relative to Atik and Arich Anpin, even Chochmah (wisdom), which is the beginning of Atzilus, is called by the name beriah, "something from nothing," as it is written, "And wisdom is found from nothing (ayin)": something from nothing.

And this is the level of the vessels of the Ten Sefiros of Atzilus, which are called vessels because the Infinite One, blessed be He, acts through them. And therefore the Torah, which was drawn from Chochmah of Atzilus, which is clothed in Binah (understanding),

for Chochmah and Binah are "two companions that never part," and the main level of the coming-into-being of letters is in Binah, which is called sefer (book) (as is written elsewhere on the verse "he said with the letter (sefer)," and see the Zohar, Part II, Vayakhel, 200a, on the matter of the Written Torah),

is called the Written Torah, in black fire upon white fire. For just as the letters made of ink hide the white of the parchment beneath them, so the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, the white fire, to be grasped in Chochmah and Binah of Atzilus, is an actual hiding and concealment;

for regarding the Infinite Light, blessed be He, one cannot speak of comprehension and understanding at all, except only through a contraction (tzimtzum) of the light, etc.

And see what is written in the discourse beginning "I am black but comely," on the meaning and matter of the saying of our Sages, of blessed memory, in Shir HaShirim Rabbah, at the end of [the section] "His head is as the finest gold": "Reish Lakish said, 'The Torah that the Holy One, blessed be He, gave: its parchment was of white fire, and it was written with black fire,' etc.; as it is written, 'From His right hand, a fiery law.'" 39

And it was explained there by way of the analogy of the letters of thought that clothe the intellect, etc.; and this is the matter of the Written Torah, and the matter of the analogy for the engraved letters. This is what is written there.

And this contraction is like, in the analogy, the level of the letters in the soul, so that there be a revelation of actual letters in thought and speech: for the level of the contraction and coming-into-being of letters in the soul is an analogy for the level of the engraved letters above,

which are the source and root for the Written Torah afterward to be given in black fire upon white fire (and see on this also in the Zohar, Part III, Nasso, 132a; Nasso, 132a; Shoftim, 275a).

Now, regarding the red heifer it is said, "This is the statute of the Torah": for through the "running and returning" of the heifer's ash and the living water, as mentioned above, through this there is drawn down from the level of the engraved letters of Atik and Arich of the World of Atzilus (Emanation). 40

And therefore King Shlomo, peace be upon him, said of it, "I said, 'I will become wise,' but it is far from me" (in Ecclesiastes 7:23): for it is above, far from Chochmah (wisdom) of Atzilus; but through it there is drawn a drawing-down of the light of Atik and Arich Anpin into Chochmah and Binah (understanding).

And this is also the meaning of "the statute of the Torah": that the Torah be drawn from its root and source, which is in the level of "He engraved an engraving in the supernal luster," to be clothed and revealed in the Written Torah, which is Chochmah and Binah of Atzilus. And this is "that Havayah commanded, saying," as mentioned above.

(And see on the matter of "I will become wise, but it is far from me" in the Zohar, Part III, Pinchas, end of 223a; Part I, beginning of Parshas Toldos, 135a; Vayechi, end of 225b; the Midrash Rabbah on Parshas Chukas; and in Koheles Rabbah on this verse, page 104a-b; the first chapter of Yoma, 14a; the first chapter of Niddah, 9a.)

6. Now, in the Midrash Rabbah, at the beginning of Parshas Chukas: "'This is the statute': this is what the verse says, 'Who can bring a pure thing out of an impure one? Is it not the One?' (in Job 14:4): 41

such as Avraham from Terach, Chizkiyahu from Achaz, etc.; the World to Come from this world, etc. Who did so? Who commanded so? Who decreed so? Is it not the Only One of the world?"

Now, the matter of "Who can bring a pure thing out of an impure one" can be said of what was refined from the three kelipos that are below nogah; as with Avraham from Terach, for Terach was an idol worshipper, etc.

But this is difficult, for the three kelipos have no refinement now, until the Time to Come.

And see on the matter of "Who can bring a pure thing out of an impure one" in the Zohar, Part II (Pekudei, end of 237a; and in the Tikkunei Zohar, Tikkun 20, 42a). And see in Biurei HaZohar, at the beginning of Parshas Chukas, on the matter of living water, that it is the level of "And wisdom is found from nothing (ayin)."

And it explains that this is why atonement (kapparah) is needed, to draw down from the level of ayin (nothing), which is Keser (the Crown): because there is a difference between this, where one purifies one who is impure through the dead,

and the other refinements, where one sorts good from evil and food from waste: there it is the level of refinement alone, but not that the waste is transformed into food and the evil into good.

And this can be through Chochmah (wisdom) alone, for "through Chochmah they are refined." But here, to purify one impure through the dead: and the impurity of the dead is drawn from the breaking of the vessels, of which it is said, "And he reigned… and he died," etc., 42

which fell far, far below kelipas nogah (the glowing husk); and likewise from the Tree of Knowledge of good and evil, etc. And to purify this level of impurity, the impure is transformed into pure,

and this is not like the refinement mentioned above. Therefore this cannot be drawn from Chochmah, but only from the level that is above the breaking and the rectification (tikkun), the level of Keser (the Crown), of which it is said, "and take from the Tree of Life… and live forever," etc.; and from there it is drawn down to remove the spirit of impurity. Thus far his words.

And according to this, it can be said that this is the matter of "'wisdom' is the Order of Kodashim, and 'knowledge' is the Order of Taharos": for the offerings are the matter of the refinement of kelipas nogah (the glowing husk), and "through Chochmah (wisdom) they are refined"; 43

and this is "'wisdom' is the Order of Kodashim." And nevertheless, this refinement of Kodashim is through Chochmah, whereas the refinement of ordinary food prepared in the purity of the holy is through Binah (understanding), etc.

But "and 'knowledge' is the Order of Taharos": for the impure becoming pure is through Daas (knowledge), which draws down from Keser (the Crown). And see what is written on this in the explanation on "I am Havayah your G-d" in the section of tzitzis.

And this is "Who can bring a pure thing out of an impure one? Is it not the One," the Only One of the world: which is Keser (the Crown), called "Only" (Yachid). From there specifically this level is drawn, whereas from Chochmah (wisdom) there is only "through Chochmah they are refined," etc. 44

It can also be said that "Who (mi) will give" is the level of Mi, as is written in the explanation on "At the time that Israel put 'we will do' first," on the matter of what is written, "Who will give that they had such a heart," etc.; see there.

And this is the saying of the Midrash Rabbah here (Parshas Chukas, page 273, end of column d): "'If this one becomes impure, by what will his purification be?' He did not answer him. At that moment Moshe's face turned pale. When he reached the section of the red heifer," etc.

From the fact that his face turned pale, it is evident that Moshe our teacher, peace be upon him, thought that there is no purification for him; and it is difficult: from where would he have come to this?

But according to the above it is well understood: for the Torah is drawn from the higher Chochmah (Chochmah Ila'ah), and "through Chochmah they are refined," to distinguish between the pure and the impure, etc.; 45

but that there should be a pure thing out of an impure one, this cannot come about through Chochmah. Therefore his face turned pale, until he reached the section of the heifer, which is the drawing-down of living water from the level of the Tree of Life, from Keser (the Crown), from which it is drawn that "Who can bring a pure thing out of an impure one," etc.

And one should note the matter of the three reversals ("And He turned," etc., "the curse into a blessing," etc.); see what is written on this at the end of the discourse beginning "And He did not want," in Parshas Teitzei. 46

And see what is written further on the matter of "Who can bring a pure thing out of an impure one" in Torah Ohr, Parshas Vayishlach, at the end of the discourse beginning "And he took from what came to his hand a gift," and in the discourse beginning "And Yaakov sent"; and see Me'orei Or, letter ches, section 6.

(And see further on the matter of "Who can bring a pure thing" in the Zohar, Part I, Vayera, 102b; Part II, Yisro, 69b; Part III, Tazria, 48b.)

And on the matter of "This is the statute of the Torah… that they take to you a heifer," [see] the Midrash Rabbah (end of Parshas Bo, chapter 19, page 135, column d); and it will be understood according to what is written in the Zohar, Part III, Pinchas (page 244b).

The Midrash Rabbah on Tetzaveh, beginning of chapter 38; Parshas Emor, end of chapter 30 (page 201a); Nasso, chapter 13 (page 253, column d), on the verse "On the second day Nesanel offered."

LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 3

ויקחו אליך פרה אדומה

"And they shall take to you a red heifer" (Numbers 19:2)

◇

"And they shall take to you a red heifer." It is stated in the Mishnah, chapter 5 of Tractate Parah, and it is brought in Yevamos (chapter 8, 72b, and in Yoma, folio 43): "All are fit to sanctify the mei chatas (the water of purification), even a woman, except for a deaf-mute, a person of unsound mind, and a minor." 1

And with regard to sprinkling it is the reverse: the minor is fit to sprinkle and a woman is unfit, as is stated in the Mishnah at the end of the last chapter of Parah: "All are fit to sprinkle except for a tumtum (one whose sex is concealed), an androgynos (one with both male and female features), and a woman," etc. See there, that a minor sprinkles.

And in the Gemara there, we derive it from verses. Now we need to understand the reason why in sprinkling a woman is unfit and a minor is fit, while in sanctifying it is the exact reverse, as mentioned above. 2

The explanation is that the red heifer comes to purify [from] the impurity of the dead, which is to thrust away and remove the spirit of impurity of the three kelipos (husks) that are entirely impure and in which there is no good at all;

that is, from them are drawn the existence and the life-force (chayus) of the deed, speech and thought of all the 365 prohibitions in the Torah and their offshoots.

For their life-force and existence from above is drawn from the three impure kelipos mentioned in the Chariot of Yechezkel: "a stormy wind, a great cloud, and a flashing fire." And they are called "dead corpses," because they have no life-force of their own at all.

And this removal is through a red heifer specifically, and living waters, etc., and cedar wood and hyssop, etc. 3

For parah (heifer) is par [and] hei. Par is the numerical value of the letters mem-nun-tzadi-pei-kaf, which add up to the number of par (280); and the hei is the level of the five Gevuros (restraints), the source of the division of the letters.

For the voice that issues from the breath of the heart is a simple voice, and it divides into letters in the five places of articulation of the mouth: alef-ches-hei-ayin from the throat, gimmel-yud-kaf-kuf from the palate, etc.

And so it is above: the division of the letters of speech above is in the level of Malchus (sovereignty), [of which it is said,] "And You give life to them all," and it is through the level of Gevuros (restraints). 4

And likewise above, in Binah (understanding), the level of the letters of thought, which are also a level of letters like the letters of speech: their division into particular letters is also through the level of Gevuros, and this is the level of the Gevuros of Imma. See what is written on this in the discourse beginning "And the kohen shall wave the omer," regarding se'orah (barley) as shi'ur hei (a measure of five). This was further explained elsewhere, on "Ado-nai, open my lips."

Now, the main purpose of the division is to give life to and bring into being finite creations; for in the World of Atzilus (Emanation), "He, His life-forces and His vessels are one" (ihu vechayohi vegarmohi chad), etc. 5

However, through the division and the chain of descending worlds (hishtalshelus) mentioned above, the three impure kelipos (husks) also receive life-force, through the level of nogah (the glowing [husk]), which also has the five Gevuros (restraints); and there they are harsh Gevuros (see Etz Chaim, Sha'ar Kelipas Nogah, end of chapter 3; and the Likkutei Torah of the Arizal, Parshas Chukas, in Ta'amei HaMitzvos),

so that there comes about the level of division and of the yesh (separate existence) in actual fact, the level of tura difiruda (the mountain of separation). Whereas above, although there is the level of the division of the grades, nevertheless, since they are in the state of self-nullification (bittul), as it is written, "And the host of heaven bow down to You," they are therefore united.

As is known from the matter of the seventy nefesh (soul) who came out of Yaakov's loins: although they are seventy, nevertheless "nefesh," in the singular, is said of them, because they are in the state of bittul. Whereas in nogah it is the level of separation and actual division, because it is the level of yesh

(for above, the five Gevuros of Imma, on the contrary, are what cause and draw down the nullification of the yesh, for they are sweetened Gevuros. For the matter of Gevurah, by way of analogy below, is the matter of "A person should always incite his good inclination against his evil inclination," as is explained elsewhere on "And you too shall judge My house."

So too is the matter of the five Gevuros of Binah (understanding) that are drawn down to Malchus (sovereignty), from which there is drawn and descends into Beriah, Yetzirah and Asiyah the matter of Gavriel, who arouses the souls to [divine] service, as is written in the Zohar, Part III, Vayikra) (end of 23a), and in Parshas Shelach (end of 171b).

And see what is written on this, on the statement of the Zohar, Part II, Pekudei (233a), on the verse "And behold, a man whose appearance was like the appearance of copper," etc.

That is, the root of the supernal five Gevuros, on the contrary, is what arouses the nullification of the yesh, as is also explained on this in the discourse beginning "Ado-nai, open my lips."

And see what is written above regarding the threads of techeiles, and at the end of the discourse beginning "Havayah—those who contend with Him shall be shattered," and what is written at the end of the discourse beginning "And you shall draw water," regarding "the cup of salvations."

Not so the Gevuros in nogah, which are harsh Gevuros, the level of complete tzimtzum (contraction), which conceals entirely, so that there is a yesh and a separate thing. And see what is written in the discourse beginning "If the baheres (bright spot) preceded," etc.

6 And this is the whole essence of the matter of the level of nogah: that it is not like the three impure kelipos (husks), which are complete evil.

And although nogah too is half evil, that is [only] half of it, but [the other] half of it is good. And even so, even the good in it is called kelipas nogah; that is because it is in the state of yesh (separate existence), like "so that they will call me Rabbi," etc.

Whereas in holiness it is the level of self-nullification (bittul). Therefore it is through the level of kelipas nogah that the three impure kelipos receive: for kelipas nogah is half good and half evil, and from the level of its good half its evil half also receives.

7 And from its evil half the three entirely impure kelipos (husks) receive. And the meaning of "its half [is] good" is the sense of yesh (self-existence); and nevertheless the level of kelipas nogah can be refined and come to be in a state of complete self-nullification (bittul) in the Infinite Light (Or Ein Sof), like "And the host of heaven bow down to You."

And this is the meaning of [the fact] that sometimes the level of nogah rises entirely into holiness (see the Zohar, Part II, Vayakhel) (203b), and in the Mikdash Melech there, and the Ramaz (Rabbi Moshe Zacuto) on Parshas Pinchas (251b);

Not so the nogah that has eisan (firm strength) to cleave to holiness: of it is said, "And behold, it was very good." And see there, at the beginning of Parshas Chukas.

And this is the meaning of the burning of the heifer, in order to remove the spirit of impurity: for the heifer is the level of nogah, for the heifer is the level of Nukva (the feminine), which receives from the level of "the face of the ox,"

except that it is in the level of exceedingly harsh Gevuros (restraints), the level of the good that is in nogah, par [and] hei; and from it the three impure kelipos also receive, as mentioned above.

And this is the meaning of the mitzvah to burn the heifer to ashes. For our Sages, of blessed memory, said: "We find that ashes are called 'dust,' as it is written, 'And he shall take from the dust of the burning of the sin-offering,'" etc. For from everything that is burned, ashes remain. 8

That is because everything is composed of four elements, fire, air, water and earth (afar), and the main coming-into-being of the physical is from the element of earth, with the three [other] elements combined in it.

Therefore, through the burning, the combined elements separate and only the essential element remains. And so it is with the burning of the heifer: nothing remains but the source of speech, which is still in the state of self-nullification (bittul).

And this is efer (ashes): par [and] alef, that is, the Gevurah (restraint) as it is in its root, before it is drawn down into the state of yesh (separate existence) through the five Gevuros of nogah. And as a matter of course, "all the workers of iniquity shall be scattered," and "they shall be as though they had not been."

(See the Likkutei Torah of the Arizal there; and see Zohar HaRakia, Parshas Mishpatim, in the explanation of what is written in the Zohar there (105b) on "admas afar" (the ground of dust); see Sha'ar Tikkun Avonos, end of chapter 2, and Mishnas Chassidim.

And [see] in the Siddur of the Arizal, of blessed memory, regarding Tikkun Chatzos, on placing ashes on the place where the tefillin are put on, etc. And see the Midrash Rabbah, Seder Vayera, end of section 49; the Zohar, Parshas Pekudei, 237b and 266b; and the Ramaz on Parshas Chukas, folio 180b, and the Mikdash Melech there.)

2. Now, it is written: "And they shall take for the impure [person] from the dust of the burning of the sin-offering, and he shall put upon it living water in a vessel." Water is the level of Chochmah (wisdom), and living water is the source of Chochmah, which is called "living water," the level of a spring, as it is written, "And Chochmah shall be found from ayin (nothing)." 9

And it is from the level of the tala divdolcha (the crystalline dew), the source of the hidden Chochmah, as is known (and it is explained in the Zohar, Parshas Tazria, 49a; and see the Zohar, Terumah, end of 178b, in the Sifra DiTzniusa, chapter 5; and see what is written in Iggeres HaKodesh, in the passage beginning "Why was the section of Miriam juxtaposed," etc.).

Now, below, living water is [water] that wells up from beneath the earth; that is because "their beginning is wedged in their end." For from the level of Chochmah downward it is the level of a chain of descent (hishtalshelus) from something to something: from Chochmah to the emotive attributes (middos), and to thought, speech and action.

Which is not so with Chochmah [as it comes] from what is above Chochmah: that is the level of [coming into being] from nothing to something. And the revelation of this level is below, in the earth specifically, for the earth sprouts and sprouts again endlessly, as it is written, "The earth, out of it comes bread," etc.

And so too, the water that wells up from beneath the earth is living water, etc. And this is the meaning of the sanctification of the mei chatas (the water of purification): to put living water into the ashes, 10

which is the drawing down of the source of Chochmah (wisdom), the level of self-nullification (bittul), into the ashes, which are the level of the good in nogah that has been refined, the source and root of speech.

For the level of the heifer, par [and] hei, is the level of the five Gevuros (restraints), which divide the voice so that speech becomes revealed; and through the burning only the source and root of speech remains.

And through the living water, which is the drawing down of bittul, as a matter of course "all the workers of iniquity shall be scattered," and they have no hold at all (as is written in the Zohar, Parshas Pekudei, 237b, mentioned above; and see the Zohar, Parshas Chukas, 181a).

And the sprinkling is to draw this level down upon the soul of the one being purified from impurity. Therefore a woman is unfit to sprinkle: for a woman is the level of Gevuros, the level of Malchus (sovereignty), "whose feet go down to death," which is the level of speech, the source and root of the hold of the external forces.

Therefore it is not in her power to thrust away and remove the spirit of impurity (as our Sages, of blessed memory, said at the end of chapter 6 of Yevamos: "It is the way of a man to conquer, and it is not the way of a woman to conquer"; and see the Midrash Rabbah on Bereishis, end of section 8: "The man conquers," etc.).

But the minor, who is the level of the masculine (dechar), the level of the emotive attributes (middos), where they [the external forces] have no hold whatsoever (for Z'eir Anpin is called the Tree of Life, but Malchus is called the Tree of Knowledge of good and evil, and that is because "her feet go down," etc.), except that he is still at the level of the smallness of the emotive attributes, love and awe, can remove the spirit of impurity.

And although the minor has no Daas (knowledge), he can nevertheless remove and thrust away the spirit of impurity, for in them [the kelipos] too there is no level of Daas, as is written in the Zohar, Parshas Mishpatim: "The other god is castrated and does not bear fruit."

And it may be that this is what [our Sages] alluded to in the Midrash Rabbah, Parshas Noach, section 33: "And just as the deep," etc., "so the deeds of the wicked do not bear fruit." And see the Gemara at the end of the first chapter of Kiddushin (40a).

And in the Likkutei Torah of the Arizal he raised a difficulty: but the souls of the worshippers of stars and constellations are drawn from the three impure kelipos (husks); if so, it does bear fruit!

And he answered that they do not have the mind of Daas, only the mind of Chochmah and the mind of Binah (understanding), as it is written, "Also, without Daas the soul is not good,"

and therefore it is written, "two women, harlots," etc., "two birds," etc. And therefore, though the minor has no Daas, that is no impediment.

Whereas with regard to the sanctification, which is the raising of the mayin nukvin (feminine waters) of the Gevuros of nogah up to the living water of Mocha Stima'ah (the hidden brain), the minor is unfit for this; for this raising must be through Daas specifically.

For the nullification of the yesh (separate existence) into ayin (nothing) is through the level of Daas, like the matter of "Avraham recognized his Creator": for recognition, that is to say, feeling, is the level of Daas

(and see what is written on the subject of Daas in the explanation on "Many waters," and in the discourses beginning "And these are the laws," "He has not beheld iniquity in Yaakov," "Arm from among you," and "And you shall know this day"; and see Zohar HaRakia, Parshas Terumah, folio 166).

And therefore Daas rises up to Keser (the Crown), above Chochmah and Binah, which are the level of drawing-down, etc. (And see the Midrash Rabbah, Ki Sisa, section 41, regarding "For Havayah gives wisdom; from His mouth, knowledge (daas)": it is implied there too that the level of "from His mouth, knowledge" is a greater thing than the level of "gives wisdom.")

And therefore it is specifically the mind of Daas that is not in the kelipos, for they have no level of bittul in the manner of "he recognized his Creator"; only that they call Him "the G-d of gods."

Therefore the minor, in whom Daas is not yet revealed, is unfit to sanctify. But a woman is fit to sanctify, for a woman has Daas; only that "her Daas is light," for the Daas in her is only from the level of Gevuros.

And this is [the meaning of] "her Daas is kal-hei" (kalah, light): five times twenty-six is the numerical value of kal (130). (See what is written above, in Parshas Bereishis, in the discourse beginning "Go forth and gaze," in the explanation of "its weight was a hundred and thirty"; and see the Likkutei Torah of the Arizal, Parshas Shemos, on "that he turned aside to see." Kal descends to Malchus from the secret of this Daas, etc.; see there.

And in Pri Etz Chaim, Sha'ar HaShofar, chapter 1, this matter is also mentioned. And see what is written on this in the discourse beginning "The matter of Rav Shmuel bar Rav Yitzchak, who danced with three": that the matter is that one whose Daas is very strong can bear even the opposite of his longing, and one whose Daas is light cannot bear [it], and at once his soul will expire.

And along these lines is the explanation of "her Daas is light": that is, the longing, with great yearning, to be included in Atzilus (Emanation); and therefore she is called kallah (bride), on account of "my soul pines (kalsah)," etc., in the mode of Gevuros and withdrawal, to rise upward.

One may also note, regarding kal, what our Sages, of blessed memory, said regarding "and rides upon His light (kal) cherub." And see what is written on this in the discourse beginning "Let them bring royal apparel," regarding "and the horse that," etc.; and see what is written elsewhere on the matter of "Extra Binah was given to woman," etc.)

And the meaning is that all the Gevuros in the Havayos are drawn into Malchus, but nevertheless she has Daas; therefore she is fit to sanctify. For the sanctification of the mei chatas, too, is the ascent of the Gevurah of kelipas nogah that has been refined in the living water; therefore the woman, who has the atara digevurah (the crown of Gevurah), is fit to sanctify, etc.

3. "And the kohen shall take cedar wood and hyssop, and cast [them] into the burning of the heifer." For in order to join the level of Chochmah (wisdom), the level of self-nullification (bittul), which is a high and exalted grade, with the ashes of the heifer, which are the level of nogah, the very lowest grade, it is through cedar wood and hyssop. 11

Etz (wood, tree) is the level of the emotive attributes (middos), in which there are the levels of greatness and smallness.

Cedar wood, the tallest of all the trees, is the level of the emotive attributes within Chochmah (so wrote the book Me'orei Or, letter alef, section 120, and the Mikdash Melech on Bereishis, 29a; and see there, end of 34a).

And hyssop, which grows in the wall, the lowest of all the trees, is the level of the drop of Yesod (foundation): for the influence that comes from the level of Yesod into the created beings is only in the manner of a drop, a mere glimmer. And see what is written in the discourse beginning "These are the journeys," regarding "and he also drew, drew for us."

And therefore the yud of Pinchas, who was zealous with the zeal of the covenant, the level of Yesod, is small (see the Zohar, Parshas Pinchas, 215b; and see what is written in Parshas Mikeitz, in the explanation on "Who is enthroned on high," etc.; see there).

And likewise the vav of ezov (hyssop) is small (and see on this the Zohar, Parshas Metzora, 53b; and see the Zohar at the beginning of Parshas Yisro, 68a). That is, Yesod is what joins the level of Chochmah, so that it is enclothed within the created beings, which is the drawing of living water into the ashes of the heifer.

And the crimson thread (shni tola'as) is for binding the cedar wood and hyssop with it; for the drawing-down and the joining, that the drop of the brain be drawn into Yesod and become the drop of Yesod, is through the crimson thread, the level of the Gevuros (restraints), etc.

(And see what is written in Parshas Nasso, in the discourse beginning "Havayah—those who contend with Him shall be shattered," regarding "and He will give strength to His king"; and see the Likkutei Torah of the Arizal, Parshas Shemini, in Ta'amei HaMitzvos, regarding "And I multiplied his seed and gave him Yitzchak," etc.; and see the Zohar at the end of Parshas Chayei Sarah, end of 133a: "The arousal of love," etc.;

and in Parshas Vayeshev) (186b), on "I have aroused [one] from the north," etc.; and in Parshas Va'eira (30a): "Were it not for the arousal of the north," etc., "His left hand is under my head," etc.;

and in Parshas Terumah (137a), on "He rejoices like a mighty man," etc.; and see there (139a), on the matter of "and crimson wool." And see what is written at the end of the discourse beginning "Your cheeks are lovely with circlets."

One may further say, regarding the joining of cedar wood and hyssop, that it is along the lines of what is written in the Raaya Mehemna at the beginning of Parshas Ki Sisa: "'The rich'—this is the central pillar," etc., "and 'the poor'—this is the Tzaddik," etc. And see what is written there.

And in Me'orei Or, letter alef, section 54, he wrote: "Hyssop: Yesod is so called, the small vav; and it is what joins with the cedar, the large vav: body and covenant."

And see what is written regarding the blessing of the land in the Grace after Meals, on what our Sages, of blessed memory, said: "And he must mention in it the covenant and the Torah." And this is the meaning of "These are the generations of Yaakov: Yosef" (see the Zohar, Part I, Vayeshev, 180a and 182b).

That is: the level of the cedar is the level of Yaakov. And so it is stated in Midrash Tanchuma, Parshas Vayishlach: "The cedar—this is Yaakov, as it is said, 'Like a cedar in Lebanon he shall grow.'" And so it is in the Midrash Rabbah there, section 80.

And it is as is said in the Shemoneh Esreh: "and the awesome, Kel Elyon (G-d Most High)": the vav of vehanora ("and the awesome") is a drawing-down, so that there be a revelation of the level of "awesome," which is the revelation of the level of bittul that is drawn from the level of Kel Elyon, that is, what is above the chain of descending worlds (hishtalshelus), as is explained elsewhere, at the end of the discourse beginning "And you shall know this day."

And this is the meaning of the level of the cedar, the large vav, as is also written in Me'orei Or there: "Z'eir Anpin is called 'cedar' when it rises into Abba, into 'Lebanon,'" etc. And see the Zohar, Part III, Vayikra (16a), on "Like a cedar in Lebanon he shall grow," and in Parshas Lech Lecha (end of 82a).

And so that this drawing-down of bittul be drawn into the created beings, this is through the small vav, the level of hyssop, as mentioned above.

And see the Ramaz on Parshas Chukas (folio 180, end of side b), who explained that the cedar wood, the crimson thread and the hyssop are Daas (knowledge), Tiferes (beauty) and Yesod; and in Parshas Metzora there he wrote that Daas is rooted in the Yesodos of Abba and Imma, etc. And see what is written on the subject of the cedar above, in Parshas Vayigash, in the discourse beginning "And Yehudah approached him."

And see further on the subject of hyssop in the Midrash Rabbah, Seder Bo, section 17; in the Zohar at the end of Parshas Tzav (35a) and in Parshas Bo (35b), and in the Ramaz's commentary there; and on the subject of "And they shall take to you," in the Midrash Rabbah, Seder Emor, end of section 30.

LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 4

תוספת ביאור מעט ע"פ ויקחו אליך פרה כו'

A brief additional explanation on "And they shall take to you a heifer" (Numbers 19:2)

A brief additional explanation on the verse "And they shall take to you a heifer," etc. 1

Now, according to what is explained from all this, the casting of the cedar wood and the hyssop, etc., is only a matter of the drawings-down from Z'eir Anpin of Atzilus, to draw Chochmah (wisdom) and self-nullification (bittul) into the mayin nukvin (feminine waters), which is the ash, etc.; as the Ramaz (Rabbi Moshe Zacuto) and the Mikdash Melech wrote on Parshas Chukas. 2

Now, one can say further on this that the casting of the cedar wood, etc., also alludes to the refinement (birur) of the emotive attributes (middos) of the animal soul; and see what is written above on the verse "This is the statute of the Torah," etc.

That is, as is written in [Midrash] Rabbah, Parshas Chukas, and in Tanchuma there: because a person raises himself up like a cedar, he is stricken with tzaraas; and once he lowers himself like a hyssop, he is healed (cited in the Yalkut, Parshas Metzora).

And this matter can be explained according to what the Ramaz wrote in [his] commentary on the Zohar, Parshas Terumah (folio 127b), regarding "planted trees, which the Holy One, blessed be He, uprooted and planted in another place; and these are called the cedars of Lebanon":

namely, the six extremities (vav ketzavos) of Z'eir Anpin, which were uprooted in the World of Tohu (Chaos) and fell into the World of Beriah (Creation), and afterwards were planted and set in the World of Tikkun (Rectification).

And [this is] not as the Mikdash Melech, who explained [it] there and in Parshas Pinchas (folio 217b) in another way. And likewise the book Emek HaMelech, Sha'ar (Gate) 16, chapter 41, also explains [it] along the lines of the Ramaz's explanation.

If so, according to this there also applies the level of a cedar that needs refinement, namely, what fell in the shattering of the vessels (sheviras hakeilim) from the World of Tohu.

And this is along the lines of the saying of our Sages, of blessed memory, "A person should always be soft like a reed and not hard like a cedar"; and as is explained elsewhere, that in the World of Tohu, because of the intensity and overpowering strength of the attributes, there was no inter-inclusion of one attribute with its opposite; and this is, by way of analogy, one who is hard like a cedar. Whereas in Tikkun, they were rectified to be in the level of lines (kavin) and inter-inclusion.

And this is the matter of "the cedars of Lebanon which He planted": that they were rectified through Chochmah (wisdom), koach mah (the power of "what"), the drawing down of self-nullification (bittul) and the emotive attributes (middos). 3

And this is the matter of "the cedars of Lebanon," which are the six extremities of Abba, etc.

And according to this, it can be said that this is the matter of the casting of the cedar wood and the hyssop: for the hyssop is lowliness, humility of spirit and self-nullification; and so too the worm (tola'as), as it is written, "But I am a worm and not a man." And one binds the cedar together with the hyssop with the crimson of the worm (shni tola'as), and casts [them] into the burning of the heifer;

that is, so that there be the refinement (birur) of the attributes of Tohu, which are hard like a cedar, through the drawing down of self-nullification, etc.; and see what is written in the discourse beginning "Arm from among you";

that is, that through this they be included in the level of "the cedars of Lebanon which He planted," which are the level of Tikkun.

And therefore it is well understood that the casting of the cedar wood and hyssop, etc., was specifically before it became ash, as is written in the Yalkut, Parshas Chukas, and in the Rash (Rabbeinu Shimshon), at the end of chapter 3 of [Tractate] Parah. That is because they too are among the levels that need refinement, for they too become ash, like the heifer.

And [as for] the wording of the Zohar, Parshas Chukas, "Once it has become ash, one must cast into it wood and hyssop," etc., therefore one must say that it is not meant precisely.

And one can also say that regarding the crimson worm (tola'as shani) itself it is fitting to speak of refinement, for there is also a crimson worm (tola) on the opposing side (le'umas zeh), in kelipah, as is written in Pri Etz Chaim, Sha'ar (Gate) 5, chapter 3.

And so it is in Sefer HaGilgulim, near its end (folio 43d), that about this it is said, "Though they be red like crimson (tola)," etc. And perhaps this is also the level of the speech and letters of kelipah,

such as evil speech (lashon hara), talebearing and idle talk; and like the matter of what Rashi wrote on the Chumash at the beginning of Parshas Balak, regarding Bilam, that his power was in his mouth.

And see the Zohar, Parshas Balak (folio 201b, and folio 199, end of side b); and see what is written above, in Parshas Vayechi, at the end of the discourse beginning "Binding to the vine," on the matter of "his foal"; and see what is written in Parshas Beshalach, in the discourse beginning "To My mare among the chariots," etc.

And when these levels of kelipah are burned, and the ash remains, which is their root in holiness from the World of Tohu, then these levels as they are in the World of Tikkun are drawn down and revealed: the level of "like a cedar in Lebanon," etc., and "you worm Yaakov, men of Israel," a mouth of holiness, etc.

And when the cedar of Tohu is rectified in the level of Tikkun, there are in this the two advantages of Tohu and Tikkun together: that the light is intense, and nevertheless it is in the level of self-nullification and inter-inclusion.

And [it is] like the matter of the Akudim (the "bound" [lights]) in one vessel, which is above the shattering, etc.; as is written elsewhere, and in the explanation on the verse "And the kohen shall wave them upon the bread of the first fruits," etc.

Also, erez (cedar) is in gematria [equal to] Yitzchak, the level of Gevurah (restraint); and likewise the crimson worm is the level of Gevurah; for to repel the spirit of impurity there must also be the level of Gevurah specifically.

As is written in the Zohar, in the Idra of Nasso (folio 131b), on the matter of the hairs of the beard, which are hard in order to subdue the judgments (dinim); and this is because they are drawn from Mocha Stima'ah (the hidden brain), in which the Gevurah of Atik is enclothed, etc.

(All this may be said.) And see the Zohar, Chukas (beginning of folio 181).

And although here it was explained that the matter of the casting of the cedar wood, etc., is the matter of drawing down from Z'eir Anpin of Atzilus, and so it is explicitly indicated in the Zohar, Parshas Metzora (folio 53), and in Parshas Chukas (folio 180, end of side b), it can be said that both matters are alluded to in them.

And this is [why] he does not cast them in before the burning of the heifer, nor once it has become ash, but rather when it has burst open.

That is because the burning of the heifer is only a matter of the refinement of the Gevuros (restraints) of nogah. And the living water is only a matter of the supernal drawing down from the level of Mocha Stima'ah, etc.

But the casting of the cedar wood and hyssop, etc., is in order that there be a refinement of these 4
levels that are in nogah, so that through this refinement there is also drawn down from the level of "a cedar in Lebanon" of Atzilus, and likewise hyssop and the crimson worm.

Therefore they cast them into the heifer after the fire had already caught in most of it and it had burst open, before its burning was complete.

However, according to what has been written, it is implied that the casting of the cedar wood and hyssop, etc., is only a matter of drawings-down from the level of the holy emotive attributes (middos) of Tikkun; and so it is written in Iggeres HaKodesh, in the passage beginning "Why was the section of Miriam placed next to the section of the heifer."

(And see further on the matter of the heifer in the Zohar, Parshas Vayikra, folio 14a; and in Parshas Acharei, folio 76a; and in Parshas Pinchas, folio 243b; and in the Omissions (Hashmatos) at the end of Part I, in section 25, folio 9b.)

LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 5

ויקחו אליך פרה אדומה תמימה אשר אין בה...

"And let them take to you a red heifer, perfect" (Numbers 19:2)

◇

"And let them take to you a red heifer, perfect, in which there is no blemish, upon which no yoke has come." 1

It is explained in the Midrash: "heifer": this is the exile of Egypt, as it is written, "Egypt is a very fair heifer"; "red": this is the kingdom of Babylon, which is called "the head of gold" (reisha dedahava); "perfect": this is the kingdom of Media, etc.

And the meaning of "and let them take to you," "to you" precisely, is that one should bring himself out of the deeds of Egypt, etc., to the level of Moshe, that is, Daas (knowledge).

And to understand this: why did they institute that Parshas Parah be read before Pesach, so that all Israel would purify themselves to bring the Pesach [offering] in purity, and why did they not institute [it] also before the other pilgrimage festivals, where there are also offerings? 2

To understand this, [consider] what is written, "And you shall say: It is a Pesach offering to Havayah, who passed over," etc. At first glance this is difficult: why must He pass over? Is not everything revealed before Him, may He be blessed?

Rather, the matter is that it is as is written, "The voice of my beloved! Behold, he comes, leaping over the mountains, skipping over the hills"; "My beloved spoke up and said to me: Arise for yourself, my love, my fair one, and go for yourself."

The meaning [is]: the three pilgrimage festivals are three attributes. Pesach is love, as we say in the Song of Songs, "Let him kiss me with the kisses of his mouth," etc. That is: the Congregation of Israel (Knesses Yisrael) says to the Holy One, blessed be He, "Let Him kiss me," meaning that there should be a cleaving of spirit to spirit (isdabkus rucha berucha).

By way of analogy: just as a father loves his son and kisses him out of the heart's affection, and spirit goes out from the heart to the mouth,

so too, as it were: that is, every spark that is in each and every one of Israel must have the cleaving of spirit to spirit; that is, a person's thought, speech and action [joined] with the thought, speech and action of the Holy One, blessed be He.

That is: thought and speech, this is Torah and prayer; and action, this is charity (as is explained in the discourse beginning "For on this day He shall atone").

And as it is written, "Maker of heaven and earth": that is, it is the drawing down of the flow of influence, which is His action; so too, with charity one bestows and acts. And the meaning [is]: so too the Congregation of Israel always asks, "Let Him kiss me."

But the body separates and conceals the love, because of worry over livelihood and other things.

Yet it is known that Israel is redeemed only through faith: [faith] that G-d, may He be blessed, created something from nothing (yesh me'ayin).

By way of analogy: if a person could make something from nothing, that thing would surely be nullified before him. So too with the Holy One, blessed be He: "all before Him is considered as nothing."

By way of analogy: when a person speaks a single word, it comes from the soul, and the proof is that when he is asleep he says nothing at all; yet the speech is not the soul itself; rather, it is an intermediary garment, and that speech is nullified in relation to the level of the soul itself.

So too with the Holy One, blessed be He, as it is written, "By the word of Havayah the heavens were made": when He said, "Let there be light," light was made. And the light is a garment, as it is written, "He wraps [Himself] in light as [in] a garment."

And with this speech He gives life to the higher and lower worlds, and Gan Eden, and [what is] above them; and all the worlds are nullified before Him, as it is written, "I, Havayah, have not changed"; as it says in the Zohar, "all before Him is considered as nothing," even in relation to what is "before Him," that is, in relation to His speech, which is His intermediary garment.

And for this reason the Creator, may He be blessed, is called throughout the Oral Torah "the Holy One, blessed be He" (Kudsha Brich Hu). That is: "holy" is [what is] set apart, that is, the light that encompasses all worlds (sovev kol almin); and within the worlds there is enclothed only the level of speech.

And with this faith one brings himself out of Egypt, through abandon (hefkerus): he abandons himself with his money and with other things, that is, without reason or knowledge and without reckoning, "come upon me what may," as it is written, "with all your soul," twice every day, morning and evening; provided only that this be in truth, that is, with self-sacrifice (mesirus nefesh).

And from this [comes] the counsel: that he bind his soul to the One, that is, in thought, speech and action, as mentioned above. And this is teshuvah (return), as it is found in the Gemara, "teshuvah in that same place," as it is written, "And from there you will seek Havayah your G-d." That is: "from there" precisely, even though he is very far; 3

that is, that he find a way to go out from there and to bind himself truly on high, and not go from level to level, just as G-d, may He be blessed, "leaps over the mountains." The meaning [is]: "the mountains" are the Patriarchs, and "skipping over the hills," which are Chochmah and Tevunah.

It follows that leaping is above intellect, not by way of cause and effect. For surely "His greatness is unsearchable" and "His understanding is beyond number"; how, then, can a drawing-down reach us, the lowly world?

Rather, the meaning [is]: "voice" is a drawing-down, except that He "leaps over the mountains," as mentioned above, which is above intellect.

And this is to show us that we too should do so: everything without reckoning and without reason or knowledge. And see Sefer Shel Beinonim [the Tanya], chapter 49.

And as it is written, "My beloved spoke up and said to me: Arise for yourself," etc.: "to me" precisely, that is to say, "for my sake the world was created," for every person is obligated to say so (in the Mishnah, end of chapter 4 of Sanhedrin).

And therefore, "arise for yourself" (kumi lach) means: through this is your stature (komah shelach). And for this reason it is called Pesach, after "He passed over," meaning that He leaps, etc.

And for this reason Parshas Parah is read before Pesach: because the heifer is a lower level, as it is written, "and the face of an ox on the left, for the four of them," and a heifer is lower than an ox. And for this reason it was necessary to bring a heifer to purify the impurity of the dead, as our Sages, of blessed memory, said, "There is no death without sin."

The meaning [is]: death is a fall, and a screen that separates between him and his Father in Heaven. And how is it possible for [the soul] to have so great a fall?

But when one does the deed of an animal, that is, eating and drinking without Daas (knowledge), like an animal, then, because he accustoms himself so, he can come to outright sin.

Even though it is entirely permitted, this is only for a person who has already gone out of Egypt, out of the cravings of the body; but a person who is still in Egypt, that is, who is bound up in cravings and wants to return in teshuvah, needs more fences.

And for this reason the prohibition against eating chametz on Pesach is very great, even in the slightest amount, and even though there is no taste of chametz at all, because that was the time of the going out of Egypt, etc., and it requires greater care. And for this reason Parshas Parah is read before Pesach, in order to purify, as mentioned above; and through this one will come to the attribute of love.

And this is the meaning of the verse, "And let them take to you a heifer," etc. "And he shall burn the heifer before his eyes": that is, that ash remain of the four elements that were in it. 4

"And he shall take cedar wood and hyssop," which are two opposite attributes, as it is written, "from the cedar that is in the Lebanon," which is very great, "to the hyssop that is in the wall," which is very low.

"And he shall dip in the water," that is, the source of living water, as it is written, "And Me they have forsaken, the source of living water."

And this is the meaning of "and let them take to you": "to you," which is Moshe, for "I drew him out of the water"; that is, that everything be with Daas. And this is the meaning of "And I will sprinkle pure water upon you, and you shall be pure," etc.

LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 6

והזה הטהור על הטמא ביום השלישי וביום השביעי

"And the pure one shall sprinkle upon the impure one on the third day and on the seventh day" (Numbers 19:19)

◇

"And the pure one shall sprinkle upon the impure one on the third day and on the seventh day." Now, regarding the Resurrection of the Dead it is written, "On the third day He will raise us up, and we shall live before Him" [see Midrash Rabbah, Parshas Vayeira, section 56]. 1

The explanation is that reviving the dead is with great mercy (rachamim rabim): the dew with which He is destined to revive the dead, and it is the source of the Thirteen Attributes of Mercy, as is explained in the discourse beginning "And He fed you the manna."

Now, Tiferes (beauty), which is the attribute of mercy, the attribute of Yaakov, rises up to Keser (the Crown), the level of great mercy, in the mystery of "the middle bar, which runs through from end to end," in the Zohar at the end of Parshas Terumah (page 175b).

And this is [the meaning of] "on the third day" specifically: "He will raise us up." And see what is written on this verse below, in connection with the Ten Days of Teshuvah.

And this is [the meaning of] "And I bore you on eagles' wings": which is the face of the eagle, the level of mercy, to arouse mercy over the descent of the soul; and through this, "and I brought you" truly "to Myself." "As an eagle stirs up," etc., "bears it on its pinions," etc., as is explained elsewhere.

"And we shall live before Him (lefanav)" specifically: that is, in the Time to Come the inner dimension (pnimiyus) of Atik Yomin, which is above the shattering and the rectification, etc., will be revealed. 2

And this is [the meaning of] "On the third day," etc., "and he saw the place from afar." And this is along the lines of "to Yaakov, who redeemed Avraham," for the level of "from afar" is that which is far from comprehension. "I said, 'I will become wise,' but it is far from me": this Shlomo said concerning the mitzvah of the red heifer.

And all this is drawn down through "on the third day," etc., the level of mercy, as mentioned above. 3

And see what is written elsewhere on the verse "For this commandment," etc., "nor is it far," etc., which was said concerning the mitzvah of teshuvah (return): that although the drawing down is from the level of Keser (the Crown), the supernal encompassing [light], which is what is called "far," nevertheless "the thing is near to you," etc. And this is like the matter of "And I bore you on eagles' wings," etc., "to Myself," as mentioned above.

Now, the ashes of the heifer are also the level of teshuvah (return), to burn up all evil thoughts, as is explained elsewhere. And through this, living waters are drawn down from the level of "I will become wise, but it is far" to the one far off who has become near. 4

And like the matter of the sprinkling to purify one made impure by the dead, in exactly this way a person shall bring to life his soul, which is imprisoned and bound up in the vanities of the world and is considered as dead, as it is written, "And he made his grave with the wicked," and as our Sages, of blessed memory, said, "The wicked in their lifetime are called dead." And this is through the arousal of great mercy from above,

and therefore the sprinkling is also on the third day: through one's arousing mercy upon his soul, "In Your great mercy, have mercy upon us," etc., and "And He, being merciful, atones for iniquity," etc.

And see what is written in the discourse beginning "I have seen, and behold, a menorah of gold," on the matter of "In Your great mercy," etc. 5

And "on the seventh day" is the level of Malchus (sovereignty), which is the level of David. And among the seven Ushpizin (guests), Yaakov is the third and David is the seventh. And the level of David, in that he was a chariot for the level of Malchus, is because he is the level of "David My servant."

Now, it is written, "For to Me the children of Israel are servants." The meaning is: through their being at the level of servants, through this they will be truly "Mine."

And as is explained elsewhere on the verse "And now, I pray, let [the power] be great," etc.: that the level of a servant, which is complete self-nullification (bittul) without any reason or knowledge, has its root very high; 6

that is, it draws down from the level of Keser (the Crown), which is above Chochmah (wisdom) and Binah (understanding), and it is the level of the Malchus of the Infinite One (Ein Sof). And this is the level of truly "Mine," along the lines of what is explained elsewhere on the verse "And I will betroth you to Me forever," etc.: that at this level, changes do not apply, etc.

Moreover, the root of the impurity of the dead is drawn from the shattering of the vessels (sheviras hakeilim): the seven kings of Tohu, who died, etc.; Bela is the level of Daas (knowledge), etc. 7

And this is also the matter of the Tree of Knowledge of good and evil. Whereas regarding supernal Chochmah (wisdom), it is written, "They die, and not in wisdom"; [it is] the Tree of Life.

And all the more so at the level of Keser (the Crown), etc., the Life of life, etc. And this is drawn down through the self-nullification (bittul) that is above Daas, which is the level of "on the seventh day," etc.

And see what is written in Parshas Vayakhel, in the discourse beginning "Take from among you an offering," on the matter of "va'ed (forever) has no cessation," etc.; see there. And this is the matter of "David lives and endures."

Now, of Yaakov too our Sages, of blessed memory, said, "Yaakov our father did not die," for he is from the level that is above the shattering, as is explained elsewhere on the statement of the Zohar at the end of Parshas Vayigash, on the verse "And Yaakov blessed Pharaoh," etc. 8

And see what is written above in Parshas Vayishlach, on the verse "And [a man] wrestled," etc., on the matter of "that he could not prevail against him," etc. And therefore the sprinkling for the purification of one made impure by the dead, to remove the spirit of impurity, is specifically on the third day and on the seventh day. And see what is written on the verse "And He fed you the manna."

LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 7

ויעש משה נחש נחשת וישימהו על הנס והיה...

"And Moshe made a copper serpent and set it upon the pole" (Numbers 21:9)

"And Moshe made a copper serpent and set it upon the pole; and it was, if the serpent had bitten a man, he would gaze at the copper serpent and live." 1

And it is stated in the Mishnah (end of chapter 3 of Rosh HaShanah) on this: "At the time when Israel would look upward and subject their hearts to their Father in heaven," etc.

Now this is difficult: why was a serpent needed at all? Rather, "and it was, if the serpent had bitten," let him look upward! Furthermore, what is [this] looking upward? Is it not explained, regarding prayer, that his eyes should be below and his heart above?

To understand this, let us first inquire into the matter of the soul's descent into this world. For its main purpose is to cleave to its Maker with love and awe, and the main cleaving is in prayer, for the words are closer to a person's understanding. 2

And certainly, before the soul came forth into this world, and also after its departure from the body, it cleaves more [closely] with inner love and awe; for the body does not let it serve G-d, and on the contrary, because of its materiality it will force the soul to take pleasure even in physical things,

even though the soul does not want this, for the source from which it was hewn is "a part of G-d above," and its desire is to cleave to its Creator more [closely].

Now, it is explained in the Zohar: "Whoever does not turn the bitter into sweet has no share at all in this world" (see the Zohar, Bereishis, page 4a, and the commentary of the Ramaz there).

For "this is the whole of man"; he was created only for this. For in [the era of] the First Temple they did not pray at all; and in the Second Temple, too, the Men of the Great Assembly instituted a short prayer.

And certainly all their service was nothing but along these lines: to turn the bitter into sweet. And the explanation is that the judgments (dinim) are sweetened in their root.

For all the evils and judgments, may the Merciful One spare us, that came into being in the world: their root and source, which gives them life, is good, as in the parable of the harlot with the king's son explained in the Zohar (Terumah, page 163a), that her whole will and desire is that he not obey her,

and in this she will delight more, that she will be beloved by the king; whereas when she seduces him and prevails over him, this is not the king's will.

And this is [the meaning of] the saying of our Sages, of blessed memory: "The Satan and Peninnah intended [it] for the sake of Heaven." And elsewhere (Sukkah 52a) they said: "He set his eyes upon the First Temple and destroyed it," which implies that he was envious of it.

And the explanation is that the root of evil, which gives it life, is good, as is explained in the Zohar there: "Is there, then, a servant who rebels against his master?" Although there are many servants who break away from their masters, they, however, are flesh and blood, and their life-forces are separate from one another.

But the servants of G-d, who receive their life-force from Him, may He be blessed, and He is the One who gives life to all: how can there be life-force for a thing that is against Him? And [the Zohar] answers that it is, by way of analogy, [like] the harlot with the king's son.

And this is what gives life to all the evils, and their root above is good; and when it descends below by way of the chain of descending worlds (hishtalshelus), it truly becomes complete evil and complete judgments, both in worldly matters and in heavenly matters.

Now, when some afflictions come upon a person, may the Merciful One spare us, let him consider 3
that "not by what his eyes see shall he judge" that it is bad; rather, in truth its root is good.

For from Him, may He be blessed, evils do not come forth, but only complete good; only it is not grasped, because it cannot descend to the lowly world, and it remains above (see Sefer Shel Beinonim, chapter 26, and Iggeres HaKodesh, the passage beginning "To give you understanding").

And this is called "fine food" (mikla dakik), which is in truth His life-force, may He be blessed (and see the Zohar, Bereishis, page 8b: "like a fine thread," etc.).

And this is [the meaning of] "with all your me'od (might)," as in the saying, "'Very good': 'good,' this is the angel of life; 'very,' this is the angel of death": for it is very (me'od) good, without measure or limit,

only it has not yet come to revelation and is not grasped (and see the Zohar at the beginning of Parshas Yisro, page 68b, and the Ramaz there; and see what is written on the verse "These are the journeys").

And this is [the meaning of] "Yah has sorely chastened me": that it is at the beginning of the Name, the beginning of its revelation, where it has not yet come to revelation and is not grasped, for not everything has yet been revealed.

And this is the matter of Nachum Ish Gam Zu, who would say, "This too is for the good" (gam zu letovah), because he would truly contemplate that the root of evil is the good; and he brought it up to its root, to the place of ayin (nothingness), and there he was able to effect a change,

as in the saying of Rabbi Chanina ben Dosa: "He Who said to the oil that it should burn," etc. (and see what is written at the end of the discourse beginning "This is the statute of the Torah," on the matter of "Who can bring the pure out of the impure").

And this is the matter of prayer in the human body in this world: for the soul within the body suffers troubles and afflictions, since its desire is to cleave to its Fashioner, and the body does not let it.

And like the exile of the Shechinah (Divine Presence), which is compelled to give life even to the wicked, so the soul is compelled to give life to the body; and its whole intent is not for its own sake but only in order to raise the body from the dust.

And one must refine it like silver in the hand of the refiner: the more admixture there is, the greater the flame of fire in which one must refine and whiten [it]. So too one must refine the body from the evil inclination and bring it to its root,

as in the parable of the king's son with the harlot, mentioned above. And the more admixture of evil there is, the greater and stronger the fire in prayer through which one must separate [it], to cleave to one's Maker (and see what is written in Parshas Emor on the verse "And I shall be sanctified").

Therefore, in [the era of] the First Temple, when there was not much evil, they did not need prayer with fervor; rather, all their activity was to bring the evil and the judgments to their root through the offerings, [and this] was sufficient for them.

But in the Second Temple they began to institute prayer, and it was short, in proportion to the need for fire and to the admixture of evil that was within them.

And we need to pray more and more, with very great fervor. And so too in each successive generation further down, one must pray with great fervor, 4

and not because the generations have become more worthy; on the contrary, because of the magnitude of the evil that has become mixed in and has increased in each generation, one must separate it through a strong fire in prayer, and refine the evil that is within him, and bring it to its root,

as in the parable of the king's son with the harlot, mentioned above: that he should consider the life-force of the evil, which gives it life, how it has life-force from the Holy One, blessed be He, for without Him it could not live, and the Holy One, blessed be He, gives it life in the manner mentioned above.

If so, there is no evil at all. And likewise all the afflictions in the matters of this world: when one thinks in the manner mentioned above, "all the workers of iniquity shall be scattered."

And like the matter of Nachum Ish Gam Zu, all the tzaddikim too were along these lines; only 5
Nachum Ish Gam Zu was able to change the drawing-down from above to below, so that it was truly seen below that it is good, in physical terms.

And therefore it is called gam zu ("this too"), for it is grasped (and see Etz Chaim, Sha'ar Leah VeRachel, chapter 5, on the matter of gam; and in the Mahadura Basra there: "And the gam shines," etc.; and it is a drawing-down from the hidden world (alma de'iskasya) to the revealed world (alma de'isgalya), which is called zu; and see further on the matter of gam in Etz Chaim, Sha'ar Arich Anpin, chapter 14;

and see what is written above in the discourse beginning "And this is the work of the Menorah," on the matter of "And I will also (gam) surely bring you up (alo)," that is, that the level of gam will also have an ascent; and from this comes the matter of Nachum Ish Gam Zu).

But [with] all the [other] tzaddikim, even though their thoughts were along these lines, it remained above, just as it was at first, without that good being grasped.

And this is the matter of the copper serpent, which had to be set upon the pole: for there was need for the raising of the serpent on high, and [for] looking upward; that is, that one should not think that the serpent is separate [from Him], [for] if so it is actual evil and remains evil.

But when one thinks of the serpent in its elevation on high, in its root, that it is not separate from Him, may He be blessed, and that its life-force from there is in the manner of the parable of the harlot with the king's son mentioned above, then no evil descends from above. And therefore it was copper, which changes into several hues, through ayin (nothingness). And the discerning will understand.

(See on the matter of the copper serpent in the Zohar, Part II, Terumah) (148b), and it is cited in Etz Chaim, Sha'ar (Gate) 49, chapter 3; and see Mikdash Melech there. That is: the sweetening of the harsh gevuros (severities) of the fiery serpents is through the copper serpent, which is Tiferes (beauty) of kelipas nogah of Atzilus;

and that is through looking upward, to raise kelipas nogah to its root, which is from the World of Tohu; and through this the good within it prevails, for no evil descends from above; and then the good that is in Tiferes of kelipas nogah of Atzilus becomes bound with Tiferes of holiness of Atzilus, etc.

Now, through Tiferes (beauty) of holiness there is also brought about the sweetening of the gevuros (severities) of holiness by the chasadim (kindnesses); and this is the matter of peace in the household above (pamalya shel maalah); and as is explained elsewhere, in Iggeres HaKodesh, on the verse "And the work of tzedakah shall be peace," etc.; see there. 6

And from this there is afterward also drawn down peace in the household below (pamalya shel matah), in the chambers (heichalos) of Beriah, Yetzirah and Asiyah, until even in the chambers of nogah the good prevails and the evil is sweetened; and this too is through Tiferes of nogah, the copper serpent, etc.

But this is specifically through their looking upward and subjecting their hearts to their Father in heaven. And see further in the Zohar, Part II (page 229a, 260a, and page 233a, 147a);

and see the Zohar, Parshas Mikeitz (page 204a); and see the Midrash Rabbah, Parshas Noach, section 31 (page 33a), on the matter of the copper serpent; and something like this is in the Jerusalem Talmud, end of chapter 3 of Rosh HaShanah.

LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 8

אז ישיר ישראל את השירה הזאת עלי באר...

"Then Israel sang this song: Spring up, O well" (Numbers 21:17)

◇

"Then Israel sang this song: Spring up, O well, sing out to it! The well, princes dug it, delved it," 1
etc. Now, the well is called the Congregation of Israel (Knesses Yisrael), as is written in the Song of Songs, "a fountain of gardens, a well of living waters."

For the well of water that springs up from beneath the earth: the waters are those that come down from above, from the four rivers, by way of the "ladder of the Euphrates," etc., and "the earth is perforated with channels," etc.;

the waters go down through the veins of the earth until they become well water, which springs back up from beneath the earth, from below upward [as is written about this on the verse "And they dug," in Parshas Toldos].

And so too the Congregation of Israel, which is the source of the souls of Israel, comes from above. At first it was "a fountain of gardens," two gardens, the higher Gan Eden and the lower Gan Eden, for it comes down through the chain of descending worlds (hishtalshelus) by way of the higher Gan Eden and by way of the lower Gan Eden.

And there was the place where the soul stood before it came into this world. And when it comes to be enclothed in the body, it becomes the level of "a well of living waters," which rise back up and spring forth from below upward, as it goes out of its sheath, that is, out of the prison of the body, "to be illumined with the light of life."

Now, in accordance with all these things, so is the way and order of [divine] service. For it is writ- 2
ten, "And He placed him in Gan Eden to work it and to guard it."

"To work it" with the positive commandments, and "to guard it" with the prohibitive commandments. For through fulfilling the positive commandments and keeping the prohibitive commandments, one works and perfects Gan Eden; and the work of the garden is to water it, as it is written, "And a river goes out of Eden to water the garden."

And this level is brought about by Israel below, for the Congregation of Israel is the "fountain of gardens" that waters the higher garden and the lower garden. 3

The explanation: just as a garden must have in it a fountain to water it, in order to make every fruit in the garden grow (for the water makes all kinds of delights grow), so too Gan Eden must have in it the level of a fountain.

For Gan Eden is the delight of the souls, who take pleasure in the radiance of the Shechinah (Divine Presence), which comes to be revealed to the comprehension of the soul that comprehends the Infinite Light (Or Ein Sof), blessed be He [and through this they delight in it with a wondrous, endless delight,

to the point that they said, "Better that he be judged," etc., for even all the sufferings of Gehinnom are worthwhile to it; and the soul must first undergo a scouring in Gehinnom so that it may come to delight in G-d, in the Infinite Light, blessed be He].

Now, He, may He be blessed, is "the most hidden of all hidden"; how then can He come to be revealed in comprehension? Rather, the matter depends on an arousal from below (isarusa dilesata), on the fulfillment of Torah and mitzvos. For the mitzvos that were enclothed in physical matters, such as sacrifices, which are animals; terumos and tithes, which are of the level of plant life; and charity, which is of the level of the inanimate:

their root and their foundation are exceedingly lofty, "in the mountains of holiness," from the level of the Supernal Will and the Infinite Light, blessed be He; as is known from the parable of a falling wall: what falls farther down is from a higher place, etc.

And as is written in Sefer Yetzirah, "their beginning is wedged in their end," specifically, for "last in deed, first in thought." And it is they, precisely they, that draw down life-force and the Infinite Light, blessed be He, to be in the revelation of the comprehension and delight of the souls in the higher Gan Eden, in the World of Beriah (Creation), and in the lower Gan Eden, which is in the World of Asiyah (Action) [and see what is written about this in the explanation on the verse "And Moshe spoke to the heads of the tribes"].

And in the same way all the rest of G-d's commandments, which are in a person's thought, speech and action: thought is the intention of the mitzvos; 4

and speech is Torah study, the recital of Shema, Grace after Meals and the like; and action is the practical mitzvos in actual deed. These are precisely the levels of Beriah, Yetzirah and Asiyah within them, and through them life-force and the Infinite Light (Or Ein Sof), blessed be He, are drawn down from concealment into revelation.

And this revelation is on the level of the inner and on the level of the encompassing (makifim). For in the mitzvos there are two matters: the level of the inner dimension (pnimiyus) of the mitzvos, and the level of the encompassing [lights] [and see what is written above about this in Shir HaShirim, in the explanation on the verse "The voice of my beloved"]. 5

And among the particular mitzvos, in the mitzvah of charity: "Is it not to break your bread for the hungry," etc., to give food and sustenance, is the level of the inner; and also "when you see the naked, that you cover him" is the level of the encompassing. And through this there comes to be "Then you shall delight upon Havayah": "upon," specifically, as is written in the Zohar, Parshas Vayechi (page 219a).

That is, that Havayah, the Infinite Light (Or Ein Sof), blessed be He, be grasped and absorbed in the souls' comprehension on the level of the inner, until they delight and take pleasure, etc.

For a concept that is grasped in a person's comprehension and intellect: the intellect and the comprehension encompass the concept from every side, and the concept is enclothed within [the comprehension's] inner part, in its very core; and so a person's intellect and comprehension are above the concept.

And this is the meaning of "Seraphim stand above Him," etc., as is explained elsewhere. And [it is] also on the level of the encompassing, which is like what is said, "And His arrow shall go forth like lightning": it is only like lightning flashing in his mind and comprehension, but it is not grasped and absorbed into his actual comprehension. 6

And this is the meaning of the garments of the soul in Gan Eden, that it be "bound up in the bond of life"; "the glory of Havayah shall gather you in": that is, that the Infinite Light (Or Ein Sof), blessed be He, encompass him, clothe him and surround him from every side, until he is subsumed in the very Infinite Light, blessed be He, on the level of the nullification (bittul) of comprehension, etc. 7

And this is why it says "the glory of Havayah shall gather you in" after "when you see the naked, that you cover him," which is the level of the encompassing and of a garment. And this is the meaning of "glory," which is a matter of the encompassing, as is explained elsewhere. 8

And this is the meaning of "a fountain of gardens": the Congregation of Israel is the level of a fountain that waters the gardens, so that there be a drawing down of supernal delight from the Infinite Light (Or Ein Sof), blessed be He, from concealment into revelation, in the higher Gan Eden and the lower Gan Eden. And this revelation is also drawn down below, into a person's soul,

so that there be the level of a well that springs from below upward, in the fulfillment of what is written, "And you shall love Havayah your G-d with all your heart and with all your soul," etc.

As it is written, "To You, Havayah, I lift up my soul," etc. For "You created it, and You formed it," etc., "and You will in the future take it from me," etc. 9

And it is given to a person only for the measure of the days of his life. Therefore all the days of the life of this world should be, in his eyes, in the manner of "against your will you live,"

and as one who casts [it] behind his shoulders; and to Him alone, may He be blessed, shall he lift up his soul.

And all the days of a person's life, in which his soul is enclothed in his body in this world, are only so as to be the level of a well that springs from beneath the earth, specifically. For through the waters' passing through the dust of the earth, they are refined and become clearer; so too the soul is further refined through fulfilling the Torah and the practical mitzvos, which are in physical matters,

and also through the strengthening of the power of the G-dly soul over its animal soul, to subdue, and to transform darkness into light, etc. And accordingly, the coarseness of the body and the physicality of this world are only in the manner of a passageway for the soul, and its main cleaving shall be in its root, in the living G-d.

(One may further say that in the soul too there are found the two levels of fountain and well, as mentioned on the verse "And Yitzchak's servants dug," cited above: what a person contemplates in the depth of his thought on the greatness of the Infinite Light (Or Ein Sof), blessed be He, during the Shema and prayer is the level of "a river goes out of Eden," Chochmah and Binah, "two companions," etc.;

and it waters the fifty-three (gan) sections of the Torah, which is the study of Torah that he engages in afterward, "the four cubits of halachah," etc., so that [light] from the level of supernal delight be drawn into the Torah.

And this is the meaning of "about my prayer, that it be close to my bed": so that the study of Torah be after prayer, so that "your voice is sweet," as is explained elsewhere in the explanation on the verse "My dove, in the clefts of the rock," etc. And this is the meaning of "a fountain of gardens." And as is written in the Zohar, Part III) (page 298a), that "a fountain of gardens" is the meaning of "and a river goes out of Eden."

And the matter of the well is along the lines of what is explained on the verse "My dove" mentioned above, on the matter of "my dove" when she is in the clefts of the rock, of which it is said, "Let me see your countenance": that this is the level of returning light (or chozer), of which they said, "In the place where penitents stand, the perfectly righteous cannot stand," for they draw it with greater strength.

And so it is with the level of a well, which springs from below upward; and therefore it is above the level of "a fountain of gardens," etc., to the point that it is the level of actual "living waters," which is above the level of "and a river goes out," etc., as is explained elsewhere in the discourse beginning "There are sixty queens." 10

Alternatively: although the river too is a [lofty] level, as mentioned above in the matter of the waters of the gardens, nevertheless the well, which is from below upward, has in it a higher level, as mentioned above in the matter that penitents, etc. And all his days must be in teshuvah (return).

And this is the meaning of "And you shall speak to the rock, and it shall give forth its water," of which it is said, "Spring up, O well," etc. And this is exactly like the matter of "Let me see your countenance" said of "my dove in the clefts of the rock," etc.

2. However, for this level of a well to be revealed, there must be "dug it, delved it." Digging and delving are casting away the dust of the earth that blocks the mouth of the well; except that digging is casting away the coarse clods of earth, and delving is casting away the pebbles and the fine sand. 11

And so one must remove everything that hides and covers the hidden love, and subdue the sitra achra (the other side): 12

whether in what is forbidden, to "turn away from evil," etc.; or in what is permitted, "sanctify yourself in what is permitted to you," and "nullify your will before His will"; or in fulfilling the mitzvos, to strengthen oneself in Torah study more than one's habit and to give charity beyond one's nature, and the like.

For all these things and the like are precisely the levels of digging and delving: to remove the powers of coarseness that come from the side of kelipah and to nullify them in complete self-nullification (bittul), "nullify your will," etc.,

in order to reveal the hidden recesses of the love, from concealment into revelation. (And these two levels, digging and delving, to make it into the level of a well, are like the matter explained on the verse "None shall miscarry or be barren in your land":

the matter of "she did not even have a womb," etc. And the counsel for making an empty vessel is as it is written, "a broken and crushed heart," etc.; and this is the level of digging, etc. But he must further not incline his heart even to permitted things, to be bound up in them, etc.; see there.

And this is the level of delving, casting away the pebbles and the fine sand. And through this the hidden recess of the love will be revealed, the level of "And Chanah prayed upon Havayah," etc.; see there. And this is the meaning and the matter of "Spring up, O well.")

And this level of digging and delving is brought about through the level of "princes" and "nobles of the people." The "princes" are the Patriarchs, and the choicest of the Patriarchs is Yaakov,

as in the matter of "and the G-d of Yaakov," with the addition of the connecting vav, etc.: for Yaakov is the one who includes all the levels of the Patriarchs.

For of Yaakov it is said, "For you have ruled as a prince (sarisa)," an expression of rulership and dominion, "with Elokim," which is the matter of the tzimtzum (contraction). For "I, Havayah, have not changed," and "there is none else besides Him," and "all before Him is as nothing," etc.

And that the world appears as an existent thing (yesh) and a separate entity is through the level of the Name Elokim, which contracts and hides the revelation of His G-dliness, may He be blessed, so that there be a world (olam), which conceals (ma'alim), etc. 13

And Yaakov is the level of a prince and ruler over the level of Elokim, so that it not hide and conceal, etc., as it is written, "And Havayah shall be my Elokim," etc., as is explained elsewhere.

"And with men": these are the angels, as is written of Avraham, "And he looked, and behold, three men were standing over him"; for three angels came for three missions.

For one angel cannot carry out two missions, since the angel is the messenger of the flow (hashpa'ah), being the level of a vessel in which and through which the flow passes;

and its vessel has no power to bear and contain two missions, which are two flows,

for they are from Beriah, Yetzirah and Asiyah, of which it is said, "And from there it divided," where each thing is a matter of its own. And of Yaakov it is written, "And he strove (vayasar) with an angel, and prevailed" (in Hosea, chapter 12, [verse] 5);

and our Sages, of blessed memory, said (Chullin 92a) that Yaakov became a prince (sar) over the angel. For Yaakov is the body of the Torah (gufa de'oraysa), as it is written, "The voice is the voice of Yaakov," and "He established a testimony in Yaakov," etc.

And of the Torah it is said, "One thing G-d has spoken; two things have we heard," and "like a hammer that shatters a rock": one verse divides, etc.;

for "the Torah comes forth from Chochmah (wisdom)," and it is His Chochmah, may He be blessed, of which "He and His vessels are one" (ihu vegarmohi chad), where everything is included in the level of oneness.

Therefore the speech of the Torah, even one verse or one halachah, etc., includes the entire Torah. This is not so with the angels, to whom the Torah was not given; therefore an angel has no power to bear and receive two missions.

(And see what is written about this in the discourse beginning "As an eagle stirs up [its nest]": that concerning the Giving of the Torah it is said, "They saw what is heard and heard what is seen," for there is no division between sight and hearing, since the Torah comes forth from supernal Chochmah, where there is no division of levels, for it is above the world of separation.

Now, it is found in the Raaya Mehemna, Parshas Pinchas) (page 229b): "like a hammer that shatters a rock," and this is the rock of which it is said, "And you shall speak to the rock before their eyes, and it shall give forth its water"; and as our Sages, of blessed memory, said, "Recite one chapter over it."

And this is the meaning of "princes dug it": the level of "the voice of Yaakov," through which there comes to be the level of a well of living waters, namely, as it is written, "and it shall give forth its water," etc.

(And see the Zohar, Part I, page 6, end of side b; Part II, page 64b; and see further Part III, pages 249b and 279b; and the Likkutei Torah of the Arizal, Parshas Chukas.)

Now, the attribute of Yaakov is the level of compassion (and see what is written about this below, at the end of the discourse beginning "Who has counted the dust of Yaakov"), and of this it is said, "to Yaakov, who redeemed Avraham": the revelation of the love that is within him.

And through him there comes about the level of digging and delving for the well that springs from below upward, from concealment into revelation (and this is what is written in the Zohar, Part I, Vayetzei, 152a, "And Yaakov alone," etc.; see there).

And in this way the entire order of prayer was instituted, which is to arouse the love from concealment into revelation: through his setting his heart to contemplate "Blessed is He who spoke and the world came to be," how He spoke one utterance alone and the world came to be, on the level of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), etc.;

and how "the Ofanim, with a great noise," etc.; and "the host of heaven bow down to You": it does not say "bowed down" but "bow down," for they bow down always, etc.

And afterward we say, "Merciful Father, have mercy upon us," with the attribute of Yaakov: that the physicality of the body and of the world not hide and conceal from him, and that the revelation of the love be below as it is above.

3. Now, from this well, through this digging, there comes about the revelation of the level of living waters, which is more lasting than the level of love like fiery flames (rishpei esh) in the fervor of prayer through contemplation, etc., which after prayer passes and goes away, etc. But the level of water consists of flows of a love that has no interruption. 14

And this is the virtue of Avraham, "who loves Me," "the man of kindness": "Remember the father, who was drawn after You like water."

(And this is "to Yaakov, who redeemed Avraham," specifically. And see Midrash Rabbah on Vayeira, chapter 48: "You said, 'Let a little water be brought'; by your life, I will repay your children," etc., "Spring up, O well," etc. And see there also, at the end of chapter 54.

And see further on the matter of "Spring up, O well" in Midrash Rabbah: Chayei Sarah, chapter 60; Beshalach, chapter 25; the beginning of Bamidbar; Shelach Lecha, the beginning of chapter 17; and in Parshas Chukas; and in Parshas Eikev, on the verse "Hear, O Israel, you are crossing today"; and in Koheles Rabbah, at the end of "Send your bread upon the waters.")

And this is because they are living waters, which receive from Chochmah (wisdom), which is called "life," for "Chochmah gives life," "in the light of the King's countenance is life":

that is, the level of self-nullification (bittul), koach mah (the power of "what") [as is explained elsewhere on the verse "And you shall draw water with joy," concerning the water libation on the Festival: how it is the level of a love that is above fiery flames, like the analogy of a son when he is actually with his father, etc.

And elsewhere it is explained that this is the level of the High Priest, the Chesed (kindness) of Abba, 15
a love in the manner of self-nullification (bittul).] And this revelation in a person's soul comes through occupation with the Torah, for "the Torah comes forth from Chochmah (wisdom)," the level of bittul;

and therefore this revelation is drawn from it into a person's soul in the manner of "And you shall not profane," etc., not to "push away the feet of the Shechinah (Divine Presence)," and "I have put My words in your mouth," etc.

And therefore in the section "Sanctify to Me," which is the higher Chochmah (Chochmah Ila'ah), it is said, "and for a remembrance between your eyes": that is, that the love has no interruption, like a well of living waters that spring forth constantly;

and this is through what is written afterward, "so that the Torah of Havayah be in your mouth." And as is written in the Sifrei, Parshas Va'eschanan: "Since it says, 'And you shall love Havayah,' I do not know in what way one loves the Holy One, blessed be He; the verse teaches, 'And these words shall be,' etc., for through this you come to know the Holy One, blessed be He."

And this is because Chochmah, which is the Torah, is the level of sight, and the love drawn from the level of sight is in the manner of bittul; and it is above the level of the love drawn from the level of hearing, which is from afar and is the level of fiery flames, etc.

[And see what is written elsewhere, at the end of the discourse beginning "Who is like Havayah our G-d, who is enthroned on high, who looks down low to see": "to see," the level of sight and the revelation of the Infinite Light (Or Ein Sof), blessed be He, etc., and this is through the Torah, etc.; see there].

And the revelation of the level of the living waters of the Torah is drawn from that well which springs from beneath the earth, which is the level of the mitzvos enclothed in physical matters; for the whole Torah is the explanation and elucidation of the mitzvos, as is explained elsewhere. 16

And from that well spring the living waters of the Torah, so as to be in the manner of self-nullification (bittul), "And you shall not profane My holy Name," and "I have put My words in your mouth," etc.

And of this it is said, "On that day living waters shall go out from Jerusalem, half of them toward the eastern sea": for the living waters of the Torah, which is enclothed in physicality, will be drawn from below upward to the eastern sea, and the eastern sea will be in the position of a recipient from the level of the living waters below.

And the explanation is as it is written, "Then they spoke," etc., "and Havayah listened and heard," etc. At first glance this is not understood: what need has the Holy One, blessed be He, to hear the Torah below? Surely "Torah goes forth from Him"! 17

But the explanation is that the Holy One, blessed be He, is sometimes called the level of the light that fills all worlds (memalei kol almin) (and see the Zohar, Part II, Beshalach, 46a, and the Mikdash Melech there).

Now, the Torah of this world, because it is enclothed in physical matters, has a very lofty root, etc.; and therefore it draws the power of life-force from the Infinite Light (Or Ein Sof), blessed be He, from the highest heights, from the level of the light that encompasses all worlds (sovev kol almin), to the level of the light that fills all worlds: "and Havayah listened and heard," etc.

And see about this in the Zohar, Part II, at the end of Parshas Vayakhel (page 217a). And this is the meaning of "with the mechokek (lawgiver), with their staffs," as is explained on the verse "If you walk in My statutes (bechukosai)" (see above, Parshas Bechukosai, the discourse beginning "It is explained in Etz Chaim"):

that there are two engravings (chakikos) of a vessel, by way of analogy, from within and from without: from without, to remove all rust, and within, to engrave in it a receptacle.

So too there must be an engraving of the soul: from without, to remove everything that hinders and hides, etc., and this is the level of digging mentioned above; and from within, to be the level of a vessel that receives the Infinite Light, blessed be He, to be "a vessel that holds blessing," etc.

And the Infinite Light, blessed be He, rests and is revealed only in the level of Chochmah (wisdom), koach mah, etc. And the mechokek, who makes the receptacle, is the one who draws down the level of the Torah in the manner of self-nullification (bittul), etc.

(And see what is written below in the explanation on the verse "Arm from among you," in Parshas Matos, on the matter that Moshe is called mechokek; and see what is written above on the verse "Moshe would speak"; and see further on the matter of "with the mechokek" in the Zohar, Part III, at the end of Parshas Vayelech, 286a, and Parshas Beha'aloscha, page 150.)

"With their staffs": these are the supporters of the Torah (tamchei oraysa) (see the Zohar, Part I, page 8a), "It is a tree of life to those who hold fast to it." And it is like what is said about Yissachar and Zevulun: from the children of Yissachar came the Sanhedrin, and Zevulun, through engaging in commerce for Yissachar's sake, merited and was raised to a higher rank in one respect,

namely, in the manner of from below upward: since it was through the bestowal of his bounty and his life-force that Yissachar engaged in Torah, with this life-force that was drawn to him, Zevulun therefore precedes him, for he draws life-force into his Torah.

(And see about this in Midrash Rabbah, Vayechi, end of chapter 99; the Zohar, Part I, 8a; Vayechi, page 241b; Part III, Metzora, 53b; and see what is written at the end of the discourse beginning "The voice of my beloved," regarding "leaping over the hills.")

And therefore it is said of Zevulun, "Peoples they shall call to the mountain," etc. The meaning is along the lines of what is said, "Who shall ascend the mountain of Havayah, and who shall stand," etc. But regarding Zevulun, even the level of "peoples" (amim), [as in] "dimmed" (omemos), shall be called and gathered to the level of "the mountain of Havayah."

However, all the levels mentioned above, which are in the manner of a well, from below upward, require that there be an arousal from above (isarusa dile'eila) before the arousal from below (isarusa dilesata).

And this is "Then Israel sang": the Israel above (Yisrael dile'eila) (see the Zohar, Part II, 54a).

"Spring up, O well" (see the Zohar, at the end of Parshas Vayelech, there, and Etz Chaim, Sha'ar (Gate) 31, chapter 7): this is the Congregation of Israel (Knesses Yisrael), the source of the souls of Israel, which gathers in (koneses) and collects within itself the level of the Israel above. "Sing out to it": from above downward, so that there be the arousal from above that comes before the arousal from below, in order that there be "Spring up, O well," from below upward.

And as our Sages, of blessed memory, said, "Were it not that the Holy One, blessed be He, helps him," etc. (and see Etz Chaim, Sha'ar (Gate) 31, chapter 7, and the Zohar, Part III, at the end of Parshas Vayelech). And it is this that we ask for in prayer: "And bring us back in complete teshuvah (return) before You," etc.; "Merciful Father, have mercy upon us, and put understanding into our hearts,"

that is, to understand one thing from another, etc. For even the great compassion upon us is far from our comprehension, and we cannot arouse the compassion as it is, etc.

And this arousal from above comes through the drawings-down of the Torah: "Chochmah at the beginning and Chochmah at the end."

Chochmah at the beginning is the level of the arousal from above that precedes the arousal from below; and Chochmah at the end, where through the arousal from below [comes] an arousal from above, is the well that they "dug," "delved," etc., "with the mechokek, with their staffs"; "living waters shall go out."

(And see the Zohar, Bereishis, page 26b; and see what is written in Parshas Nasso, at the end of the discourse beginning "Thus shall you bless," on the matter of "blessing at the beginning, blessing at the end"; and see further in the Zohar, Vayakhel, page 197b, on the matter of "the nobles of the people delved it";

and see what is written in Parshas Vayakhel, at the end of the discourse beginning "Take from among you," in the explanation of "whoever is of a generous heart shall bring it"; and in Shir HaShirim, on the verse "How beautiful are your steps in sandals, O daughter of the noble one," etc.; and see further the Zohar, Part III, 19b, 26a; Part I, 235a; Part II, 113, end of side b, 114; Part III, 235b.)

LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 9

ביאור ענין עלי באר כו'

An explanation of the matter of "Rise up, O well," etc.

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An explanation of the matter of "Rise up, O well," etc. 1

Now, it is explained in Etz Chaim, at the beginning of Sha'ar Mayin Nukvin and Mayin Duchrin (feminine and masculine waters), that the mayin nukvin (feminine waters) of Nukva (the feminine) are drawn into her womb from her brain, just as the mayin duchrin (masculine waters) are drawn from his intellect (mochin). 2

And it is explained there that the mayin nukvin of Nukva are from the seven kings of Tohu: what sank into the kelipos and has not yet been refined.

Through our prayer and through the mitzvos we refine and bring out the sparks from there and raise them up at the level of mayin nukvin (see there, Derush 11, section 7).

It follows that the root of the mayin nukvin is from Chochmah (wisdom) of the World of Tohu, for the seven kings are from the level of the mochin, which are Chochmah, as is written there in Etz Chaim, Derush 1.

(And as for what is written, that it is drawn from her brain, that is, from the mochin of Nukva of Z'eir Anpin of Atzilus of Tikkun: it was explained elsewhere that this is by way of analogy, as in the physical [realm]: what a woman emits as seed, although it is drawn from her brain, nevertheless comes chiefly from the foods that she eats.

The food is refined until the life-force (chayus) in it rises to her brain, and her brain is strengthened by this; only then is the drawing-down of the mayin nukvin from her brain into her womb completed and drawn forth, so that a birth may come of it. And see what is written briefly about this in the explanation on "The Chanukah lamp on the left and the mezuzah on the right."

In the same way it will be understood above, regarding the mayin nukvin, which are refinements of Chochmah of Tohu that are refined from kelipas nogah and rise until they are included in the mochin of Nukva of the World of Atzilus (Emanation); and through this the mayin nukvin are drawn from her brain, etc. It follows, at any rate, that the root of the mayin nukvin is from Chochmah of Tohu.

And see there in Etz Chaim: "their existence is the mochin of all the feminine ones." This implies that it is Chochmah of Malchus (sovereignty) of Tohu.) Now, in Chochmah of Tohu there is a radiance of Keser (the Crown) of Tohu,

for "Chochmah is found from ayin (nothing)," which is the level of Keser; for everywhere, the level of Keser is what joins the Emanator, the Infinite One (Ein Sof), blessed be He, with the emanated [levels], whose beginning is Chochmah.

And here too, in the refinement of the 288 sparks of Tohu that are in nogah, to rise up at the level of mayin nukvin: since Chochmah of Tohu is the mayin nukvin, then the level of Keser of Tohu also shines in this Chochmah.

For the level of Keser of Tohu is an intermediary through which the light is drawn into Chochmah of Tohu, just as Keser of Tikkun is an intermediary in its own place.

Only, in Tikkun they became partzufim (configurations), while in Tohu they were points, one beneath the other, etc. (And see Etz Chaim, Sha'ar (Gate) 41, chapter 3.)

And this radiance is higher even than Chochmah and Binah of Tikkun, for in Tohu the lights were abundant, etc.

And this is the meaning of "a well of living waters," which is the level of the raising of the mayin nukvin of Nukva. And of this it is said about the Time to Come, "And it shall be on that day, living waters will go out from Jerusalem, half of them to the former sea," which is Binah (understanding) of Tikkun.

And the Zohar, [Parshas] Shelach (folio 171), raises a difficulty about this: "Who has ever seen the digging of a well" (and a gloss of Rabbi Chaim Vital [reads]: "the well [that] they dug") "give water to the spring that flows"—[that is,] to Binah of Atzilus, within which is the radiance of Keser and Chochmah, etc.

And the substance of the answer is that through the well, mayin nukvin rise, which are from Keser, Chochmah and Binah of Tohu, and these are higher in their root than Keser, Chochmah and Binah of Tikkun; as is explained elsewhere on the above-mentioned statement of the Zohar.

Now, to understand the explanation of these things: it is stated in Sefer HaBahir that there are Ten Sefiros from above to below and from below to above. From above to below, we know; from below to above, we do not know. 3

This is cited in Pardes, in the Gate "From Below to Above." And in Etz Chaim, at the end of Sha'ar Mayin Nukvin and Mayin Duchrin, [it is explained] that these are the levels of the Ten Sefiros of direct light and the Ten Sefiros of reflected light, and that in the Ten Sefiros of reflected light, Malchus (sovereignty) is the Keser (the Crown).

(See what is written above about this in the explanation on "And behold, a menorah of gold," and in the explanation on "For over all the glory, a canopy," at its end.)

And this is the meaning of "a fountain of gardens" and "a well of living waters." For the meaning of "a fountain of gardens" is Binah (understanding) of the World of Atzilus (Emanation),

which is also called "the former sea," and which descends to Beriah, Yetzirah and Asiyah by first being enclothed in Malchus of Atzilus, which becomes Atik for Beriah. And from this comes [the fact] that the souls delight in the radiance in Gan Eden, for "Imma nests in the Throne."

And this is the matter of the fountain that waters the higher Gan Eden. And in the same way the fountain goes on and is drawn further: Malchus of Beriah becomes Atik and the welling source for Yetzirah, and Malchus of Yetzirah [becomes] Atik and the source from which the fountain wells forth to Asiyah, to the lower Gan Eden.

And the essence of this fountain is Binah of Atzilus, as is explained in the Zohar at the end of Parshas Haazinu (folio 298a), that "a fountain of gardens" is the level of "And a river goes out from Eden to water the garden."

And there it explains: "the garden" is heaven; "es hagan" (the garden), to include the earth. That is, heaven and earth are called the higher and the lower Gan Eden, as is known from "Whom do I have in heaven? And with You, I desire nothing on earth."

And see also the Zohar at the end of Parshas Balak (end of folio 212b), that Chochmah (wisdom) and Binah are called "the wellsprings of salvation."

Now, this praise, "a fountain of gardens," is said of Knesses Yisrael (the Congregation of Israel), which is Malchus of Atzilus, even though the fountain is the level of Binah. But its being drawn to the gardens is specifically through Malchus of Atzilus, which is specifically the intermediary that draws the Infinite Light (Or Ein Sof), blessed be He, from Atzilus to the World of Beriah (Creation); for Malchus of Atzilus becomes Keser for Beriah, and Keser is the intermediary, etc.

If so, she herself is the principal level of "a fountain of gardens." And see what is written about this in Parshas Va'eschanan, on the verse "So that you may fear," etc.

And this is the matter of the Ten Sefiros from above to below: this fountain is drawn from Keser, Chochmah and Binah of Tikkun; for the river goes out from Eden, which is Chochmah, which "is found from ayin," 4

and also the revelation of Atik is in Binah; and it is drawn from above to below to the level of Malchus of Atzilus, and she becomes Atik for Beriah and waters the higher and the lower Gan Eden, etc.

(And this is [the meaning of] what is written, "For all of it was watered," etc., "like the garden of Havayah," etc.; see Zohar, Part I, 109a. And see [Bereishis] Rabbah, section 41, [which] explains it in another way.)

2. Now, afterwards [the verse] praises her with another praise: that she is also "a well of living waters." 5

That is: what it praised her for first, that she is "a fountain of gardens," is from above to below, at the level of direct light, for the fountain is drawn from above to below; and afterwards it praises her for having within her the level of "from below to above," which is the Ten Sefiros of reflected light; at this level Malchus (sovereignty) is the principal, for she is the level of the Keser (the Crown) of the Ten Sefiros of reflected light, as mentioned above.

And this is the meaning of "a well of living waters": the well is where "the waters well up from below to above," as is written in the Zohar (Vayechi, folio 235a, and the beginning of Parshas Noach, folio 60a).

Moreover, the fountain is what flows and waters by itself, as in "And a river goes out from Eden to water," etc.; and this is the drawing-down from above to below. Whereas the well comes about only through digging and delving.

And although the welling-up of the water of a well is also called "by the hands of Heaven," since it is welling water, nevertheless it does not come except through digging and delving.

And see the Zohar, Parshas Balak (end of folio 201b): "What is [the difference] between this and that?" etc. That is, the well is the level of the raising of the mayin nukvin (feminine waters) of Nukva (the feminine), which is the arousal from below (isarusa dilesata).

The explanation is as is written in Etz Chaim, Sha'ar Mayin Nukvin and Mayin Duchrin, Derush 1: although in Malchus herself, that is, in the building of her stature, the refinement has already been completed, and she is at the level of Tikkun, yet the mayin nukvin of Nukva have not yet been refined.

This is what remains to be refined through our divine service. And through the sin of Adam, the first man, the mayin nukvin of Imma also fell, etc.

Now, [the fact] that Malchus (sovereignty) is called "a fountain of gardens" is from the aspect of Malchus herself, in whom the refinement has been completed; into her [the flow] is drawn from Keser (the Crown), Chochmah (wisdom) and Binah (understanding) of Tikkun of the World of Atzilus (Emanation), and she becomes Atik for the World of Beriah (Creation), to water the gardens, etc. 6

But that she is called "a well of living waters" is from the aspect of the raising of the mayin nukvin of Nukva (the feminine), which comes about through our divine service, like the well, which requires digging and delving, etc.

And from the mayin nukvin, and from the mayin duchrin that are drawn down through the mayin nukvin, the offspring is formed, and these are the souls. And see there in Etz Chaim, Derush 1, that this is the meaning of "The son of David will not come until all the souls in the guf (body) are finished," etc.; and this is the meaning of "until the feet reach the feet," etc. 7

For the mayin nukvin as a whole (klalus) are the level of the form of a man: Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod. In the days of the Tannaim and Amoraim there was the refinement of Chochmah, Binah and Daas and of Chesed, Gevurah and Tiferes, and now it is the refinement of Netzach, Hod and Yesod, the "heels" of Mashiach (ikvos Meshicha) (see Iggeres HaKodesh, epistle 9). And this is why, when the refinement is completed, it is written, "And His feet shall stand," etc.

Now, it is explained in the books of medicine that the main building of the fetus is made from the seed of the female, which the mother emits, while the seed of the male is like the curdling agent; this is what is written, "and curdled me like cheese."

Just as cheese comes into being from milk, only this is by putting something into it, such as rennet, which is what sets the milk so that it congeals and cheese is made from it; so the seed of the male is what refines the seed of the female so that it congeals and the fetus is made from it, etc.

So too will the analogue above be understood, regarding the souls, which are formed from mayin nukvin and mayin duchrin: their coming into being is chiefly from the mayin nukvin of Nukva, as is written in Etz Chaim there, that the mayin nukvin are the holy souls themselves, which sank within the kelipos, and we raise them up at the level of mayin nukvin, etc.; 8

except that, nevertheless, this is specifically after they are refined by the mayin duchrin, which refine the mayin nukvin with a second refinement. For it is from the level of Mah, "in Chochmah (wisdom) they were refined," which draws into them the level of self-nullification (bittul), etc.; for the shattering of the vessels was because they were at the level of yesh (separate existence).

But nevertheless the principal [part] of the soul is from the level of the mayin nukvin, because it is from the level of Chochmah and Keser (the Crown) of Tohu, which is above Chochmah and Keser of Tikkun, which is the level of the mayin duchrin.

That is, their root is from the Name Sag, which is the essence and very being of the lights in Adam Kadmon, and not a mere radiance like the Name Mah, which is from his forehead, as is written in Iggeres HaKodesh, close to its end; and so it is in the Ramaz, at the beginning of Parshas Vayeshev, on "And the wisdom of the poor man," etc. 9

And this is also what is written in the Raaya Mehemna, Parshas [Ki] Sisa: "A stone to weigh with: this is yud." The meaning: yud is the level of Chochmah (wisdom) of Atzilus, which is the level of the mayin duchrin that refine the mayin nukvin; just as the stone weighs the merchandise in the other pan [of the scale] and lifts it up.

And nevertheless, after the mayin nukvin have been refined through the mayin duchrin, they are then higher; as in the analogy of the merchandise weighed with the stone, which is far more precious than the stone, etc.

(And see there in Etz Chaim, that the two yuds in the alef are the matter of the mayin duchrin and the mayin nukvin. And according to what is written elsewhere, that in tefillin the form of the alef is yud, vav, dalet, it may be said also that this is the meaning of "A stone to weigh with: this is yud";

and what is weighed, that is, the mayin nukvin, is the vav and dalet, which also add up to yud (ten); and this is the matter of the two halves of the holy shekel, as is written elsewhere.) And this is also the meaning of "until David exceeded" and of "A woman of valor is the crown of her husband": because the root of the mayin nukvin is from Sag, which is higher than Mah.

And this matter will be understood further along the lines of what is written in Sefer HaBahir, cited in Pardes, Sha'ar (Gate) 15, chapter 4: "The Shechinah (Divine Presence) is below just as the Shechinah is above. A parable: to what may the matter be compared? To a king who had seven sons," etc.

"And the lowest said, 'I am below; let me not be far from you.' He said to them, 'Here I am, encircling and seeing you'; that is, 'The whole earth is full of His glory.'" End of quote.

And the meaning of "I encircle you" is that He, may He be blessed, is the light that encompasses all worlds (sovev kol almin), which is the level of the great circle that is before the kav (line of light), which encompasses all the worlds.

Now, from the standpoint of the kav (line of light), the aspect of above and below applies: the beginning of the kav is in Chochmah (wisdom), and there is the main revelation—"You made them all with Chochmah"—and the further down it is drawn, the more it is contracted and the revelation of the light is lessened. 10

And Malchus (sovereignty), which is the last level among the Ten Sefiros, is "And the lowest said, 'I am below; let me not be far from you'"; for from the standpoint of the light of the kav, she is further away, etc.

And the answer was, "I encircle you." If so, from the standpoint of this level of the light that encompasses all worlds (sovev kol almin), the great circle that encompasses the kav (line of light) and all the worlds, then, on the contrary, Malchus (sovereignty), which is there at the bottom of the kav and its end, is closer to the level of the great circle than the other nine Sefiros, which are in the middle of the kav, by way of analogy. 11

And even as regards the level of the higher Chochmah (Chochmah Ila'ah), which is the beginning of revelation: the kav was first drawn as the level of Keser (the Crown), and if so, Keser interposes between the great circle and the level of Chochmah, by way of analogy; whereas the level of Malchus (sovereignty) is close to the bottom of the circle, with no interruption whatsoever between them. 12

And as is written about this in the discourse beginning "He and His life-forces": "And this is only because the feet of Adam Kadmon end at the bottom of Asiyah, and beneath his feet shines the Infinite Light (Or Ein Sof), blessed be He, which encompasses all worlds (sovev kol almin), with no interruption between them except," etc.; 13

"and also the kav (line of light) shines from below to above as reflected light," etc.; and through this there is power and strength in the end of the vessel of Malchus (sovereignty), etc. See there.

So too regarding the refinement of the sparks of Tohu, which are the level of mayin nukvin (feminine waters): they were distanced and fell further down, into the nogah of Beriah, Yetzirah and Asiyah; and when they are refined from the kelipos and included in holiness, the radiance of the light that encompasses all worlds (sovev kol almin) shines in them with greater closeness. 14

And this is the superiority of baalei teshuvah (those who return) over the tzaddikim: for the level of "the one far off" who has become near becomes nearer from the standpoint of the light of sovev kol almin, which shines in him more, as closeness and revelation, etc.

And in the same way it will be understood that the refinements of sparks of the World of Asiyah (Action) have, for this reason, a greater advantage than the refinements of Yetzirah and Beriah; and this is the meaning of "until the feet reach the feet," mentioned above.

And as mentioned above, "beneath his feet shines," etc. And this is what is written in Sefer 15
HaBahir: the Ten Sefiros from above to below "we know," because they are drawn from the level of the kav (line of light);

but the Ten Sefiros from below to above "we do not know," because there is drawn into them the radiance of the light that encompasses all worlds (sovev kol almin), of which "no thought can grasp Him at all": the level of the great encompassing [light], in which there is no above and below at all,

and it is beyond knowledge and comprehension. And along these lines may be explained the saying of our Sages, of blessed memory (end of chapter 2 of Rosh HaShanah), on the verse "The sun knows its setting": "but the moon does not know its setting."

And see the Zohar, Part I, Vayechi (end of folio 236b). That is: the level of the sun is direct light, from above to below, [which] "we know";

but the level of the moon, which went down to be "a head to foxes," to refine the sparks that fell from the World of Tohu, through which the level of the raising of mayin nukvin (feminine waters) comes about, is at the level that is beyond knowledge and comprehension, as mentioned above;

and this is "does not know its setting." And see the Mikdash Melech, at the beginning of Parshas Tzav, on the meaning of "I did not know my soul": that it comes from a lofty place, from Reisha d'Lo Isyada (the Unknowable Head), etc. And see [Midrash] Rabbah on the Song of Songs, on the verse "I did not know my soul." And see Etz Chaim, Sha'ar Arich Anpin, end of chapter 2.

3. Now, the meaning of "a well of living waters" in the service of G-d is the active mitzvos [done] 16
with the desire of the heart (re'usa deliba) (as was explained in Parshas Toldos, on the verse "And Yitzchak's servants dug").

For the body of the act of the mitzvah is made from something taken from kelipas nogah, such as the wool of tzitzis and the parchment of tefillin, and it rises and is included in holiness, like "a well of living waters," which wells up from beneath the ground, etc.

And although the mitzvos are called the 620 pillars of light (just as pillars extend from the roof to the ground, so they are drawings-down from above to below, from Keser (the Crown) and Chochmah (wisdom) of Tikkun),

yet it is by way of analogy like the pillars, which stand specifically upon the ground, for it is specifically on it that the pillar is upheld, the ground being what supports and holds up the pillar.

So too, the main drawing-down of the mayin duchrin (masculine waters), which is drawn from Keser and Chochmah of Tikkun through the fulfillment of the mitzvah (as in "and commanded us," vetzivanu, an expression of joining, tzavsa, and of drawing-down), all this is through the raising of mayin nukvin (feminine waters): "who has sanctified us with His commandments," which are sparks of Keser and Chochmah of Tohu, which are above the World of Tikkun, as mentioned above.

And this is why the mitzvos are, in general, in three things: thought, speech and action. There are 17
mitzvos that depend on thought, and there are mitzvos that depend on speech, such as Torah study, the Shema, prayer and Grace after Meals.

And most of the mitzvos are in action. [These three kinds] correspond to the three worlds, Beriah, Yetzirah and Asiyah, in which the refinements apply, that is, the refinement of the kelipas nogah of Beriah, Yetzirah and Asiyah, which is the matter of "a well of living waters."

And from this there is drawn an addition of light in Gan Eden, at the level of "a fountain of gardens," in the manner of "living waters will go out from Jerusalem to the former sea"; and the revelation of light is drawn to the soul of man in Gan Eden, [as] inner light (Or Pnimi) and encompassing light (Or Makif), etc.

And the matter of "a fountain of gardens" below, in man, may be said to be the study of the Torah, 18
the fifty-three (gan) sedarim of the Torah. For "a fountain of gardens" is the mayin duchrin (masculine waters), which refine the mayin nukvin (feminine waters), as the Ramaz wrote, Parshas Va'eschanan, folio 266.

Now, the refinement of the action of the mitzvos is through the study of the Torah, as is written elsewhere, that this is the meaning of "Great is study, for it brings to action": Mah refines Ban, etc.

And within the study of the Torah, too, there is the level of "a river" and the level of "living waters": the level of recitation (girsa) is called "a river," and it is not "living waters";

but the level of in-depth study (iyun), which is the birth of new knowledge (daas), draws down the level of "living waters," etc., as was explained elsewhere.

And this is "Rise up, O well; sing to it (enu lah)." The meaning of "sing to it" is the arousal from 19
above (isarusa dile'eila), which is drawn first to awaken the raising of mayin nukvin (feminine waters), so that there be "Rise up, O well."

And this is "a well of living waters, and streams (nozlim) from Lebanon": that it flows (nozel) and is drawn from the supernal mazalos of the Thirteen Attributes of Mercy, from where an arousal of mercy is drawn, so that there be an arousal from below (isarusa dilesata), as in the words, "In Your great mercy, have mercy on us, and put understanding in our hearts," etc.

(And see Otzros Chaim, folio 100b, what is written there in the name of the Arizal on the meaning of "sing to it"; and afterwards in the Ramaz, at the beginning of Parshas Teitzei, on "When You ride upon Your horses.")

"A well that princes dug" is as is written, "And Havayah Elokim built the rib": that Abba and Imma (Chochmah and Binah) fashioned her, etc., as is written in the Zohar, Part I (49a).

That is, from the level of Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of Abba and Imma; and this is "the nobles of the people," etc. And this is the meaning of "The Sanctuary, Adonai, that Your hands established."

And see what is written about this in the explanation on "Take a census of the sons of Gershon," and see about this in Etz Chaim, Sha'ar (Gate) 34, Sha'ar HaYare'ach (the Gate of the Moon), chapter 3; and see what is written about this on "The eyes of all look hopefully to You," etc., "You open Your hand," etc.

And this is the matter of the Patriarchs, who are called "the nobles of the people." And the choicest 20
of the Patriarchs is Yaakov, of whom it is said, "For you have striven (sarisa) with Elokim and with men, and have prevailed"; and this is "princes (sarim) dug it."

For of Avraham it is said, "And behold, three men were standing over him," whereas of Yaakov it is said, "He strove with an angel and prevailed; [the angel] wept and pleaded with him": for the angel was nullified and subdued before him.

The explanation is that the Patriarchs were from the level of Chesed (kindness), Gevurah (restraint) 21
and Tiferes (beauty), and in the emotive attributes (middos) there is the level of division, each attribute by itself. Therefore there were three angels with Avraham, for "one angel does not perform two missions," etc., [which is] also at the level of division.

But the Torah, which "comes forth from Chochmah (wisdom)," is the general and collective expression of them all (klalus), like the brain, which includes all the 248 limbs, etc. And see Sefer Shel Beinonim, chapters 51 [and] 52.

And this is what [the Sages] said on the verse "Like a hammer that shatters a rock": one verse goes out to several meanings, etc.

And Yaakov, although he is at the level of the emotive attributes, yet his root is from the higher Chochmah (Chochmah Ila'ah), Yesod (foundation) of Abba, which is drawn and spreads within the emotive attributes, as is written in the Likkutei Torah of the Arizal on the verse "And He established a testimony in Yaakov," etc.

(as is explained in Parshas Balak, in the explanation on "Who has counted the dust of Yaakov," and in Parshas Vayishlach, on "And a man wrestled with him"). Therefore it is said of him, "For you have striven with Elokim and with men," etc.

Now, from the level of the Name Elokim are drawn the tzimtzum (contraction) and the concealment; and "men" are Metatron and Sandalphon, who also serve to be a garment and a concealment, and are called "the shoe of the Shechinah," as is written elsewhere. And Yaakov is the one who prevails over this level, so that there be no concealment and hiding; and this is the matter of the digging and delving, etc.

"With the lawgiver (bimchokek)": this is Moshe, Yesod of Abba, who makes the engraving (chakikah) in the inner dimension (pnimiyus), the level of self-nullification (bittul), etc.; for "Moshe is within, Yaakov is without," since a vessel has two engravings, from within and from without, etc.

And see what is written at the end of the discourse beginning "Command the children of Israel," etc., "The one lamb you shall offer in the morning," etc. "With their staffs (bemishanosam)": these are the level of the supporters of the Torah (tamchei oraysa)

(and see Pri Etz Chaim, Sha'ar HaShabbos, chapter 21, regarding the Kiddusha Rabba (the Kiddush of the Shabbos day): "the letters of be'er (well)," etc., up to "shemei rabba." That is: through the raising of the mayin nukvin of the level of "a well of living waters" mentioned above, there is drawn the level of the revelation of shemei rabba, that is, His great Name.

And see what is written about this revelation on "I," etc., "who brought you out of the land of Egypt," of the section of tzitzis. It is further explained in Pri Etz Chaim there that [light] is drawn from the upper well, of Binah (understanding), into the lower well, of Malchus (sovereignty). And see Zohar, Part II, Beshalach) (63b).

And see about these two wells in Biurei HaZohar, on "And Yaakov went out from Be'er Sheva."

And [as for] what is repeated in the Torah, "Therefore the name of the city is Be'er Sheva": the first is regarding Avraham (in Parshas Vayera, 21:31), the second regarding Yitzchak, in Parshas Toldos (26:33). This alludes to the two wells mentioned above, of Binah and of Malchus.

And according to this, one may explain the meaning of "Then Israel sang," etc., "Rise up, O well": that the song is to draw down the power from above, from the level and rank of the upper well, so that there be "Rise up, O well"; that is to say, that the raising of mayin nukvin from below, from the level of Malchus, too, be like the level and rank of the upper well, of Binah.

For if this were not so, there would be a difference between them, as is written in the discourse beginning "The Song of Songs":

the difference between "my soul pines for the courts of Havayah," that is, the level of "with all your soul," and the level of "my flesh and my heart pine away (kalah)," an expression of expiring (kilayon), which is the level of self-sacrifice (mesirus nefesh) at "One," etc. See there.

But the level of the ascent of Malchus, in the manner of "He did not stop cherishing her until He called her 'My mother,'" and in the manner of "like a city that is joined together," in the discourse beginning "These are the accounts of the Mishkan, the Mishkan of the Testimony," is when she too is at the level of the raising of mayin nukvin mentioned above; and this is the matter of "with all your might (me'odecha)."

22 And this is the matter of the ascents of Shabbos, when the level of vav-hei rises to the rank of yud-hei. Therefore, for there to be "Rise up, O well" at this level, it must be through a drawing-down of power from above; and this is "a well that princes dug," as is written about this in the discourse beginning "See, the fragrance of my son," regarding "which Havayah has blessed."

23 And then, through the raising of mayin nukvin (feminine waters) at the level of "Rise up, O well," one draws from the level of the Infinite Light (Or Ein Sof), blessed be He, itself, the light that encompasses all worlds (sovev kol almin), which is above the drawing-down of the kav (line of light), etc. See there. And this is the matter of the revelation of shemei rabba (His great Name).

And this is the matter of "a well of living waters," which wells up constantly, in the manner of "two companions who never part"; and it is the level of "his Torah is his occupation." And nevertheless they interrupt for the Shema, so as to be at the level of the well mentioned above in their engagement in Torah, etc.

24 And along these lines one may explain the difference between "a fountain of gardens" and the level of "a well of living waters." "A fountain of gardens," which goes out by itself constantly, is like "And a river goes out from Eden": it goes out constantly; and this is the constant union of Chochmah (wisdom) and Binah (understanding), to give life to the worlds.

But for there to be a drawing-down of truly new light from the Infinite Light (Or Ein Sof), this is through the digging and delving of "a well of living waters," etc. And see about this in the explanation on "Remember" and "Observe."

It may also be explained, according to what is written in the discourse beginning "See, the fragrance of my son," [on] the difference between the level of Miriam's well, which is a spring that wells up by itself, this being the raising of mayin nukvin (feminine waters) to the inner light (Or Pnimi), and "a well that princes dug," which is for there to be a raising of mayin nukvin to the level of the supernal encompassing [light], etc.

In the same way one may explain the difference between the level of "a fountain of gardens" and "a well of living waters."

And of this it is said, "A well that princes (sarim) dug": Chochmah, Binah and Daas, like a minister (sar) before the king, etc. And the matter of "with their staffs": for the level of the raising of mayin nukvin (feminine waters) mentioned above is called by the name "walking," as it is written, "And I will give you mehalchim (those who walk) among those who stand." 25

For the angels, whose service is to arouse and draw down the constant union, the level of "And in His goodness He renews," etc., are called "those who stand"; but the souls, who through "they dug it, they delved it" draw down new light, are called "those who walk."

Therefore of the angels it is said, "And their feet were a straight foot (regel yesharah)"; and Tosafos explained (chapter 2 of Chagigah, folio 13a), from the Jerusalem Talmud (chapter 9 of Berachos), that it is a journey of five hundred years, like from the earth to the firmament, and the foot exceeds it further by yud-hei (fifteen), that is, the numerical value of yesharah, which is 515;

that is, their service is to draw the level of yud-hei into the worlds, which are a journey of five hundred years. And this is as it is written, "For with Yah, Havayah formed the worlds": with the yud the World to Come was created, with the hei this world was created.

Therefore their service is to draw down this level, so that there be "And in His goodness He renews each day, constantly, the work of creation"; and since the source of the drawing-down is from the level of the two letters yud-hei, they are called "those who stand."

But of Israel it is said, "Until Your people pass over Havayah": above the Name Havayah, to draw down new light from the very essence of the Infinite Light (Or Ein Sof) itself; this is the matter of "those who walk." And as it is written, "And I will walk among you." And this drawing-down is through "with all your might," without limit.

Now, walking is by means of the feet; and this is the matter of "Three regalim (pilgrimage festivals, literally 'feet') you shall celebrate for Me," in which and through which is drawn the power to be able to be [at the level of] "with all your might," as is written on the verse "to offer to Me in its appointed time." And the souls too are called "foot," as is written on the verse "And the earth is My footstool." 26

As it is written, "You are children to Havayah," and "a son is the leg of his father," etc. Yet even so, one needs a staff to be able to walk on one's feet, as it is written of Elisha, "Take my staff in your hand," etc. 27

That is: through the fulfillment of the mitzvos, which are called "with their staffs," supports (tamchin), through this the power will be drawn into the soul to be at the level of "those who walk"; as it is written, "If you walk in My statutes": through fulfilling the statutes one will come to the level of "you walk," as is written about this in the discourse beginning "And now, I pray, let [the strength] be great."

And this is the meaning of "Havayah will send the staff of your strength from Zion." The meaning: mateh (staff) is an expression of inclining (hatayah) and of the drawing-down of the level of strength and power.

(As is written there on the meaning of "Master of our strength," etc. And see [Bereishis] Rabbah, Vayeshev, section 85, on the verse "Your signet, your cord and your staff," etc., and the end of Parshas Korach.

And see what is written above on the verse "And behold, the staff of Aharon had blossomed," etc. And see Me'orei Or, the letter mem, section 64. And see the Gemara, chapter 6 of Pesachim, end of folio 68a, on the verse "each man with his staff in his hand"; and the Zohar, Part I, Toldos, 135a, and the Ramaz's commentary there.)

That is: the resurrection of the dead is drawn through a drawing-down from the level of the light that encompasses all worlds (sovev kol almin), and this is the matter of "with their staffs"; and therefore from there is drawn also the power for there to be "a well of living waters."

And so too, "And it shall be on that day, living waters will go out," etc. And see what is written about the matter of living waters on the verse "That they take to you a [red] heifer," etc.

LIKKUTEI TORAH · PARSHAS CHUKAS · MAAMAR 10

על כן יאמרו המושלים באו חשבון וגו'

"Therefore the rulers will say: Come to Cheshbon" (Numbers 21:27)

"Therefore the rulers (hamoshlim) will say: Come to Cheshbon," etc.; "the lords of the high places of Arnon." Now, our Sages, of blessed memory, expounded (in chapter 5 of Bava Basra): "The rulers": these are those who rule over their inclination. "Come to Cheshbon": come, and let us make the reckoning (cheshbon) of the world, etc. 1

To understand this, and also to understand the saying of our Sages, of blessed memory: "Whoever answers 'Amen, may His great Name (shmei rabba) be blessed' with all his strength, they tear up his sentence of seventy years" (as is written in the Tur, Orach Chaim, section 56; Shabbos, chapter 16, 119b).

We must first set out the matter of the soul's descent into the body, which is a descent for the sake of an ascent, as is known. And we need to understand what this ascent is.

For surely even before its descent it was on an exceedingly high level, standing before G-d, as it is written, [in the words of] Eliyahu, "As Havayah lives, before Whom I have stood"; and from there it came down to an astonishing degree, to be clothed in physical matter in this lowly world.

And when the soul leaves the body, it is written, "And the spirit returns to G-d Who gave it": it returns to its source and root, etc. If so, what advantage and superiority is there here through this descent? 2

All this will be understood by first setting out the matter of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin). The level of the light that fills all worlds is the G-dly light and flow that clothes itself and is grasped within the worlds,

and comes in order and gradation through the worlds, from cause to cause, each one according to its own measure, until it clothes itself also in the physical heavens and earth, according to their measure.

The explanation of this: it is known and explained in Sefer Yetzirah that there are the levels of "world, year, soul" (olam, shanah, nefesh). 3

That is: "world" includes all the firmaments and the earth and all the bodies of the created beings, inanimate, vegetative, animal and speaking; and "soul" is the level of the G-dly life-force (chayus) that clothes itself in them, the level of the light that fills all worlds (memalei kol almin) (and this clothing is through the level of "year," as will be explained).

Now, within the level of "world" there are also distinctions of levels, higher above higher without end, in the refinement of the matter and the vessel: the higher anything is, the more spiritual it is and abstracted from corporeality,

as is seen plainly in the superiority of the body of the animal over the inanimate and the vegetative, and of the speaking above the animal.

And likewise, in general, the matter of the firmaments is immeasurably more refined than the matter of the earth and the physical elements; and in this way, higher above higher, as is known: just as there are seven physical firmaments, so too there are seven spiritual firmaments, and they are called the seven heichalos (chambers), etc.

And there are many aspects and grades of the heichalos mentioned above. And so too the level of "soul," which is the G-dly light and life-force drawn to them from the Infinite Light (Or Ein Sof), blessed be He, and clothed in the worlds, is in them in distinctions of levels:

according to the degree of refinement of the very substance of the world's vessel, so does the level of the light and the soul shine and reveal itself in it, etc.,

so that in the higher world, the light and life-force there are of the highest rank and degree, as in the higher Gan Eden, [where] the souls sit and delight in the radiance, etc.

And in this way the light proceeds and descends link by link (mishtalshel) through the descent of very many levels, until the light and life-force come and are drawn into the lowly world with a very great tzimtzum (contraction); and these are the light and life-force of heaven and earth, and of the constellations (mazalos) fixed in them; 4

for there is no blade of grass below that does not have a mazal above that strikes it and says to it, "Grow!" And this is the very last level of life-force and soul, which gives life to the grasses, etc.

And the whole order of the chain of descending worlds (hishtalshelus) of "soul" and "world" in the Worlds of Beriah, Yetzirah and Asiyah, from the head of all levels to the end of all levels, 5

as in the grasses that grow from the mazal, is what is called the light that fills all worlds (memalei kol almin): that is, "soul" clothing itself in "world"; and as the level of the world, so is the level of the soul.

But [we need] to understand the matter of "year." The explanation: we say, "And in His goodness He renews each day the work of creation."

The meaning and substance of this renewal: it is written, "And the chayos ran and returned" (ratzo vashov). By way of analogy: the life-force (chayus) of the spirit of life in a person, 6

which beats in his heart in the manner of ratzo and shov (running and returning): that is, a withdrawal, to return to its source, and an expansion, to give life to the limbs; and, as is known, from this comes the cause of breathing.

And so it goes round and round: it withdraws after it expands, and afterwards expands again; and so it is at every moment: with each and every breath there is a withdrawal and an expansion.

And in the likeness of this, Above, in the G-dly life-force (chayus) in created beings, there is ratzo and shov. This is "And the chayos ran and returned," for this refers to the life-force in the worlds as a whole; and this is also the level of "reaching and not reaching" (mati velo mati) mentioned in Etz Chaim. 7

And this is the renewal of the life-force, as is said, "He renews each day, continually, the work of creation": for at every moment the first life-force withdraws, and a new life-force is drawn again from its source; and so it is continually: ratzo and shov. (And see what is written elsewhere, at the end of the discourse beginning "For as the new heavens.")

And this is the matter of "year": for the root of the coming into being of time is this drawing down, 8 in which the life-force is drawn in the manner of ratzo and shov,

which is withdrawal and expansion; and through this the time of a moment, for example, comes into being: for since the life-force runs and returns, there must necessarily be some lapse of time.

And because of the great division of the life-force into very many aspects and levels, each aspect 9 and level among the particulars of these levels being drawn through ratzo and shov, therefore time comes into being as it is with us, etc.; as is written at length elsewhere, on the meaning and matter of "Teshuvah (return) preceded the world."

Now we need to understand the meaning and substance of the term olam (world): what is it? The 10 G-dly life-force in each world, which clothes itself in it to give it life and is called "soul," is like the life-force of the soul in its body: it is hidden in the body, and the body clothes it and conceals it.

It is like, by way of analogy, a king who sits in his chamber, closed and hidden away, so that his palace and his chamber conceal him, and he is not revealed at all to anyone.

So too Above: the G-dly light and life-force from the Infinite Light (Or Ein Sof), blessed be He, is clothed and hidden within all the worlds (almin), for the worlds and the heichalos are what hide the G-dly light, so that it is not revealed at all, 11

just as the soul that is clothed in the body is hidden, neither seen nor revealed. And so our Sages, of blessed memory, said in the first chapter of Berachos: "He sees and is not seen," etc.; see there.

And therefore they are called by the name olamos (worlds), which is also a term for helem (concealment), because they conceal and hide, etc. (And see what is written on this at the beginning of Parshas Sh'lach, in the discourse beginning "The matter of the spies," and in the discourse beginning "The land is good," etc.)

But this hiding and concealment comes according to the measure of the levels of the worlds, from the head of all levels to the end of all levels, as mentioned above: in the highest world, the hiding there is not so great.

But with the great descent of the levels from cause to effect, down to the end of the World of Asiyah, as in our lowly world, the hiding and concealment are in utter darkness, to the point that the heavens and the earth appear as truly separate matter, without self-nullification (bittul).

This is not so above this material world, for it is said, "And the host of heaven bow down to You."

And even in this very world, the celestial spheres still have something of self-nullification, as the sphere of the sun bows toward the west, and so too the other spheres.

This is not so with the elements beneath the sphere of the moon, which are coarse matter, like the dust of the physical earth. And this is what is written of the Time to Come (in Isaiah, chapter 51, [verse] 6): "For the heavens shall vanish like smoke, and the earth shall wear out like a garment,"

for their materiality will come to an end. (And see on this: the Midrash Rabbah, Noach, chapter 34, 38a; Parshas Lech Lecha, chapter 42, 46b; Parshas Shemini, chapter 11, 177d; Naso, chapter 13, 252b; Parshas Eikev, 293b; and in Ruth Rabbah, on "And the name of the man was Elimelech"; and in Esther [Rabbah], on "And it came to pass in the days of Achashverosh."

The beginning of Koheles Rabbah, on "Vanity of vanities"; the Zohar, Part I, Bereishis, 24b, end of the column; the Tikkunei Zohar, Tikkun 8 and Tikkun 31.) And the light of a new creation will be renewed, the level of new heavens and a new earth,

as it is written, "For as the new heavens," etc., "which I make," specifically: they will not hide and conceal the light and life-force drawn from the Infinite One (Ein Sof), blessed be He, so that the glory of G-d will be revealed without hiding or concealment; and as it is written, "For they shall see eye to eye," etc., and "The glory of Havayah shall be revealed," etc.

2. Now, all that was said above about the levels of world, year and soul, in that the soul is clothed in 12
the world, in each world according to its measure, is the level of the light that fills all worlds (memalei kol almin): for the meaning of "fills" is the light and life-force that is clothed and hidden in the worlds, as mentioned above.

But the level of the light that encompasses all worlds (sovev kol almin) is what is written, "I, Havayah, have not changed": [the same] before the world was created and after the world was created; and above and below are equal, for He "is equal and makes small and great equal," as, by way of analogy, a circle, which has no above and below, etc.

And therefore it is called by the name sovev (encompassing). But the meaning of sovev is not that it 13
encircles from above alone and does not come into the worlds; for surely it is written, "I fill the heavens and the earth": "I," truly, for this refers specifically to the level of the light that encompasses all worlds (sovev kol almin).

Rather, it means that although it is within all the worlds, it does not come there clothed as a light and flow revealed to the recipients; it is holy and set apart from them, and is not grasped within the bounds of the worlds; as in the saying, "the Holy One in the heavens and on earth."

That is, He is holy and set apart even while He is in the heavens and on earth. That is to say: although He fills the heavens and the earth, and this is "in the heavens and on earth," nevertheless He is holy and set apart from them, etc.

And therefore He is in the heavens and on earth equally. For with the light that fills all worlds, since it clothes itself and is grasped within the worlds, order and gradation apply, from cause to cause, from spirituality to physicality;

but with sovev there is no distinction of levels at all between spirituality, etc.; rather, it is equal and makes spirituality and physicality equal, "darkness and light alike."

And this is "in the heavens above and on the earth below; there is none else." And it is written, "If I ascend to the heavens, You are there; if I make my bed in the netherworld, behold, You are there." And this is "Great is Havayah and exceedingly praised, and His greatness is unsearchable."

That is: "Great is Havayah and exceedingly praised" is from the aspect of the light that fills all worlds, for He is praised and lauded in a division into very many levels in all the worlds, in myriads of myriads without number, until even the physical creatures at the end of Asiyah utter song.

And this is "King, lauded and glorified forever and ever (adei ad)," etc. That is, He is lauded and glorified "adei ad," for the song and praise with which the creatures of Asiyah, whose comprehension is not so great, laud and glorify Him is not like the song and praise with which higher creatures glorify and laud Him. 14

And because there are many levels, higher above higher without end, it therefore says, "lauded and glorified adei ad." 15

And all this division is from the aspect of the light that fills all worlds (memalei kol almin), which is grasped in the comprehension of the worlds; and of this it is said, "Great is Havayah and exceedingly praised."

But "and His greatness is unsearchable" is the level of the light that encompasses all worlds (sovev kol almin), which is the level of His great Name. Therefore it is said of it, "and His greatness is unsearchable," for it is not grasped and clothed within the worlds at all, and no distinction of levels applies to it at all.

And this is the meaning of shmei rabba, "His great Name" (and see what is written on this at the end of Parshas Sh'lach, on "I am Havayah your G-d"; see there). And this is the purpose of the descent of the souls into this world, into physical matter.

For the main point of the service of G-d as a whole, in Torah and mitzvos, is to draw the level of the light that encompasses all worlds into revelation:

that is, the essence of the Infinite Light (Or Ein Sof), which is not within the bounds of the worlds, so that it rests and dwells and is revealed within all the worlds. (And then the worlds will not hide at all;

for with the light that fills all worlds, although it is clothed within the worlds, the worlds hide this light and revelation of memalei kol almin, which shines with an immense tzimtzum (contraction);

but when the light of sovev kol almin shines and is revealed, which is holy and set apart, etc., before which "darkness and light are alike," the worlds will not hide at all. And see what is written in the explanation of "I saw, and behold, a menorah of gold," etc.)

And this is specifically through the practical mitzvos, in this world specifically; and for this the soul descended into the body,

and this is the purpose of the descent. For although before its descent it was also standing before G-d and delighting in the radiance of the Shechinah, this is from the level of the light that fills all worlds;

but through its descent into the body, in engaging in the practical mitzvos, it draws down the revelation of the light of sovev kol almin (and see what is written on this on "You shall keep My Shabbosos"; see there, also at length).

The explanation of this: the mitzvos are divided into two kinds, the positive commandments and the prohibitive commandments. The positive commandments are the drawing down of holiness and strengthening the good,

as we bless, "Who has sanctified us with His commandments": we draw a revelation of supernal holiness below. And through the prohibitive commandments [the aim] is to separate the evil from the good and to subdue the sitra achra (the other side), so that it will have no hold on holiness.

And see what is written on this in the discourse beginning "How goodly are your tents." And there 16
is the well-known saying of the Zohar: "When the sitra achra (the other side) is subdued (iskafya), the glory of the Holy One, blessed be He, is exalted (istalek) in all the worlds."

For "G-d has made the one opposite the other": just as there are heichalos of holiness, from which all good flows and is drawn; and all holy thoughts, and the speech and deed of Torah and mitzvos, have their life-force drawn from the heichalos mentioned above,

so, opposite them, there are also heichalos of the forces of impurity, from which flow and life-force are drawn to every evil thing. And man has free choice: when he loads upon himself the yoke of Torah and mitzvos, "like an ox to the yoke and like a donkey to the burden,"

he will receive his life-force and existence from the heichalos of holiness mentioned above, and from them and through them all his physical needs too will come down, when he does everything for the sake of Heaven, so that he can serve G-d, etc.

But if, G-d forbid, "the one who separates himself seeks desire," to pursue physical wants, then he 17
receives his life-force and existence from the heichalos of the kelipos (husks), which give forth every evil thing, such as foreign thoughts from bodily desire, which are not for G-d.

Only, among the kelipos there are also the heichalos of nogah, from which the desire for what is permitted is drawn, when one does not intend it for the sake of Heaven. And kelipas nogah of Asiyah, from which the desire for what is permitted in this world flows, is mostly evil, as though wholly so, with only a little good mixed into it.

And see what is written in Parshas Acharei, in the explanation of "For on this day He shall atone," on the inner and the encompassing levels of nogah, from which desire and honor, etc., are drawn; see there.

And there are the heichalos of the three impure kelipos, which are beneath kelipas nogah, from which is drawn the desire for what is forbidden: anything that has in it a branch of a prohibition of the Torah or of the Rabbis. 18

And since man has free choice, everything depends on him.

And when he pushes away the foreign thoughts and removes his mind from them, through this the sitra achra (the other side) is subdued as well, that is, the heichalos of the kelipos, which are the source of this thought; and through this "the glory of the Holy One, blessed be He, is exalted in all the worlds."

That is: even the heichalos of holiness are called almin (worlds), like the palace in which the king is hidden while he sits in it.

So too the heichalos and worlds conceal and hide the revelation of G-d's light, so that the revelation is not so great, [coming] only through the garment and concealment of the palace; and therefore it is called olam, a term for helem (concealment), as mentioned above.

And when the very last concealment is subdued, which hides and conceals utterly, namely the heichalos of the kelipos, from which a foreign thought is drawn, something against the will of G-d, this being the complete and very last concealment; 19

and the subduing (iskafya), when one pushes this thought away, is the pushing away of this kelipah, which conceals and hides, so that it will not hide the light of G-d that is in a person.

Through this "the glory of the Holy One, blessed be He, is exalted." That is, the level of the light that encompasses all worlds (sovev kol almin) shines and is revealed, which is called "the Holy One (Kudsha), blessed be He," a term for holy and set apart, as mentioned above in explaining "and the Holy One in the heavens and on earth," etc.

And this revelation is "in all the worlds," and in the heichalos that conceal, so that they do not conceal and hide at all. And the revelation of this radiance from the level of the light that encompasses all worlds (sovev kol almin) is called istalek, from the term for exaltation (as is written elsewhere, in Parshas Vayakhel, in the discourse beginning "Take from among you an offering (terumah)," etc. 20

And see what is written in Parshas Sh'lach on "The land is exceedingly, exceedingly good," mentioned above.) And this is precisely through the subduing of the sitra achra (the other side) below, specifically (in this world, in the human body and the animal soul;

as in the analogy of a house that one wants to raise: when one raises the bottom beam and timber, 21
the whole building is raised by it, etc.; as is written elsewhere, in Parshas Bereishis, in the discourse beginning "To understand the reason").

And this is through breaking the power of bodily desire, through which the screen of kelipah, which hides and conceals, is torn; and through this the light that encompasses all worlds (sovev kol almin) is revealed and exalted within all the worlds.

And this exaltation and elevation means that it will not be in a state of being clothed and hidden within the worlds, which hide the light that fills all worlds (memalei kol almin); but through the revelation of sovev kol almin there is nothing that conceals and hides, etc.

And all this is brought about by man, for "Yaakov is the rope (chevel) of His inheritance": as in the 22
analogy of a rope, which, when it is shaken below, is shaken also above, at its top; so, through the arousal of the G-dly spark below to go out of the matter of bodily desires, there will be an arousal above.

Therefore a person's heart should not fall because foreign thoughts fall upon him; only, he should see to push them away, that is, to remove his mind from them; and removing the mind is through fixing the mind in contemplation and in the words of the prayer. And through this the sitra achra (the other side) is subdued above, and "the glory of the Holy One, blessed be He, is exalted in all the worlds."

3. And this is the meaning of the saying of our Sages, of blessed memory: "Whoever answers 23
'Amen, may His great Name be blessed' with all his strength, they tear up his sentence of seventy years."

For the meaning of shmei rabba is the level of the light that encompasses all worlds (sovev kol almin), which is what is called "His great Name."

For it is explained elsewhere, on "Moshe would speak," that the Names of the Holy One, blessed be He, are themselves the extension and flow through which His attributes, may He be blessed, come into being: the Name Havayah with the vowel patach is in Chochmah, and the Name Kel in Chesed, etc.; and these are the Ten Sefiros of the World of Atzilus (Emanation), which are called by the name "the light that fills all worlds" (memalei kol almin) (see Iggeres HaKodesh, the section beginning "And He put on righteousness as a coat of mail").

But His great Name is the level of the light that encompasses all worlds; and it is as our Sages, of blessed memory, said: "Before the world was created there was He and His Name alone," at the level of the Infinite One (Ein Sof).

And the meaning of "May His great Name be blessed forever (le'alam)," etc., is that it should be 24
drawn into revelation in the three worlds of Beriah, Yetzirah and Asiyah as well, as it is written, "For My glory I created it, I formed it, I also made it."

That is, that it should be drawn into revelation, and the concealment and hiding of the worlds should not hide at all; as mentioned above in explaining "the glory of the Holy One, blessed be He, is exalted in all the worlds."

And this is le'alam ul'almei almaya ("forever and to all eternity"), which in general are the three general worlds, Beriah, Yetzirah and Asiyah, and in particular is "in all the worlds." And through this they tear up his sentence of seventy years.

That is: just as there are seven holy emotive attributes (middos) in the G-dly soul, each one comprising ten, so there are also seven attributes in the animal soul, each one comprising ten.

And the G-dly soul clothes itself in the animal soul in order to refine it, as it is written, "The days of our years: in them are seventy years." And the evil of the attributes of the animal soul, which are seven attributes each comprising ten, is called "his sentence of seventy years."

(And it is also truly the sentence of seventy years in its plain sense, for "days were formed" in order to refine the attributes of the animal soul, as mentioned above in explaining "The days of our years: in them," etc.

And because of the prevailing of the evil of the animal soul, the sentence concerning the life of the 25
seventy years is drawn upon him.)

And through the revelation that he draws down from the level of the light that encompasses all worlds (sovev kol almin), through "the sitra achra is subdued and the glory of the Holy One, blessed be He, is exalted in all the worlds," so that they no longer conceal or hide: this is the tearing up of his sentence of seventy years.

(And also, since in world, year, soul it is from the level of "soul," which is the light that fills all worlds (memalei kol almin), that the levels of "year" and "world" are drawn, as mentioned above, while through "Amen, may His great Name be blessed" he draws from the level of the light that encompasses all worlds, which is above the level of "soul";

and this is "If He sets His heart upon Himself (elav)": that is, upon Himself and not upon His attributes; and through this, "His spirit and His breath He gathers to Himself." "His spirit" is as it is written, "and by the spirit of His mouth all their host," and this too is the level of the light that fills all worlds, but it is above the level of "soul";

and see what is written in Parshas Sh'lach about the worlds (almin), whose root is from the level of the circles (iggulim), which is the level of "soul," etc.; see there.

And "His breath" (nishmaso) is the level of the light that encompasses all worlds; and this drawing down is le'alam, into the level of "world," and likewise into the level of "year"; therefore, through this, "they tear up for him," etc.

And see in the Raaya Mehemna, Parshas Teitzei (277b, end of the column), on the matter of "year"; in the Zohar, Parshas Pinchas (250a): "the lower days, the times, which are 355 (shanah, year)," etc.; "draw the upper days toward the lower days," etc.

And see there (220a, end of the column), where "with all his strength (kocho)" is explained like "Let the power (koach) of Ado-nai be great"; and see the commentary of the Ramaz there; and so the Maharsha explains in Shabbos (119b).

And see the Idra Rabba (138b) on "In the midst of the years revive it": "these are the primordial years, which are called the days of old (yemei kedem)," etc.; and see there (133b); and the Zohar, Parshas Vayechi (238b), and Parshas Beshalach (45a), and the commentary of the Ramaz there.

And all this is alluded to in the saying of our Sages, of blessed memory, "Whoever answers 'Amen, may His great Name be blessed' with all his strength": it is the drawing down from the level of the days of old and the primordial years;

therefore through this they tear up his sentence of seventy years, whose root is from the level of "the years of the world (olam)" and "the days of the world." And see the Zohar, Parshas Bereishis (37b, end of the column, and folio 58a), and the Zohar HaRakia there, and the Zohar at the end of Parshas Terumah, 178b, end of the column.)

And this is "Therefore the rulers will say: Come to Cheshbon": come, let us make the reckoning of the world.

That is: "the rulers" are those who rule over their inclination, to subdue the sitra achra, as mentioned above, by breaking bodily desire, in "turning from evil" in thought, speech and deed, and also in seeing and hearing, etc.

As it is written, "And you shall not stray after your heart and after your eyes": for instance, to be "one who shuts his eyes from seeing evil," in gazing, etc.

And in deed, as they said, "Sanctify yourself in what is permitted to you," and the like. And through this "the glory of the Holy One, blessed be He, is exalted," so that there is a revelation of the light that encompasses all worlds within the concealment and hiding that is in all the worlds, as mentioned above.

And this is "Therefore the rulers" over their inclination, specifically, "will say: Come, let us make the reckoning of the world (olam)." The meaning of olam is from the term for concealment and hiding, as mentioned above; 26

and they say: let us make the reckoning of the soul's descent into this world, into the dark body: that the purpose of the descent is for the sake of an ascent, namely so that there be the subduing of the sitra achra (the other side), through which "the glory of the Holy One, blessed be He, will be exalted," etc., as mentioned above.

There is a further [explanation] of "the reckoning of the world," and it is the main one: in keeping with the great concealment in this world, which is the very last world, so that the darkness is thick, doubled and redoubled, 27

therefore, to illuminate a darkness as thick as this, one must draw down specifically a great light, abundant and exceedingly mighty, for precisely through this "even darkness will not darken," and "darkness and light are alike"; whereas a small light will not help, because of the thickness of the darkness.

As we see that in a house the light of a candle is enough; but in a cellar, since the air there is very thick, being within the materiality of the earth,

therefore, to illuminate the coarse air there must be a great light, whereas a thin candle may go out because of the physicality of the air.

So too, by way of analogy, illuminating the darkness of the physical World of Asiyah is through an exceedingly supernal light. And this is the descent of the souls into this world: that through "the lamp of Havayah, the soul of man," and "a mitzvah is a lamp and the Torah is light," precisely through this they will be able to illuminate, so that there is the transformation of darkness into light (is'hapcha chashocha linehora), etc. 28

And this is the meaning of "and let us make the reckoning of the world": in keeping with the greatness of the concealment, so must one increase the light of the Torah and the mitzvos.

4. "Let the city of Sichon be built and established." Now, "the city of Sichon" is prayer, which is called sichah, [spelled] with the left-dotted shin, as it is written, "And Yitzchak went out to converse (lasuach) in the field," and Rashi explains: a term for prayer, as in "he pours out his speech (sicho)." 29

And as our Sages, of blessed memory, said in the first chapter of Avodah Zarah: "Sichah means nothing other than prayer." And [we need] to understand the reason why prayer is called sichah.

But the explanation is this: besides sichah being a term for speech, and all the more so according to what is written in Pri Etz Chaim, Sha'ar HaSukkos, chapter 2, that sichah is speech in a whisper, quietly and hidden, which is the matter of "prayer in a whisper" (tzelosa bilchash),

there is yet this further [sense] in the meaning of sichah: that it is from the sense of hasachah, moving and shifting from one place to another place, as in "as the swimmer (hasocheh) spreads out to swim" (in Isaiah 25:11), whose meaning is to swim in the water.

For one who swims in the water moves and shifts himself from place to place, etc. (And likewise we find that our Sages, of blessed memory, explained "If there is worry in a man's heart, let him yesichenah" with the two meanings mentioned above: "let him put it out of his mind" is a term for removing the mind, that he shifts and removes his mind from his worry, to fix his mind on Torah and the service of G-d;

and "let him tell it to others" is a term for speech.) And the meaning and substance of "shifting" in 30
prayer: the main request in prayer is that the level of the light that encompasses all worlds (sovev kol almin) be revealed, to be clothed within all the worlds. And this is why we say "Yehi ratzon," "May there be will," for He, may He be blessed, is above will.

And for Him to have a will in the blessings of the Shemoneh Esreh, such as "Who redeems Israel" 31
and "Who blesses the years," and the like, this too is a matter of hasachah, shifting from place to place;

for in Himself, "not that He has any of these attributes at all"; and He, may He be blessed, moves and descends from the place of His essential level, which is above even the level of will, to have a will for the drawings-down, etc.

And this arousal from above (isarusa dile'eila), that is, this drawing down that is drawn through prayer, the level of "May there be will," etc., is called sichah and shifting from above to below, etc.

But this sichah from above to below comes through an arousal from below (isarusa dilesata), in the sichah of prayer that a person prays, for "spirit brings spirit," etc.

And in this arousal from below, too, the two meanings mentioned above apply. The sense of 32
hasachah, shifting: for the essence of prayer is crying out in one's distress; and this is "before Havayah he pours out his speech (sicho)."

The term "pours out" is the pouring out of the soul when it is in great distress because "in vanity it came, and in darkness" and the shadow of death "it goes," for most of the time, etc.

And this is through first having "Come to Cheshbon," being one of the "masters of reckoning" (marei dechushbana) every night, as mentioned above: to taste bitterness in his soul over all his deeds, words and thoughts that were not for G-d, from the day he came to be, and over his having sunk and drowned in the desires of this world, 33

and in this is all his effort, "when he lies down and when he rises," etc.; and the truth is forgotten from the tablet of his heart because of his preoccupation with the vanities of the time, etc.; rather, "they have turned their back to Me," without heart, etc.

And "he who adds knowledge" of the greatness of G-d "adds pain" in his soul. And through this he will pour out his speech with self-sacrifice (mesirus nefesh), from the depth of the heart, so that there will be a true hasachah and shifting: that he will move away and be separated from his animal attributes, which hide, etc. 34

And this is why through "Come to Cheshbon," then "the city of Sichon will be built and established": that prayer will be as it should be, as a pouring out of the soul, and that he will be moved and shifted away from the ingrained nature of the attributes of the animal soul.

However, as for the term "will be built and established," the point is that in prayer there must also be, specifically, combinations of letters of speech, according to the plain meaning that sichah is a term for speech.

Therefore the term "building" is said of it: like a building made of stones, so the words of prayer are called "houses," as is written in Sefer Yetzirah that the letters are called "stones," etc.

And this is what King David, peace be upon him, wrote: "Evening, morning and noon I speak (asichah) and moan, and He hears my voice"; that is, when prayer is in the manner of asichah, in the way mentioned above, through this "He hears my voice," etc. 35

And see what is written in the discourse beginning "And all your children." And the meaning of "and established" is as it is written, "Through righteousness (tzedakah) you shall be established," and as is written on "I, through righteousness, shall behold Your face": "Rabbi Elazar would give a coin to a poor man and then pray." And see what is written on this also on "The voice is the voice of Yaakov."

Now, the explanation of Sichon as "pleasant speech" (sichah na'ah) can also be interpreted as referring to the Torah, in its combinations of letters. For King David, peace be upon him, said, "How I love Your Torah! All day it is my speech (sichasi)," and it is written, "For Your testimonies are speech (sichah) to me." And see what is written on "And Yitzchak went out to converse in the field." 36

That is: the combinations of letters in the Torah, whether in Scripture, in Mishnah, or in halachos and aggados, are called sichah, in the way mentioned above, which is the matter of hasachah, shifting from place to place.

For our Sages, of blessed memory, said on "His locks (kevutzosav) are curled (taltalim)" that Rabbi Akiva would expound on each and every tip (kotz) [of the letters] heaps upon heaps (tilei tilim) of halachos.

Now, the halachos are likened to hairs, and this is the level of "the hair of His head is like pure wool." 37

As, by way of analogy, the hairs that are drawn from the head break through and come out, and a glimmer from the brain is drawn and clothed in them,

so through the halachos there is drawn from His wisdom, may He be blessed, which no thought can grasp at all, of which it is said, "Your thoughts are very deep," etc., and it is clothed in the halachos set out before us. And this is the level of "like the good oil upon the head," etc., "oil of holy anointing," for from the level of kodesh (holiness), "a thing unto itself," it is drawn and clothed in the laws of the Torah.

And this is the matter of sichah and shifting. And therefore the Torah is called a bridegroom (chasan): "chas darga" (he goes down a step), etc. And see what is written on "The Song of Songs," etc. 38

And this is "How I love Your Torah! All day it is my speech (sichasi)": sichah meaning shifting, because the revelation of the Infinite Light (Or Ein Sof) is drawn down through the combinations of letters, which are called "the hair of His head," etc.

And this is what our Sages, of blessed memory, said in Eruvin (54b) on "And those who walk on the way, speak (sichu)": that it refers to masters of Scripture, Mishnah and Talmud.

And of this, too, it says "will be built and established," for Torah scholars who engage in Torah are called "builders," because they engage in the building of the world, as our Sages, of blessed memory, said: "Do not read 'your children' (banayich) but 'your builders' (bonayich)," etc.

5. "For a fire went out from Cheshbon, a flame from the city of Sichon." Now, it is written, "Its flashes are flashes of fire, a flame of Yah (shalheves Yah)." 39

(And see what is written on this in the Zohar, Vayechi (folio 245a), and in Parshas Metzora (folio 54b), and in Parshas Mishpatim (folio 104a); and in the Mikdash Melech, Parshas Beshalach (folio 56), in the name of the Arizal; and in the Likkutei Torah of the Arizal, Parshas Vayeira.

The substance of their explanation: the "flashes of fire" of the Congregation of Israel (Knesses Yisrael): from where did this fire come out? It is from the flame that came out from Yah, etc. And this is the meaning of "For a fire went out from Cheshbon," etc.; see there.

And see what is written in Parshas Sh'lach, in the discourse beginning "And it shall be tzitzis for you," on "This shall be called woman (ishah), for from man (ish) she was taken," for from what is written there the words of the Arizal will be understood a little. And see what is written in Parshas Noach, in the discourse beginning "Many waters," etc.)

The explanation: "flashes of fire" (rishpei esh) is a glowing coal, as Rashi explains on "and in his hand a coal (ritzpah)"; that is, when the fire burns and consumes the wood and it becomes a glowing coal.

And shalheves is the blaze (lahav); and see the Mishnah, end of chapter 5 of Beitzah. And the matter of this level in the soul is as explained elsewhere, in the explanation of "And it shall be tzitzis for you" mentioned above, and in the discourse beginning "For You are my lamp": that in the light of a candle there are two hues, the blue light (nehora techela) and the white light (nehora chivra). 40

The blue light is the hue next to the wick, which comes about from the consuming of the wick: since something that is not of its kind is consumed and burns in it, therefore the light changes to a blue hue.

And this is the nullification (bittul) of the yesh (sense of self): the yesh of the animal soul is transformed from darkness to light and included in the fire. And this is the matter of ahavas olam ("love of the world"): from the level of olam and helem (concealment) it is refined, to be included and nullified in G-dliness. 41

And the white light is the level of ahavah rabbah (great love), which comes from above. And see what is written in the explanation of "His eyes shall be red (chachlili)," on these two loves. And see what is written on "And you shall offer a burnt-offering, a fire-offering (isheh)," etc.

And this is also the matter of "flashes of fire" and the matter of "a flame of Yah." For "flashes of fire," which is a glowing coal, is when something else, not of the kind of fire, is transformed and included in the fire;

and this is the G-dly soul refining and transforming the animal soul with its fire, so that it is included in G-dliness.

And see what is written in the Zohar, Parshas Noach (folio 70a), on "And Mount Sinai was all in smoke, because Havayah descended upon it in fire": "Come and see: a fire comes out from within, and it is fine, and it takes hold of another thing outside that is not as fine," etc.; as was explained elsewhere. And see the Zohar, in the Idra Rabba (138a).

And "a flame of Yah" is the level of ahavah rabbah (great love), which comes from above, from the level of Yah, etc.; that is, after the arousal from below (isarusa dilesata), in the nullification of the yesh of the blue light, ahavah rabbah rests and is drawn upon it, etc.

But even for there to be the arousal from below, this comes through an arousal from above (isarusa dile'eila) first, from above, from the level of "a flame of Yah," which gives the G-dly soul power to refine the animal soul and to be "flashes of fire."

And this is what the Arizal said: the "flashes of fire" of the Congregation of Israel: from where did this fire come out? From "a flame of Yah," etc. And this is "With ahavas olam (an everlasting love) I have loved you": the power of the level of ahavas olam, to be refined from the level of olam and helem into G-dliness, is drawn through "I have loved you; therefore I have drawn you with kindness," etc. 42

And this is the matter of "This shall be called woman (ishah), for from man (ish) she was taken": from the level of the fire (esh) of the yud, "a flame of Yah."

Now, the drawing down of this arousal from above (isarusa dile'eila), to give the G-dly soul power to refine the animal soul, is through the mitzvos, as it is written, "Charity (tzedakah) exalts a nation," and as is written elsewhere on "Who raises Himself to sit," etc. And this is the meaning of "For a fire went out from Cheshbon," 43

that is, the practice of the mitzvos, as above regarding "and let us make the reckoning of the world: the loss of a mitzvah against its reward," etc.

And therefore from this comes "For a fire went out," so that there are "its flashes, flashes of fire." And afterwards, "a flame from the city of Sichon" is the resting of the white light upon these flashes of fire, etc.; 44

and it is drawn from above to below through the study of Torah, as it is written, "and the Torah is light," which is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, from above to below: "wise, but not with a known wisdom," etc.

And this is "a flame from the city of Sichon," which is the study of Torah, as above in explaining "For Your testimonies are speech to me." And this is "and He tells man what (mah) is His speech (sicho)": the drawing down of the Name Mah (45), which is the level of self-nullification (bittul),

that is, through "His speech," which is the Torah, which is the drawing down of the Name Mah, to refine a second time the flashes of fire of [the Name] Ban (52), etc.

And the Torah is the level of "the cleaving of spirit to spirit" (isdabkus rucha berucha), in the manner of kisses, and it is the level of "doubled kisses." For kisses are the cleaving of spirit to spirit, and there are two kinds of cleaving: the first is an arousal from above (isarusa dile'eila) that awakens an arousal from below (isarusa dilesata), 45

and this is the matter of "spirit brings spirit": the spirit of the giver awakens the spirit of the receiver. And the second is that the arousal from below, the spirit of the receiver, awakens the arousal from above; and this is the matter of "draws spirit": it draws the spirit of the giver, etc.

(And see what is written at the end of the discourse beginning "Your cheeks are comely with rows, your neck with strings of beads," on "brings spirit" and "draws spirit."

And see what is written further on the meaning of "doubled kisses" in the discourse beginning "And the children of Israel found a man gathering," which is the matter of two modes in the supernal union: that the higher descends below, or that the lower ascends above. And here too it can be explained in the same way, etc.

And see what is written further on the cleaving of spirit to spirit through the Torah in the discourse beginning "And the number of the children of Israel shall be," and see Sefer Shel Beinonim (Tanya), chapter 46.)

"It consumed Ar of Moav." Moav is the Chochmah (wisdom) of kelipah, that is, what is written in Jeremiah (chapter 4), "They are wise to do evil, but to do good they do not know," or like the magicians of Egypt; and it is opposite the Chochmah of holiness, which is called av (father), as is known, for the Torah is called "the instruction of your father." 46

And therefore the Chochmah of kelipah is called Ar Moav, from the term in "and he has become your enemy (arecha)" (in I Samuel, chapter 28), [and] "Your enemies (arecha) take in vain" (in Psalms, chapter 139).

And in the same way, too, [there is] the excessive cleverness and the superfluous schemes in matters of business, in the manner of "My strength and the might of my hand have made me this wealth," which remove one's trust from G-d.

For although it is said, "And you shall gather in your grain": "conduct yourself with them in the way of the world," this is as it is written, "When you eat the toil of your hands"; but not toil of the mind beyond measure, as it is written, "nor bread to the wise." On the contrary, thought is harmful (machshavah mo'eles).

And this is what causes dullness of the mind, which becomes coarse because of its delving deep into physical matters, even permitted ones; and because of this, contemplation of the greatness of G-d does not take hold. 47

However, through the study of Torah and the keeping of the mitzvos, it is said, "For a fire went out from Cheshbon, a flame from the city of Sichon; it consumed Ar of Moav,"

for the supernal Chochmah that is drawn down through the Torah and mitzvos pushes away the darkness and folly of the animal soul; and on the contrary, through this the intellect of the animal soul in a person is transformed, to be included in the wisdom of the G-dly soul, which understands and contemplates the greatness of G-d. (And as from Moav, too, Ruth the Moavite was refined and came out, from whom came the kingship of the House of David, etc.

And see what is written in the discourse beginning "Who raises Himself to sit," mentioned above. And see what is written in the discourse beginning "Many waters," etc.; and see the Zohar, Bereishis, folio 6b.)

"The lords of the high places of Arnon." The explanation: it is explained in the Zohar, Parshas Beshalach (56a), on "and the streams of Arnon," that it is the level of "the two companions who never part," as it is written, "And a river goes out from Eden," etc. And see the Mikdash Melech there, and the Likkutei Torah of the Arizal, Parshas Vayeira. 48

And this is the meaning of Arnon, from the term aron, the Ark of the Covenant, in which were the Tablets: for "the Torah comes forth from Chochmah," and the Ark is the level of Binah (understanding), which is the vessel for Chochmah, "a point in its palace"; and this is the matter of "the two companions," etc.

(And see the Zohar, beginning of Parshas Noach (59b), on "What is the ark (teivah)? This is the Ark of the Covenant," etc.; and the Likkutei Torah of the Arizal there; and the Zohar, Vayakhel (folio 214a); and Etz Chaim, Sha'ar (Gate) 31, chapter 8.)

Now, the Chochmah of holiness is koach mah (the power of "what"), the level of self-nullification (bittul) before the Infinite Light (Or Ein Sof), blessed be He; and this union of "the two companions" is so that there be bittul, and the drawing of the ayin (nothing) into the yesh (something), etc.

But "the one opposite the other" in kelipah is called "the high places of Arnon," as our Sages, of blessed memory, said: "These are the arrogant," as it is written, "I have seen a man wise in his own eyes; there is more hope for a fool than for him,"

which causes the yesh (sense of self) and coarseness; and this is the matter of the Tree of Knowledge of good and evil, and it is the very opposite of G-dly wisdom, which is koach mah, the level of bittul, etc.

And therefore the Chochmah of kelipah mentioned above is called "the high places of Arnon." But through the Chochmah of holiness, koach mah and bittul, which is the level of Torah, through this "the high places of Arnon" will be nullified. And this is "And you shall tread upon their high places," in the manner of "I shall be filled from the one laid waste."

And see the Zohar, Vayakhel (folio 214), on "All this did Araunah give," etc.; and in Parshas Balak (folio 192b).

And one may further explain "For a fire went out from Cheshbon," etc., along the lines of what is explained in the Zohar, Vayakhel (203b): "Then a single flame comes out," etc.; see there.

LIKKUTEI TORAH • PARSHAS CHUKAS • MAAMAR 11

ביאור ע"פ על כן יאמרו המושלים באו חשבון

An explanation on the verse "Therefore the moshlim say: 'Come to Cheshbon'"

An explanation on the verse "Therefore the moshlim say: 'Come to Cheshbon.'" 1

Now, the root of these things, in the meaning and substance of "the reckoning of the world," is based on what is written in the Zohar, Parshas Pekudei (end of 225b): "Come and see: there is a measuring, hidden and concealed; and there is a reckoning that stands in concealment, hidden and concealed." 2

And this is the level of the measuring line (kav hamidah). And so too in the Likkutei Torah of the Arizal, Parshas Vayeira, [it] explains: "Cheshbon (reckoning) is Abba, the supernal thought; the five Gevuros of Abba," etc.

And see Me'orei Or, letter Ches, section 75. For the Gevuros are what give an allotment and a measure to the entire order of the chain of descending worlds (hishtalshelus): how much revelation of G-dliness there will be in each world, according to its rank and its nature.

Now, it is known that the revelation of the Infinite Light (Or Ein Sof), blessed be He, is through its being enclothed in the Sefirah of Chochmah (wisdom), which is the level of ayin (nothingness) and self-nullification (bittul); whereas in yesh (somethingness) the Infinite Light is not revealed, for "I and he cannot," etc. 3

Therefore "the reckoning of the world," how much revelation there will be in each world, is according to the measure of the revelation of Chochmah. For the truth is that "You made them all with wisdom"; but the enclothing of Chochmah is not equal in them all.

Where Chochmah is abundant, there is the higher level; and where it is diminished and contracted, it becomes lower and lower, etc.

And what weighs out the level of Chochmah is the matter of the measuring line (kav hamidah), as is written elsewhere on the statement of the Raaya Mehemna at the beginning of Parshas Tisa: "A stone to weigh with: this is the yud," etc. And this is the meaning of "the reckoning of the world."

Now, this world, which is the very last concealment from the standpoint of the order of the chain of descending worlds (hishtalshelus), and a darkness doubled and redoubled (for from the standpoint of the order of hishtalshelus the revelation of Chochmah (wisdom) and of comprehension is greatly diminished, etc.): 4

it is the world of action, in which to draw down a revelation of the Infinite Light (Or Ein Sof), blessed be He, above the hishtalshelus and [above] the revelation that is in the higher worlds.

That is, through the Giving of the Torah; for the Torah's root and foundation is "in the holy mountains," the supernal Chochmah (Chochmah ila'ah) itself, regarding which they said, "The Torah and the Holy One, blessed be He, are entirely one"; whereas the revelation of Chochmah in the higher worlds is only a radiance from the level of the supernal Chochmah.

Accordingly, through occupying oneself with the Torah one draws down below a revelation from above the order of the chain of descending worlds (hishtalshelus). And this is "and let us calculate the reckoning of the world": to draw down blessing and flow from the source of the level of the reckoning of the measuring line, the supernal thought, etc. 5

And according to this one may also explain hamoshlim in its plain sense, as a term of mashal (parable).

That is, the Torah is called "the parable of the Ancient One" (meshal hakadmoni), for it is a parable and a garment for the level of "the Ancient One of the world," whose revelation is through the Torah, which is the supernal Chochmah (wisdom), as mentioned above; and as is written in the discourse beginning "A person is obligated to become intoxicated on Purim"; see there on this subject.

Therefore through this, "come, let us calculate the reckoning of the world," as mentioned above. And likewise through the fulfillment of the mitzvos.

Now, regarding the prohibitive commandments, it was explained above that through "the sitra achra (the other side) being subdued, the glory of the Holy One, blessed be He, is elevated in all the worlds." And so too through the positive commandments; for regarding the mitzvah of charity our Sages, of blessed memory, said: "Every perutah joins into a great reckoning (cheshbon gadol)." 6

For the level of Malchus (sovereignty) of the World of Atzilus (Emanation) is called cheshbon (reckoning), as is written in the Zohar, Parshas Pinchas (220b): "And cheshbon: this is the world that depends on speech."

For the division of the life-force (chayus) from the Infinite Light (Or Ein Sof) to all the worlds, in the multitude of divisions of levels ("Is there any number to His legions?"), with no two creatures alike: this is from the level of the supernal speech, from the variation of the combinations [of letters].

As is written elsewhere, in Parshas Va'eira, on the verse "And Elokim spoke to Moshe and said to him: I am Havayah," and on the verse "And David made a name," in Iggeres HaKodesh.

Therefore the level of Malchus, which is the level of the supernal speech: there is the reckoning; as it is written, "He who brings out their host by number, He calls them all by name." And see on this in the Zohar, Bereishis (page 2a).

And it is written, "He counts the number of the stars." And this is the level of the spreading forth of the life-force in the mode of the light that fills all worlds (memalei kol almin), to each and every one as befits it, according to its makeup and its nature. And this is "Your eyes are pools in Cheshbon."

And see what is written in the discourse beginning "And you shall count for yourselves," on the matter of se'orah (barley) as shiur hei (the measure of hei), and in the discourse beginning "And Elokim spoke all these words, saying," etc.

And this is [the meaning of] what is written in the Zohar, Parshas Pekudei (225b): "And it has, outside, another Kodesh (Holy) below, which stands beneath it and exists in reckoning," etc.

That is, the level of Malchus of Atzilus, the source of Beriah, Yetzirah and Asiyah, etc.; see there. And see what is written below on the verse "Who can count," etc., "and the number," etc.

Now, all this reckoning is the division of the life-force so as to become the multitude of creatures; and of this it is said, "How many are Your works!" But the great reckoning is as it is written, "Praise Him according to the abundance of His greatness."

For "His greatness" is the revelation of the Infinite Light, blessed be He, itself, from the level of the light that encompasses all worlds (sovev kol almin); and "according to the abundance of His greatness" is that in this too there is a multitude of levels, one higher above another.

As is known, what is now encompassing and surrounding will be drawn down in the Time to Come in an inner mode, and higher, loftier encompassing [lights] will be drawn down, etc.,

as is written elsewhere on the verse "And it shall be on that day that a great shofar shall be sounded," etc. And this drawing-down is from the level of "His great Name."

And this is the meaning of the "great reckoning": the revelation of the level of "the abundance of 7
His greatness," the multitude of the higher lights. And this drawing-down is through the mitzvos, as it is said, "He sows acts of charity, makes salvations (yeshuos) sprout": the level of the 370 lights (shin-ayin nehorin), which are drawn from the level of the great reckoning.

Therefore the three levels of Chochmah (wisdom), Binah (understanding) and Daas (knowledge) are each composed of a hundred, and this is the shin [300]; and the seven lower [Sefiros] are each composed of ten, and this is the ayin [70].

As is written in Etz Chaim, Sha'ar Arich Anpin, chapter 15, and by the Ramaz (Rabbi Moshe Zacuto), Parshas Bereishis (end of page 4b): that is, the level of the multitude of lights, etc.

And see there in Etz Chaim, in the name of the Idra (128b), that they are the level of the "370 myriads of lights." And see what is written on the subject of the great reckoning in the explanation on "And you shall count for yourselves," and in the discourse beginning "And it shall be tzitzis for you."

And this is the meaning of "Come to Cheshbon," which refers to the mitzvos, as our Sages, of blessed memory, said: "and let us calculate the reckoning of the world: the loss of a mitzvah against its reward," etc.;

that is, as with charity, "every perutah joins into a great reckoning," "great" precisely, for it draws down a revelation of the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), the level of "His great Name."

And this drawing-down is into the level of the attribute of His Malchus (sovereignty), may He be 8
blessed, the source of Beriah, Yetzirah and Asiyah, which is called cheshbon (reckoning); and this is "Come to Cheshbon." And so it is too with all the mitzvos.

And of this it is said, "And the number of the children of Israel shall be," etc., "which shall not be measured and shall not be counted": because they draw down from the level of the great reckoning, etc.; as is written in the explanation on "Who can count," mentioned above.

Now, in the service of G-d there must also be two aspects of reckoning.

The first is as written in the Zohar, Parshas Korach (178a): that every single night, before he lies down and before he falls asleep, a person must make a reckoning of the deeds he did that whole day, and repent of them, and ask for mercy concerning them, etc.; as this matter is written at length in Sefer Shel Beinonim, chapter 29.

And the second is thought and contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, and of His sovereignty, above without end and below without limit, etc.; and that He "has sanctified us with His commandments," which are drawings-down of the Infinite Light (Or Ein Sof), blessed be He, itself, etc.

9 And the matter of "the city of Sichon" refers to prayer; for prayer is called tzelosa, as is written in Daniel [6:11], "and he prayed (umtzalei) and gave thanks," etc.; and "And Yitzchak entreated," its Targum is "And Yitzchak prayed (vetzalei)."

The explanation is that mtzalei is a term of inclining, as in "tilt and pound" (atzlei vedoch) (in the Gemara, at the end of the first chapter of Beitzah). And likewise the Targum of "You shall not bend judgment" is lo satzlei.

Now, prayer is in the manner of "Yehi ratzon" (May there be will): one draws down and makes the level of will (ratzon), and will is the level of Keser (the Crown). And this is the meaning of "Sandalphon ties crowns for his Maker from the prayers of Israel," as is written on the verse "How beautiful are your steps in sandals," and in the discourse beginning "The Chanukah lamp," etc., "the mezuzah on the right," etc.

Now, the drawing-down of the level of Keser is this: that from Malchus (sovereignty) of the World of Atzilus (Emanation) there comes to be Atik Yomin (the Ancient of Days) and Keser for Beriah;

and likewise from Malchus of the Infinite One (Ein Sof) there comes to be Atik Yomin and Keser for Atzilus, as is written in Etz Chaim, Sha'ar (Gate) 41, chapter 3, that Keser is the intermediary, etc.

10 And this is why prayer is called tzelosa, a term of inclining: one draws down and inclines, as it were, the radiance of the Infinite Light (Or Ein Sof), blessed be He, so that it be drawn down to be at the level of Keser (the Crown) for Atzilus.

And this is also the meaning of Atik Yomin: from the expression "who moves (hamaatik) mountains," and from the expression "which the men of Chizkiyahu copied (he'etiku)," which means transferring from one book to another. And so is the drawing-down from the level of Malchus of the Infinite One (Ein Sof), so that there be "Yehi ratzon," Atik and Keser for Atzilus, etc.

And by this will be understood the saying of our Sages, of blessed memory, in the first chapter of Berachos (end of page 5b), regarding one who did not wait for his fellow who was praying and left him alone in the synagogue: "And not only that, but he causes the Shechinah to depart from Israel, as it is said, 'And the Rock is moved (vaye'etak) from its place.'"

For through prayer one brings about a drawing-down from above to below, and this is the drawing-down of the level of Atik Yomin and Keser; and this is the indwelling of the Shechinah (Divine Presence), as is written on this in the explanation on "I am black and comely": that the level of Malchus of Atzilus, when it becomes the Atik Yomin of Beriah, is the meaning of Shechinah, which dwells (shochen) in Beriah, Yetzirah and Asiyah, etc.; see there.

And therefore, conversely, because he disrupted his fellow's prayer, it is said, "And the Rock is moved," etc., which is the departure of the Shechinah, G-d forbid.

And this is why prayer is called sichah, a term of moving. And this is also the meaning of "And Havayah turned (vayisha) to Hevel": a term of turning; and it is the matter mentioned above in the explanation of tzelosa as a term of inclining. 11

Along these lines one may also explain the saying of our Sages, of blessed memory: "When Israel say 'Amen, yehei shmei rabba' (Amen, may His great Name [be blessed]), the Holy One, blessed be He, nods His head"; as this matter is explained at the end of Parshas Shelach.

But the meaning of the nodding, it may be said, is that it is like "And Havayah turned to Hevel," as mentioned above. And this is the meaning of "like the sweetness of the speech (si'ach) of the assembly of the holy seraphim." For the meaning of si'ach is as mentioned above regarding prayer, which is called sicho (his speech).

Now, opposite this there is also "the city of Sichon"; and it is along the lines of what is written of the Generation of the Dispersion: "Let us build ourselves a city," etc.;

and as is written in the Zohar, Parshas Noach (page 74a): "Let us establish in this place a city," etc. (and there, page 74b);

that is, the drawing of the level of letters into the side of kelipah (the husk), such as evil speech and the like. And see what is written on the verse "This shall be the law of the metzora": that every combination [of letters] is called a house, and speech as a whole (klalus hadibbur) is called a city (ir).

And of this our Sages, of blessed memory, said: "like this ayir (young donkey) that goes after pleasant talk (sichah)," etc. And see what is written in Parshas Vayechi on the verse "Binding his foal to the vine," in the explanation of iroh (his foal).

And in Parshas Beshalach, in the discourse beginning "To My mare among Pharaoh's chariots," on the subject of the letters of the opposing side, etc. And see the Zohar, Parshas Balak (end of page 199b, and page 201b);

and see Etz Chaim, Sha'ar (Gate) 48, chapter 3, on the explanation of "If you soar as high as the eagle, from there I will bring you down, says Havayah."

And the explanation is that "says Havayah," His speech, is what brings down and lowers the kelipos, the evil inclination and the sitra achra (the other side); and so too a person, through his occupation with the Torah, etc.; as is written in Parshas Mikeitz, in the discourse beginning "Sing and rejoice, O daughter," etc.

And this is [the meaning of] "And He tells man what (mah) his speech (sicho) is": that is, if he was not enticed by his inclination to be drawn, G-d forbid, after forbidden letters and words, but rather his speech is the Torah, which is the level of Mah, etc., as mentioned above.

LIKKUTEI TORAH • PARSHAS BALAK • MAAMAR 1

מי מנה עפר יעקב ומספר את רובע ישראל

"Who has counted the dust of Yaakov, and the number of the fourth of Israel?"

◇

"Who has counted the dust of Yaakov, and the number of the fourth of Israel?" (In the Gemara, at the end of chapter 3 of Niddah) (31a). [Midrash] Rabbah, Vayigash, chapter 94, regarding "all the souls that came." 1

Vayikra [Rabbah], chapter 1; Bamidbar [Rabbah], chapter 2; Parshas Balak; in Shir HaShirim Rabbah, at the end of the section "As an apple tree among the trees," and on the verse "My dove is one," and on the verse "To the garden of [nuts]."

In Koheles Rabbah, on the verse "All the rivers." The word rova ("fourth") has two meanings: one, a fourth part; and the second, from the word arba'ah ("four"). For within the level of Israel there are four levels.

The explanation is that it is written, "For My glory I created him, I formed him, also I made him." 2 These are the levels of thought, speech and action. "I created him" is the level of thought, which is something from nothing. "I formed him" is the level of speech, which is the level of form, since it gives form to the letters that are in thought.

"Also I made him" is the level of action. It is written with the word "also" because action is a separate thing, standing by itself.

[Action] is not like the relation of speech to thought, for [speech] gives form to the very letters of thought, since what one thinks, one speaks; whereas physical action is a matter by itself. [And see on this in the discourse beginning "A person is obligated to become intoxicated on Purim," in what is written there: "And the form of the letter hei is three lines, etc.," up to "and as it is written, 'also I made him.'"]

Now, there is yet a fourth level, which is above the three levels mentioned above, thought, speech and action, and it is hinted at in the word "also" (af), 3

for "also" is a term of inclusion, to include another thing that is not stated explicitly here: the thing that is above these three levels, and higher and loftier than them.

The explanation of the matter: we need to understand the purpose of the descent of the souls into this world. Their descent is for the sake of an ascent, as is known. 4

And we need to understand what this ascent is, since before its descent [the soul] delighted in the radiance of the Shechinah (Divine Presence). And what greater elevation is there than this?

We also need to comprehend well the matter of thought, speech and action Above, which is the level of "I created him, I formed him," etc. For it is written, "For My thoughts are not your thoughts," and He has no likeness of a body, etc. 5

But the matter is that the coming forth of the worlds from concealment into revelation is called by the name "the word of G-d."

Just as, by way of analogy, in a person, speech reveals to another the hidden things of his thought, so too, by way of analogy, "with ten utterances the world was created": these are the level of utterances and combinations of letters, which come forth from concealment into revelation and bring [things] into being, from nothing to something.

Now, "it could have been created with one utterance," as it is written, "And by the breath of His mouth, all their hosts." The meaning: "the breath of His mouth" is the level of the supernal breath (hevel) [see the Zohar, Part III, 47b, and Iggeres HaKodesh, the passage beginning "And David made"]. 6

And it is the one all-inclusive utterance, as in the saying "Blessed is He who says and does," with one utterance, etc.

Only, speech divides and separates the breath into many kinds of combinations of letters, which are themselves the great multiplicity of divisions of the worlds: "a thousand thousands," etc.; "Is there any number to His legions?" etc.

This is [the meaning of] "Bless Havayah, His angels, mighty in strength, who do His word, hearkening to the voice of His word": "His word" specifically. For they live and exist from the level of the word of G-d, 7

which is the level of the revelation of "what comes forth from the mouth of Havayah," so that there come to be the multiplicity and division of created beings. And the combinations of letters from which the created beings live are themselves the level of the names; they are the level of the names of all created beings, each one by its name,

like "the camp of Michael," etc., and likewise the names of all created beings according to their kinds, as it is written, "And Adam gave names." They are the level of actual names, combinations of letters, "what comes forth from the mouth of Havayah," etc. Now, all this is the level of the revealed worlds (almin d'isgalyan).

8 And there are hidden worlds that are not revealed (almin stimin d'lo isgalyan), which are the sources of the revealed worlds. Everything that exists in the revealed worlds must have a source in the hidden worlds, as is mentioned in the teaching of our Sages, of blessed memory: "There is no blade of grass below that has no mazal above."

And so it is higher and higher, up to the highest heights, as it is written, "For one high above the high watches, and there are higher ones above them."

9 Now, "Israel arose in thought." This means: in the level of the hidden worlds. That is, by way of example: thought is the level of the concealment of speech, for speech reveals and spells out what is in thought; and what is in thought in a single glance one must spell out at length in his speech,

because the power of thought is a level far loftier than the power of speech, since thought is the inner garment, which is united with the soul itself; it is truly in the manner of something from nothing.

Therefore it is written, "And Adam gave names to all the cattle and to the birds of the heavens," etc.

[And see what is written on this meaning in the discourse beginning "Thus shall you bless," in Parshas Naso], for they are the level of angels, "the face of a lion," "the face of an ox," "the face of an eagle," etc., and these are the names Michael and Gavriel, etc.,

which are themselves the combinations of letters from which they were drawn forth and brought into being, from nothing to something, in the level of the word of G-d.

But "for Adam there was not found a helper corresponding to him." The meaning: "helper" is the level of a name (see the Ramban in his commentary on the Chumash on this verse). That is, before the soul comes into the world and into the body, it is not called by any name at all,

because the source from which it is hewn is in the level of thought, the hidden worlds that are not revealed. And its being called Avraham, Yitzchak, etc., is after the soul is enclothed in the body.

10 This is [the meaning of] "Avraham was one" [Ezekiel 33:24]. The meaning of "was": before the soul came into its body, it was in the level of "one,"

that is, in the level of thought, which is united with the soul. These are themselves the level of the hidden worlds, which are united with the very Infinite Light (Or Ein Sof), blessed be He, in the state that precedes its coming to the revelation of the worlds, to become the division of created beings, of the world of separation (alma d'pruda), etc.

Therefore in Adam, the first man, six hundred thousand souls were included in one level. That is because the source of the soul is far, far above the level of the division of created beings, as mentioned above [and see the Zohar, Part I, 85b; 102b].

2. After these words and this truth, we need to understand what the added elevation of the soul is in this world, in its enclothement in the physical body, 11

since in the source from which it was hewn it was included and united with the Infinite Light (Or Ein Sof), blessed be He, in the level of thought, the level of the hidden worlds, far, far above the level of a name and the level of the word of G-d in the revealed worlds, as mentioned above.

However, it is written, "Unite my heart to fear Your Name"; and likewise we pray in the blessing "With an everlasting love You have loved us," etc.: "and unite our hearts," etc.

The explanation is that there is the level of the desire of the heart (re'usa d'liba), which is the will of the heart, and in it there are two levels, the inner dimension (pnimiyus) and the outer dimension (chitzoniyus). 12

The inner dimension, the point of the heart, is the level of great love (ahavah rabbah), which is above reason and knowledge and comes from Above as a gift, as it is written, "As a service of gift I give your priesthood."

[See what is written in Parshas Bamidbar, at the end of the discourse beginning "And Havayah spoke to Moshe in the wilderness of Sinai." And this is the very level of "a service of gift," etc. And this is [the meaning of] "by their heads"; see there. And see Iggeres HaKodesh, the passage beginning "It is written, 'How fair you are'"].

And the outer dimension of the heart is [the love] that is derived from knowledge and from contemplating the greatness of G-d, "each one according to his measure." According to his intellect and his comprehension of the Infinite Light, blessed be He, so does he arouse the love in the heart.

Now, it is well known that "G-d has made the one opposite the other." 13

Just as there is knowledge in holiness, to know G-d and to love Him, so there is knowledge on the side of kelipah (the husk) and the sitra achra (the other side), which is the knowledge of evil, and to love strange things; and "the one who separates himself seeks desire," because the sweetness of this world and its pleasures are pleasant to his palate.

Now, this is the measure of the beinonim (the intermediate ones): "both this and that judge them," 14
etc., and "one people shall be stronger than the other people," etc.: when this one rises, that one falls.

But the love that is in the inner dimension of the heart, which is above reason and knowledge and comes only from Above as a gift, has no "one opposite the other" against it; for the inner dimension, the point of the heart, is the level of yechidah,

which has nothing but one will, for its Father in heaven. This is the quality and the rank whose like, or anything comparable to it, is not found in physical things at all; only for G-d alone is it found, in the children of Israel, "the people near to Him," as it is written, "For it is a stiff-necked people, and You shall forgive," etc.

The meaning of "stiff-necked" is the level of a will that is above reason and knowledge, etc., as is explained elsewhere (and see [Midrash] Rabbah on Ki Sisa, at the end of chapter 42: "and it is only in its praise," etc.).

And when this great love is aroused, he can easily prevail and make the good overpower the evil completely, because the external forces have no hold on it at all.

This is [the meaning of] "Unite my heart," etc., and "and unite our hearts," etc.: that the outer dimension of the will should be included in the inner dimension of the will (and see what is written on this at the end of the discourse beginning "To understand the matter of the blessings," and see what is written at the end of the discourse beginning "And you shall offer a burnt-offering, a fire-offering").

And this is [the meaning of] "also I made him": "also" includes one more level, namely the level of the supernal will, which is far, far above the level of thought, speech and action. And it is placed next to "I made him"

because the main revelation of this will is specifically in the level of physical action, that is, in the performance of the mitzvos: to "set aside your will before His will" through "turn from evil and do good."

The 248 positive commandments are 248 drawings-down of the supernal will, and "their begin- 15
ning is wedged in their end" specifically.

[And this is one and the same matter as what is explained above in Parshas Shelach on the verse "And now, I pray, let [the power] be great," etc.: that specifically in this world the souls become the level of "those who walk" (mehalchim), which is the level of the love of "with all your might" (me'odecha), without the limit of the vessel.

That is, through the mitzvos, as it is written, "If you walk in My statutes," for they are a drawing- 16
down of encompassing lights (makifim) from the level of the light that encompasses all worlds (sovev kol almin) upon nefesh, ruach and neshamah, to raise them, etc. And see what is written on the verse "When you go out," on the meaning of "Seek My face," that is, through "Your face, Havayah, I shall seek"; see there.]

And this is what is written in the Shema: "And these words which I command you today shall be," 17
etc., and "And it shall be, if you will diligently listen to My commandments," etc., after "And you shall love Havayah your G-d with all your heart," etc. The meaning [of "all your heart"]: two levels of the heart, inner and outer.

Only, it is impossible to come to the inner level until one first reaches and attains the outer level, which is born of knowledge, for one must go from below to above.

[See what is written in the discourse beginning "If you will listen to the voice," that it must be in the order of the levels, first the outer keys, etc.; see there; and at the end of the discourse beginning "And you shall count for yourselves from the morrow of the Shabbos," etc.; and in the discourse beginning "You are standing," for in the level of the outcry of the heart there are two levels, etc.]

And this is the meaning of all the lengthy [prayers] before the Shema, in Pesukei d'Zimrah and the blessings before the Shema, etc., as is known.

Through this, the elevation that the soul has in the service of G-d while it is enclothed within the 18
body will be understood. For although before its descent it was united in its source in the level of supernal thought, nevertheless thought is called only a garment, though it is an inner garment;

but it is not united in its root with its Emanator completely, so as to be included in the very Infinite Light, blessed be He, for "no thought can grasp Him at all." That is, it does not touch His essence and being at all, as it were; only, He enclothes Himself in it.

Whereas the level of the desire of the heart, "when the sitra achra is subdued," so as to "set aside your will before His will," etc., through "turn from evil and do good," in the level of physical action, in the performance of the mitzvos and in turning from evil, as mentioned above:

then the supernal will, which is the Infinite Light, blessed be He, in His very self and glory, rests and is revealed in it; and the 248 commandments are truly the 248 limbs of the King.

And this is what our Sages, of blessed memory, said: "Better is one hour," etc. [And see what is written on this in Parshas Yisro, on the verse "Remember the Shabbos day," on the matter of "He and His life-forces are one," etc.; 19

and see what is written on the verse "And Yaakov settled," on the meaning of "The Torah of Your mouth is better for me than thousands of gold and silver." And from what is written here, what is written there will be understood better].

3. And this is [the meaning of] "and the number of the fourth of Israel." For it is written, "And the number of the children of Israel shall be like the sand of the sea, which shall not be measured nor counted." 20

And in the Gemara (Yoma 22a) it sets [the verses] against each other: it is written, "And the number shall be," and it is written, "which shall not be measured nor counted"; and it answers: here, when they do the will of the Omnipresent, etc.

To explain the matter, we need to understand what "like the sand of the sea" means. For around the seas and the rivers the ground is sand, which is dry and separated into particles, whereas the rest of the soil of the earth is clods of earth, moist and somewhat stuck together.

That is because the waters in the seas and rivers draw the moisture from all the ground around them, and so it remains dry and separated. The analogue is in the life-force of the worlds as a whole (klalus), through the word of G-d and the breath of His mouth, which brings all created beings into being from nothing to something. 21

Now, it is written, "And he made the sea," etc., "standing upon twelve oxen," etc., "and the sea was upon them, above" (in I Kings, chapter 7).

The meaning: because the level of the sea stands above, at a distance, therefore twelve oxen were made, the level of separation and division, in the number twelve.

That is because the coming into being from nothing to something is through His attribute of Malchus (sovereignty), may He be blessed, "who is exalted from days of old," and "Your kingship is a kingship over all worlds," etc.

And because He is high and exalted above them, they became the level of "a people" (am), from the word omemos ("dimmed"), things that are alien and separate; for there is no king without a people. 22

And their coming into being in the level of "a people" comes from the exaltation of the King Himself: of themselves they descend to be in the level of a people, as in the analogy of the king sitting on his throne, because of which all tremble and recoil before him and become lowly before him.

Therefore, from the level of His Malchus, may He be blessed, which is in the level of having no end 23
or limit, there were made and came into being worlds that have bounds, in Beriah, Yetzirah and Asiyah, [which are] also in the level of having no end or limit, as it is written, "Is there any number to His legions?"

Only, because they live and exist from the level of the exaltation of His Malchus, may He be blessed, "who is exalted from days of old," they therefore descend into the level of separation and division into many kinds of different species.

But how do they receive their life-force from His attribute of Malchus, when He is exalted above them?

In truth, on this it is written, "For a sun and a shield is Havayah Elokim": that is the divine power, which is omnipotent, and "these are His mighty acts," etc.

As is explained in Sefer Shel Beinonim, Part Two. But in general terms, the exaltation is the level of 24
withdrawal, so that the life-force does not descend to them so much.

It is like the analogy of the waters, which draw the moisture to themselves, and sand forms on their shore, the level of separation, as mentioned above.

Now, this level of number is not actual number, as it is written, "Is there any number," etc.; only, it is said to be within the category of number because it is scattered and separated into parts, and the term "number" can apply to it;

but it is not actual number, for it cannot be counted for its multitude, like the analogy of the sand of the sea, which cannot be counted for its multitude. It is only in the category and level of number because it is separated into parts, and since each part is separate and distinct by itself, the term "number" can apply to it.

Now, it is written, "And the number of the children of Israel shall be": the children of Israel are the 25
very ones who make the level of number, for they are the ones who draw down the level of His Malchus, may He be blessed, so that His kingship will be "a kingship over all worlds."

That is, through the practical mitzvos, which are called "the commands of the King" [and see what is written on this also above, in Parshas Bamidbar, at the end of the discourse beginning "And the number of the children of Israel shall be": "number" is the level of the mitzvos, etc.; see there].

Therefore, before every mitzvah one says, "Blessed are You, Havayah, our G-d, King of the world," 26
which is the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, to be King of the world, as mentioned above; as is explained elsewhere.

And because it is a drawing-down of the very Infinite Light, blessed be He, it is therefore only in the category of number, and is not actual number.

And this is [the meaning of] "which shall not be measured nor counted": "when they do the will of 27
the Omnipresent," as mentioned above; that is, when they draw down the supernal will, which is the Infinite Light, blessed be He, through the performance of the mitzvos. And that is through the joy of the mitzvah, from the inner point of the heart.

As it is written, "The precepts of Havayah are upright, gladdening the heart"; and it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, out of an abundance of everything."

The meaning of "out of an abundance of everything" is: without limit, above without end and below without limit, in the level of the infinite (ein sof), as mentioned above (and see what is written on this in the discourse beginning "A menorah of gold," and in the discourse beginning "Command the children of Israel," etc., "My offering, My bread," regarding the burning of the fats of the daily offering.

And see what is written on the meaning of "they do the will of the Omnipresent" in Parshas Shelach, on the verse "gathering wood." And see what is written on the joy of the mitzvah in the explanation of the verse "Go out and gaze," etc., "at the crown with which his mother crowned him."

And from this it will be understood how, through the joy of the mitzvah, one draws down Keser of Malchus, which is called "the will of the Omnipresent," from the highest level and rank. And this is "they do His will," etc., in the manner of "And you shall do them (atem)": as though you made Me.)

And this is [the meaning of] "the fourth (rova) of Israel": the fourth part, the level of "also I made him," where there is specifically the revelation of the supernal will, as mentioned above.

And rova is also from the word arba'ah ("four"), for in this all four levels are included: thought, speech, action and will. And through this, what is written will be understood: "Who has counted the dust of Yaakov, and the number," etc.:

that what is written, "and the number," refers back to "Who has counted," that is to say, that there is no number; and nevertheless "and the number" is written, which implies that there is a number.

But the matter is as mentioned above: it is in the category of number and is not actual number, because it is the drawing-down of the supernal will, "the fourth of Israel," as mentioned above, the level of "I made him," as mentioned above.

4. Now, all this is the level of the lower unity (yichuda tata'ah), in the performance of the mitzvos, 28
to draw down the supernal will in the level of number, the level of "I made him," as mentioned above.

But "the study of Torah is equal to them all," for it is the level of the higher unity (yichuda ila'ah). And this is [the meaning of] "Who has counted the dust of Yaakov?": for dust is not in the category of number at all, and it is the level of the study of Torah,

because it is truly His will, may He be blessed; and therefore it is the level of the higher unity, the level of self-nullification (bittul) to the very Infinite Light (Or Ein Sof), blessed be He, and the union of Chochmah, Binah and Daas with Chochmah, Binah and Daas, etc. And "the Mishnah is a queen," as mentioned above.

And it is not in the category of number at all (and see what is written above in the discourse beginning "When Israel put 'we will do' before 'we will hear,'" on the meaning of "A time for every desire under the heavens"; see there.

And from this, what is written will be understood better: that the Torah is called "dust," which is not in the category of number at all, for it is one mass. That is why "whoever occupies himself with the Torah of the burnt-offering is as though he offered a burnt-offering," even though he occupies himself [with it] at a time that is not a time of offering at all.

Whereas the mitzvos themselves are the level of division, at such-and-such a time, "a time for every desire," etc. And that is because the Torah is the level of "the will of all wills." And see what is written further on this in the discourse beginning "For on this day He shall atone."

And this is [the meaning of] "Sanctify us (kadsheinu) with Your commandments, and grant our portion in Your Torah": for through the mitzvos it is still the level of kiddushin and betrothal, "And I will betroth you to Me," etc.; but through the Torah it is the level of the drawing-down in the inner level, "and you shall know Havayah."

And the matter, it may be said, is this: although through the mitzvos there is drawn down the level of the revelation of the supernal will in the soul, and the level of great love (ahavah rabbah), yet in the supernal will, too, there is also an outer dimension (chitzoniyus) and an inner dimension (pnimiyus), as is explained elsewhere on the verse "And I was with Him as a nursling, and I was delights," etc.

And so too in the revelation of great love in the soul there are also two levels. The first, as it is written, "For it is a stiff-necked people," as above, and this is what is drawn down through the mitzvos.

The second, as it is written, "How fair you are and how pleasant, love in delights"; and the drawing-down of the level of "love in delights" has its root in the level of the inner dimension of the supernal will, and it is drawn down through the Torah, as it is written, "And my delights are with the children of men."

And this is [the meaning of] "A man's wisdom makes his face shine": "his face" (panav) is the inner level (pnimiyus). And as is explained on the verse "His eyes are red from wine," that there is the level of great love, and above it is love in delights. And see what is written in the discourse beginning "How goodly" on the matter of mitzvos and Torah, and what is written in the discourse beginning "He has not beheld iniquity in Yaakov.")

But the way for a person to merit the light of the Torah in the level of the higher unity is through the level of Yaakov, the attribute of compassion,

that is, to arouse great compassion for his soul by setting fixed times; as is known, a time of favor is at midnight, and likewise at the time of prayer.

For in the order of the prayer and Pesukei d'Zimrah there are verses of compassion, and then it is a time of favor to arouse compassion for his soul.

And this is the attribute of Yaakov: yud-akev ("yud, heel"), which is the matter of compassion for the level of the yud, supernal Chochmah, which fell and descended to the level of the heel, as mentioned above.

Now, the attribute of Yaakov "bars from one end to the other," "to raise the poor from the dust" and to elevate [him] into the level of the higher unity, as is explained elsewhere

(and also the meaning of "dust" is as it is written, "And let my soul be as dust to all," and through this, "Open my heart to Your Torah"; and see what is written on this in Parshas Vayakhel on the verse "Take from among you an offering," etc.; and also as our Sages, of blessed memory, said: "This is the way of the Torah: bread with salt you shall eat," etc., "and on the ground you shall sleep").

But our Sages, of blessed memory, said, "Whoever occupies himself with Torah alone," etc.; rather, there must be Torah together with deeds of kindness.

Therefore it is written, "and the number of the fourth of Israel," the level of "I made him," in the performance of the mitzvos and the deed of charity, which is called simply "the mitzvah," for it is equal to all the mitzvos; and this is the matter of deeds of kindness. And see what is written in the discourse beginning "If you will listen to the voice," regarding "to keep all His commandments."

(And see in the Zohar, Mishpatim, folio 105, on the meaning of "Who has counted," etc., "and the number," etc. This, too, is the matter of the higher unity and the lower unity: for "who" (mi) is the union of Chochmah and Binah, "I will teach you wisdom, I will teach you understanding," etc.;

"number" is the union of the emotive attributes (middos) and speech, and this is the matter of "Let him make peace with Me; peace he shall make with Me." And see what is written on the verse "These are the accounts of the Mishkan, the Mishkan of Testimony," etc., and in the explanation of the verse "And I shall be sanctified among the children of Israel."

And according to what is written in the Pardes, under the entry "Mi," it can be said that this is the matter of the fiftieth gate of the fifty gates of Binah, in which the Torah was given on the festival of Shavuos; and it is well understood that "Who has counted the dust of Yaakov" refers to the Torah, etc. And see what is written in the explanation of the saying of our Sages, of blessed memory, "When Israel put 'we will do' before," etc., "Who revealed," etc.

And see what is written in the explanation of the verse "And you shall count for yourselves," etc., "you shall count fifty days." And see further on the matter of "the fourth of Israel" in the Zohar, Parshas Balak) **(folio 210, end of side b, and folio 204, side a). And see what is written above in Parshas Shelach on the matter of "and its libation, a fourth of a hin."**

LIKKUTEI TORAH • PARSHAS BALAK • MAAMAR 2

ביאור על פסוק מי מנה כו'

An explanation of the verse "Who has counted [the dust of Yaakov]"

An explanation of the verse "Who has counted," etc. Now, the root of the matter explained above on the meaning of "and the number of the fourth part of Israel," 1

that it is along the lines of "And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted." And the point is that although it is within the category of the level of number, nevertheless it is without number.

And this is [the meaning of] "as the sand of the sea": for sand is fine particles, each particle an individual thing by itself; and therefore it is within the category of number, for one can begin to count each particle by itself. And nevertheless it is without number, for it "cannot be counted for multitude." 2

Which is not so with dust, which is truly a single mass: the term "number" does not apply to it at all, as it does to sand.

And so too Above: there is the level of "the sand of the sea," which is within the category of number and which nevertheless truly has no number; and there is yet another level, which is above the category of number, as will be explained. For regarding the Sea that Shlomo made it is written, "It stood upon twelve oxen," etc., "and the Sea was upon them, above." 3

And the meaning is that the Sea is the level of Malchus (sovereignty) of the World of Atzilus (Emanation), and the twelve oxen are the four camps of the Shechinah (Divine Presence): "three facing north" is the level of the camp of Gavriel, 4

and "three facing south" is the level of the camp of Michael. And therefore the Sea stands upon them, above: for the attribute of Malchus is the attribute of exaltation and elevation, in that one exalts oneself to reign, etc.

And this is the level of loftiness and withdrawal from the created beings; whereas the other attributes (middos) are the level of closeness, for kindness and love apply also with one who is close to oneself. 5

Whereas as for the level of kingship, "there is no king without a people (am)": from the word omemos (dimmed), that is, specifically those who are strangers and separate. Whereas the term "kingship" does not apply over children.

Just as the term "kingship" does not apply to a person's soul, to say that it reigns over the limbs of the body: as when it comes into his thought to move his hand, the hand at once does [the soul's] will.

And nevertheless, because the hand is one essence with him, and for that reason is nullified [to him], therefore the term "kingship" does not apply to this at all. 6

Rather, kingship is specifically over one who is a thing separate from him and who nevertheless submits to him and is nullified to him. And so too Above, the level and attribute of His Malchus, may He be blessed:

of this they said, "There is no king without a people": these are the worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), which are created beings possessing limit and end, and at the level of a yesh (a "something") and a separate thing; and over this His Malchus, may He be blessed, applies, when they accept the yoke of the kingdom of Heaven

and nullify themselves. And this is specifically the matter of the nullification (bittul) of the yesh. And this is [the meaning of] "and the Sea stands upon them, above": in the mode of loftiness and withdrawal. 7

And through this they became the level of a people, and separate, and then the level of kingship applies over them. And also, from this level of exaltation the life-force and the coming-into-being are drawn down to them, so that they come into being from nothing into something, as is known.

And this is what is written in Etz Chaim: that there is a curtain (pargod) and a screen (masach) between Atzilus and Beriah, Yetzirah and Asiyah, which is what causes there not to be an actual revelation of Atzilus in Beriah, Yetzirah and Asiyah; 8

that is, that the light of Atzilus should be, relative to them, in a mode of loftiness and exaltation; and through this Beriah, Yetzirah and Asiyah became possessed of limit and measure, and a yesh, a separate thing. And nevertheless their main life-force is from this level of exaltation. And this is the level of "the sand of the sea": they are the created beings [that come] from the level of Malchus, which is called "sea."

And therefore the sand is within the category of number, for every created being is a yesh, separate by itself, at the level of limitation; and like the camp of Michael, each and every one a level by itself,

and like physical sand, which divides and separates into particles. Only, nevertheless, it is written, "Is there a number [to His troops]?": for they are created beings without end or limit, without any number at all.

It follows that it is only the level of a thing that is within the category of number but has no number, like the analogy of the sand of the sea, which "cannot be counted for multitude" although it is made of separate particles that are within the category of number; except that Above it is in truth without any number at all. 9

And this is because the kav (line of light) and thread of the Infinite Light (Or Ein Sof), blessed be He, extends as far as Malchus of Atzilus, and from there onward it is cut off.

And therefore the created beings come into being, something from nothing, from the level of exaltation and the attribute of His Malchus. 10

And this is only because the kav from the Infinite Light (Or Ein Sof), blessed be He, is enclothed in the level of Malchus, as is written in Iggeres HaKodesh, in the discourse beginning "He and His life-forces." And since the Infinite Light is enclothed in it, therefore the power is drawn down for there to be truly no number even in the created beings, which are within the category of number.

For this is drawn from the level of the Infinite One (Ein Sof) enclothed in the attribute of Malchus: since the created beings receive their life-force from Malchus of Atzilus, which is the level of Ein Sof, therefore they too are the level of "no number," although they are within the category of number.

Now, just as, by way of analogy, in physical terms, the reason that the sand of the sea separates into fine particles and differs from the rest of the dust of the earth, which is a single mass, is that the sea draws to itself the moisture in the dust at the seashore; and through the moisture leaving the dust, it separates into many fine particles, and this is the sand. 11

And so too Above. For it is stated in the passage Pasach Eliyahu: "Within, it is the Name Mah (45)," etc., "and it is the watering of the tree, like water that waters a tree," etc.

The meaning is: "within," that is, in the inner dimension (pnimiyus) of Atzilus, is the Name Mah, which is the radiance of the Infinite Light, blessed be He, drawn from the forehead (mitzcha) of Adam Kadmon, as is known.

It follows that the flow of the Infinite Light, blessed be He, is likened to water; and this is because water descends from a high place to a low one. And see what is written in the discourse beginning "And the number of the children of Israel shall be," on the subject of "the earth that is not sated with water."

And this revelation is in Atzilus, whereas from Atzilus to Beriah, Yetzirah and Asiyah there is a screen, as mentioned above. 12

And therefore the four camps of the Shechinah, which are in Beriah, which are the twelve oxen upon which the Sea stands, above, as mentioned above, are called the level of "the sand of the sea," for they divide into parts at the level of limitation, each one by itself, as mentioned above.

And the reason for this is that the Sea, which is Malchus of Atzilus, draws from them to itself the moisture and the level of the element of water mentioned above; for the kav ends in Malchus of Atzilus, and it is lofty and exalted, in a mode of elevation and withdrawal, above Beriah, Yetzirah and Asiyah. Therefore they, the created beings, became the level of sand: separate particles, each one at the level of limit and number, etc.

Only, the withdrawal is not complete; for if it were, they would remain in a state of complete separation, whereas the purpose of creation is that there be the nullification of the yesh.

And this is the meaning of the screen dividing between Atzilus and Beriah, Yetzirah and Asiyah; only, nevertheless, the radiance breaks through the screen, and through this the level of bittul is drawn into them; and it also comes about that the level of the thing that is within the category of number be truly without number. 13

But dust is a single mass; and this is because the moisture of the water is mixed into it, and it is what joins it into a single mass, and not even the category of number applies to it at all.

And this is the level of Atzilus: the moisture of the water, which is the kav of the Infinite Light, blessed be He, is mixed into it, and it is what joins it to be one and united in the ultimate unity, so that it is impossible to speak of the category of number and division in them;

as it is written, "Yours, Havayah, are the greatness and the might": for all the attributes (middos) of Atzilus are nullified to Him with the ultimate nullification, to the Infinite Light, blessed be He, enclothed in them, for they are united with Him in the ultimate unity. And the matter of His enclothement in the Ten Sefiros of Atzilus is called raza d'mehemnusa (the mystery of faith), for it is above comprehension, and there is no way to comprehend His unity.

And therefore they are likened to dust, and not to the level of the sand of the sea. And with this will be understood what needs to be understood: since the level of the G-dliness of Atzilus is not within the category of number at all, how does it bring into being, from nothing into something, the level of a thing that is in number, these being two opposites, as mentioned above? 14

However, the explanation is that the notion of necessity does not apply at all to the level of Ein Sof; rather, He, may He be blessed, is all-capable, and from the level of Ein Sof there can come into being beings possessing limit;

that is, by His giving life and bringing into being from nothing into something through the level of His Malchus, may He be blessed, which is the level of the loftiness, exaltation and withdrawal of the level of Ein Sof from being revealed to the created beings; and through this loftiness He brings into being from nothing into something, as mentioned above.

And therefore His attributes (middos), may He be blessed, are called "the mystery of faith," for they are above intellect and knowledge.

For just as the attribute of His Chesed (kindness) and greatness is not comprehended, that He bestows life-force without limit and brings into being from nothing and absolute nullity into something, so too the attribute of His Gevurah (restraint) is not comprehended: that He can conceal the Infinite Light that brings into being, so that therefore the created being will possess limit, and be a yesh and a separate thing.

And this is "For Havayah Elokim is a sun and a shield": for just as the level of Havayah is not comprehended, so too is the level of Elokim, which conceals. And were the Infinite Light, blessed be He, not concealed from them, they would be utterly nullified to the Infinite Light, blessed be He, as a candle is nullified within a torch.

And were it completely concealed from them, they would not live and exist. Rather, this is [the meaning of] His being all-capable, may He be blessed, which is not comprehended: that He is exalted above them in elevation and withdrawal. 15

And nevertheless this is not complete concealment, for from this very exaltation comes their life and existence. And this is "And Elokim spoke to Moshe and said to him, 'I am Havayah,'" as is explained elsewhere.

And therefore there can also be the coming-into-being of the level of number from the level that is above the category of number (and see what is written in the explanation on "Therefore the rulers say, 'Come to Cheshbon,'" on the matter of Malchus of Atzilus being called cheshbon (reckoning) for the reason mentioned above; and see there);

and that is, through the screen and curtain mentioned above, which is the level of the shield that hides and conceals the Name Havayah; and through this the coming-into-being of number takes place. [And in truth, the root of the screen and the curtain is drawn from a very high place, as is written elsewhere that this is the meaning of "The heavens are My throne."

For the level of the screen mentioned above is also called kisei (throne): kes (a covering) for the level of alef, the Aluf (Master) of the world; and its root is from the level of the supernal encompassing lights, the lights of chayah and yechidah, which are above the vessels, encircling and encompassing. And therefore below, the level of the parsa (partition) is made and drawn from this.

And therefore the level of "all-capable" shines in it, so that there be the coming-into-being of the limited from the limitless. And see what is written on this in the explanation on "My dove," and see Etz Chaim, Sha'ar Kisei HaKavod (the Gate of the Throne of Glory), and see what is written in Parshas Lech Lecha on "I am a shield for you," 16

and in the discourse beginning "And the curtain shall divide," and the explanation of the matter of the chashmal, etc.; see there. And see on the matter of the sand of the yesh in the Zohar, Part II (end of 225b), and in the Tikkunim of the Zohar Chadash, folio 15b.]

And this is [the meaning of] "Lift up your eyes on high and see: who created these? He who brings out their host by number." The meaning is: mi eleh ("who … these") is the Name Elokim, through which it is drawn down that there be "He who brings out their host by number."

However, through the radiance of the kav breaking through the screen, through this it can come about that this number be at the level of truly no number, without limit.

[And although in physical things this is not found, only that the sand of the sea "cannot be counted for multitude," but not that it be truly without number, yet Above there will be the level of truly no number.]

2. Now, all the drawings-down of the level of the Infinite One (Ein Sof), whether at the level of the lower unity (yichuda tata'ah), that is, that there be the level of "no number," etc., or at the level of the higher unity (yichuda ila'ah), which is called "the dust of Yaakov," which is above the category of number: all of it is drawn down through the descent of the soul into the body. 17

And this is the matter of "the descent for the sake of ascent."

And to explain this, we must first [explain] the root of the matter of "and unite our heart (levavenu)": two hearts, the outer dimension (chitzoniyus) of the heart and the inner dimension (pnimiyus) of the heart, as mentioned above. 18

And the point is this: it is known that the ultimate intent of the descent of the souls below is in order to refine refinements (birurim). And the matter of the refinements is to refine the 288 sparks that fell, in the shattering, into the Name Ban (52); and their root is from the World of Tohu (Chaos), which preceded Atzilus,

as it is written, "And these are the kings who reigned," etc., "before a king reigned," etc. But they fell down into the Name Ban; and therefore they must be refined and raised to their root.

Now, the main one that refines them is the Name Mah, which is the Tikkun (rectification), for "through Chochmah (wisdom) they were refined." 19

And the point is that the one who refines must first be refined: first he himself must be refined of all evil and dross, and then afterwards, when he has been refined of all evil and is only good and G-dly holiness, then specifically he can refine that which has not yet been refined [as in "Adorn yourself first, and afterwards adorn others," and as in "What is next to your palace you have not conquered," etc.].

And therefore the one that refines the Name Ban is the Name Mah: because the Name Mah is the Tikkun, which has been refined of everything, therefore it can then refine the Name Ban, which has not yet been refined.

And as is mentioned in Etz Chaim: first Keser is refined, and afterwards, when it itself is thoroughly refined of everything, then it refines Chochmah, which has not yet been refined.

For the level of Keser (the Crown) is from the word koseres (a crown-shaped capital), which is the level of encompassing light drawn from Malchus of Ein Sof.

And the level of Keser is called refined when it is nothing but a receiving vessel, to receive the Infinite Light, blessed be He, alone, and its vessel is only a vessel of self-nullification (bittul) for the indwelling of the Infinite Light, blessed be He: this is what is called the light of Keser having been refined.

And my teacher the Maggid, whose soul is in Eden, explained what is written: "Keser Elyon (the Supernal Crown), even though it is a clear light," etc., "is black before the Cause of causes": that this is because Keser is above all the Ten Sefiros; therefore it apprehends the bittul more, how it bears no comparison to the Emanator, Ein Sof, blessed be He; therefore it is black, and the level of darkness.

That is, like the color black, which never holds itself high before the color white, so too Keser is black, for it is at the level of bittul and has no self-elevation before nehora chivra (the white light), the Infinite Light, blessed be He, which is above Keser, etc.

And see what is written on "I am black and comely." And this is the root of the matter of yirah bosh-es (awe that is shame), etc.

And elsewhere it was explained that keser is a term for silence: "Kater li ze'eir (wait for me a little)." And this is "A fence for wisdom is silence." 20

The "fence," that is, that which encompasses Chochmah, which is Keser, is the level of silence and bittul: "it is black," etc. And see what is written in the discourse beginning "I am too small for all," and at the end of the discourse beginning "Many waters," regarding "We have a little sister."

And this is called the level of Mah, which is the Tikkun: that its vessel has been rectified, so that it is 21
nothing but a vessel of bittul for the indwelling of the Infinite Light, blessed be He. And see the Arizal's commentary on the Idra Zuta, at its beginning.

Whereas the level of Ban has not yet been refined so as to be at the level of actual bittul to the Infinite Light, blessed be He; rather, it is a mixture of good and evil: there is in it the level of bittul, to be nullified for the indwelling of the Infinite Light, blessed be He, and there is in it also the level that is opposed to bittul, which is the level of yesh.

And this will be understood along the lines of [the fact] that, through many stages of descent (hish- 22
talshelus), there came into being from the Name Ban the level of those "who call Him the G-d of gods,"

which is the level of a little bittul and also the level of complete yesh, which opposes bittul. And this is the mixture that has not yet been refined, in which there are mixed the level of bittul and [the level] opposed to bittul.

(For the Name Ban is the level of revelation: as with wisdom, its essence is the wisdom, but the revelation, when one makes of it the level of yesh, of this it is said, "I have seen a man wise in his own eyes," etc., as is written elsewhere.

Now, what is written here, that in the Name Ban there is a mixture of good and evil, does not mean actual evil, G-d forbid; rather, it is called so because from this level the level of evil descended below.

And this is along the lines of what is written in the Arizal's Likkutei Torah, Parshas Bereishis) (folio 8b), and in Etz Chaim: that the revealed chasadim of Z'eir Anpin (the emotive attributes) of Atzilus, that is, from the chest downward, are called the Tree of Knowledge of good and evil, because the external forces can take from them and attach themselves to them, which is not so with the level of the Tree of Life.

And in the same way it will be understood here too regarding Mah and Ban (as will be explained below, G-d willing): that the level of Ban is called the Tree of Knowledge of good and evil,

that is, when the love comes from Daas (knowledge) alone, for in this level there is, opposite it, a knowledge of evil, since the shattering began from the level of Daas; whereas the level of Mah is the bittul that is above knowledge and comprehension.

And therefore the light of Keser is refined first (that is, the level of Mah within it refines the aspects of Ban that pertain to Keser, meaning the highest aspects, which can be in great bittul, along the lines of the degree of bittul of Keser, etc.;

and from this is made the Keser of Tikkun, comprising Mah and also Ban, which has already been refined and included in the very level of Mah; and see what is written on this also in the explanation on "And Moshe spoke to the heads of the tribes"); and afterwards it refines the level of Chochmah, in the manner mentioned above; and afterwards, "through Chochmah they were refined": the levels of Ban that are below.

Now, so too it is in the service of G-d below, in man. For the souls are drawn from the Name Ban 23
(see what is written in the explanation on "For with You is the source of life," regarding refining their nefesh, ruach and neshamah;

and see what is written on "Who will make you," on the matter of the souls of Binyamin; and in the discourse beginning "And these are the ordinances," regarding "And I will sow the house of Israel with the seed of man and the seed of beast"; and in the explanation on "When a man among you brings," etc., "from the animals"; and on "On the eighth day he sent"; and what is written on "And you shall eat, eating").

If so, there is in them too the level of a mixture of good and evil, and they descended to this world in order to refine the good from the evil.

And the matter of the mixture of good and evil in the souls is along the lines of what is written, "and the Tree of Knowledge of good and evil." The meaning is that in the level of choice, which is drawn from Daas, good and evil apply.

When one chooses with his daas the good of holiness, when he recognizes his Creator, that "He is your life," and through this, of itself, love and longing for G-d are aroused in him according to [his] knowledge, this is the level of "the good that does good."

And opposite this there is, in the sitra achra (the other side), when one chooses with his daas the evil and is drawn after the enticement of the inclination to take pleasure in physical pleasures and lusts, etc. And there must be the refinement, to refine the good from the evil, so that the knowledge and the choice be only in the good and for the love of G-d.

Now, just as was explained above regarding the refinement Above, that it cannot be except through 24
a level that has already been completely refined, [which] then refines the level below it that needs refinement,

so too in the soul, this refinement, refining the level of the Tree of Knowledge of good and evil, cannot be through Daas alone. For although it is true that through knowledge and contemplation one will give birth to love for G-d, nevertheless it is impossible that through this level one should refine and repel all the evil;

for this very level in Daas is essentially what needs refinement. This is why it is called the Tree of Knowledge of good and evil: because there is in it "the one opposite the other."

That is: just as there is good in the soul, which is the choice of Daas in the good, from which love for G-d is born, so too there is actually the level of evil, which is the choice of Daas in the evil, from which strange love and evil lusts are born. And since there is in it the one opposite the other, the good has no power to refine the evil in it.

And this is what our Sages, of blessed memory, said: "Beinonim (intermediate people): this one and that one judge them"; for at times the power of evil prevails and rules over the good, and at times the power of good prevails and rules over the evil, 25

as it is written, "and one people shall prevail over the other people." And since it is so, this is not the level of refinement at all; for refinement means that the good rule over the evil constantly, and not in the manner of "and one people shall prevail over the other people," G-d forbid.

And this cannot be through the level of Daas alone that is in the soul, for this level itself has not yet been fully refined in the soul; this is why this level is called the Tree of Knowledge of good and evil (and see what is written above), for at times the external forces can draw nourishment from the level of Daas, etc.

Therefore the refinement must be through a level higher than Daas, which has already been refined and has no admixture of evil at all, G-d forbid.

Therefore it specifically can refine the good from the evil. (And see what is written elsewhere on "Behold, the man has become like one of us": that the Tree of Knowledge of good and evil is the Daas that is at the level of the inner dimension (pnimiyus), whereas the Daas that is at the level of the encompassing [light], on the contrary, repels the nourishment of the external forces, etc.

And according to this it can be said here too that specifically the level of lower Daas, which is the knowledge comprehended in the soul, is fit to be called the Tree of Knowledge of good and evil; and from it are drawn the emotive attributes (middos) that are drawn from the intellect, and they have their counterpart in the animal soul;

whereas the level of higher Daas, which draws down the emotive attributes that are above the intellect, from the level of Keser, and is encompassing light, is the level of the Tree of Life.

And see on the matter of lower Daas and higher Daas below, in Parshas Pinchas) (it is below, in Shir HaShirim) in the explanation on "You have captured my heart," and in Parshas Matos, in the explanation on "Arm [men]," and in the explanation on "Many waters," and in the discourse beginning "And Moshe assembled"; and see what is written in the discourse beginning "And you shall count for yourselves," regarding barley and wheat, on the matter of comprehended knowledge and hidden knowledge, etc.; see there. And see what is written in Parshas Shelach on "gathering wood."

And the matter of this level is this: although the soul is from the Name Ban, nevertheless it is also 26
comprised of the Name Mah;

that is, at the time of the soul's descent from the Name Ban, which is called mixed of good and evil, there is also mixed into it a radiance from the Name Mah,

which is the Tikkun that has already been refined, whose root is from the forehead of Adam Kadmon; and it is the level of Keser Elyon (the Supernal Crown), which was already refined at the outset, which is mixed into the soul so that it will have the power to refine all its aspects and the animal soul.

(And see what is written in the explanation on "Command the children of Israel," etc., "My offering, My bread": how specifically in this world, which is the world of refinement, there specifically shines the Name Mah, which refines, etc.;

and it is what is drawn from the level of the Supernal Will, "the Will of all wills," etc.; and it is the revelation of the light that encompasses all worlds (sovev kol almin), which is far above the revelation of comprehension in Gan Eden, which is only the radiance of the Shechinah from the level of the light that fills all worlds (memalei kol almin), etc.; and see there at length.

And this is like the matter explained here: that specifically at the time of the soul's descent below into this world, there is mixed into it the radiance of the Name Mah from the forehead, etc., which is from the level of "the Will of all wills.")

And it is the level of the Supernal Will, which is above Daas, that is in the human soul, which is the level of yechidah, which is the level of bittul to Him, may He be blessed, that is above comprehended knowledge and intellection; and it is called "a maskil of Eisan," and it is called "a stiff-necked people," as is written elsewhere;

which is a simple will, without any reason or comprehended intellect, which is drawn from the level of Keser Elyon, which was already refined; that is, this level exists only in holiness, the level of bittul to the Infinite Light, blessed be He.

And that is above the level of the choice that is in Daas; therefore it has the power to refine the good 27
from the evil that is in the level of the Tree of Knowledge of good and evil: to transform all the wills of evil that are drawn from the level of the Daas that is on the opposing side, etc., "from bitterness to sweetness."

And therefore it is not enough for a person merely to contemplate with his knowledge and intellect and give birth to love according to knowledge, etc., alone; rather, [he must] arouse the bittul to Him, may He be blessed, and cleave to Him with actual self-sacrifice (mesirus nefesh), which is above reason and comprehended knowledge.

For if he does not have the level of bittul mentioned above, then even if he contemplates the greatness of G-d at length, according to his ability, and gives birth from this to love and awe, he will have no true endurance and will fall from his level, G-d forbid; for the main refinement must be through Keser Elyon

(and Chochmah Ila'ah (supernal wisdom), which is also above comprehension, as is written in Sefer Shel Beinonim, chapter 18, and as is written elsewhere on "See, I set before you," etc.; and the source of the refinements is through Mocha Stima'ah (the hidden brain) of Arich Anpin, as is written in Iggeres HaKodesh, in the discourse beginning "Why was the section of Miriam juxtaposed"), which has already been refined, which is the will that is above comprehended intellect; for this level has no counterpart on the opposing side.

3. And this is the descent that is for the sake of ascent. For at first, before their descent, they were at 28
the level of supernal thought: "Israel arose in thought." And as is mentioned in the Zohar, "How many thoughts there are": for Binah (understanding), relative to Chochmah, is called the level of thought, which is the level of a garment relative to Chochmah; and likewise Chochmah relative to Keser.

And from this level of Chochmah and Binah is the root of the souls. And through their descent into this world, where they refine the refinements, [a person] thereby draws down the level of Keser, which is above Daas,

in that he transforms all his wills in this world so that they be for G-d alone, and he fulfills all the 248 positive commandments and the warnings of the 365 prohibitions, and those of the Rabbis; for through this he draws down the level of Keser Elyon, in which the Infinite Light, blessed be He, rests, as mentioned above, which is the level of Malchus of Ein Sof, blessed be He, into the level of Malchus of Atzilus.

And this is the ascent that follows the descent: that he reaches the level of His very Essence, may He be blessed, which is the level of Keser Elyon, in which the Infinite Light, blessed be He, rests;

whereas before their descent they had arisen only in thought, which is Chochmah and Binah.

And this is [the meaning of] "And for My glory I have created it, formed it, even made it": that He 29
created everything for His glory, which is the level of Malchus of Atzilus, to draw down into it the level of Keser, which is the level of Malchus of Ein Sof.

And this is "even (af) made it": for it includes the fourth level, and this inclusion is joined specifically to "made it." As is known, in the World of Atzilus itself, too, there are also four degrees, Atzilus, Beriah, Yetzirah and Asiyah;

and Malchus of Atzilus is the level of Asiyah within Atzilus, into which specifically the level of Keser Elyon is drawn, through fulfilling the commandments of the King: the 248 positive commandments and the 365 prohibitions, and their branches, which are of the Rabbis.

(And the fourth level is the level of Keser Elyon, which is Atzilus within Atzilus, as is written in the Arizal's commentary on the Idra Zuta, at its beginning: for Keser, the first garment of Ein Sof, is called Atzilus;

and from the place where the vessel begins to thicken, which is Abba and Imma (Chochmah and Binah), it is called Beriah; and from the place where it thickens more, it is called Yetzirah, and that is Z'eir Anpin; and from the place where it thickens still more, it is called Asiyah, and that is Malchus. Now, Beriah, Yetzirah and Asiyah are the three levels of thought, speech and action; and thought is called "something from nothing" relative to the will, as was explained above in the text;

and this is "And wisdom, from ayin (nothing) it is found": for Chochmah is called Beriah, thought, etc.; and "Israel arose in thought"; and through the descent of the soul into the body one draws down the level of Keser, and that is the level of the truly supernal Atzilus, as mentioned above.)

But the word af itself is not good, for it is the level of the sitra achra: "three opened with af," etc. And nevertheless, it is what includes the fourth level, the most exalted.

And this is through refining the level of af that is in Asiyah, which is the refinements of nogah, through fulfilling the Torah and mitzvos; for through this one draws the level of Keser Elyon into the Asiyah of Atzilus, which is Malchus, as mentioned above.

(And see Me'orei Or, the entry af, under the letter alef, section 107; and the Mikdash Melech on Bechukosai, 115b, on "And yet even (af) this"; and Midrash Eichah on the verse "Let all their evil come": they were struck with af and are consoled with af, etc.; see there.

And see further on this in the Zohar, Part I, Vayera) (116a), Parshas Acharei (66a), the beginning of Parshas Bechukosai (end of 112a), Shemos (14a). And see [Midrash] Rabbah on Koheles, on "Also (af) my wisdom," etc.: Shlomo said, "The Torah that I learned with af (anger) endured with me."

And as is written in the Rambam's Commentary on the Mishnah, at the end of chapter 5 of Avos; and see what is written on "I have gathered my myrrh." And this is because, through this yoke with which he wearies himself, he refines the animal soul, which is from kelipas nogah; and the root of the sparks that fell into kelipas nogah is from the World of Tohu, etc.

And one may further give the reason according to what the Ramaz wrote on Parshas Emor (folio 95b), regarding "and the lower crowns": that nogah is at the level of Keser for the kelipos (husks), for Keser is the intermediary between the higher partzuf (configuration) and the lower.

And so too nogah is between holiness and impurity. And therefore, through the refinements of nogah, "to turn darkness into light," one arouses and draws down the revelation of the holy Keser Elyon, etc.

And therefore the inclusion of the revelation of Keser comes in the word af of "even (af) made it," which is the matter of the refinement of nogah.

And therefore it is said, "As the appearance of the bow," etc., "so was the appearance of the brightness (nogah)," etc., "and I saw, and I fell upon my face."

And it can be said that this is the appearance of nogah when it is refined from darkness to light and rises as returning light (or chozer), like the appearance of the bow, through which the revelation of Keser Elyon is drawn down; and therefore "and I fell upon my face," etc., as is written elsewhere.

And see on the matter of "As the appearance of the bow," etc., in the Gemara, chapter 9 of Berachos (59a), chapter 2 of Chagigah (16a);

the Zohar, Part I, Bereishis (18a–b), Parshas Noach (71b), Vayechi (232a), Pekudei (247a), Pinchas (end of 230a, 231a).

Now, in Parshas Bereishis there, the Mikdash Melech explained "the appearance of the brightness" as the supernal colors, Chesed, Gevurah and Tiferes of Atzilus (and see what is written in the discourse beginning "Behold, you are beautiful, my beloved, behold, you are beautiful," and in the discourse beginning "When you go out," on the meaning of "a woman of beautiful form");

and the Tikkunei Zohar, in the introduction (end of folio 6a), explains "the appearance of the brightness" as the level of Malchus; and so wrote the Pardes, under the entry nogah; and see Me'orei Or, letter nun, section 11.

Nevertheless, in the book Eshel Avraham, Parshas Bereishis there, he explained "the appearance of the brightness" as kelipas nogah itself; and this followed for him from what is written in the Tikkunei Zohar, Tikkun 18 (32a–b). And the intent is as I have written:

that is, the appearance of the refinements that have been refined from kelipas nogah and included in Malchus of Atzilus, which is also called the nogah of holiness. And see what is written at the end of the discourse beginning "And a man wrestled," on the meaning of "they raised dust up to the Throne of Glory."

And in [Midrash] Rabbah on Bereishis, chapter 11, and in chapter 12, on "And the path of the righteous is as the light of nogah (brightness)" (in Proverbs, chapter 4), it is explained that it is the light that was created on the first day, which is a very high level.

And see the Zohar, Part III, Nasso (129a), Haazinu (288b). And it can be said that this level of light is drawn to the righteous because they refine kelipas nogah and turn darkness into light.

And therefore the supernal light of nogah is revealed to them, that is, the light that was created on the first day. And see Me'orei Or, letter alef (sections 122, 123), and the Zohar, Part III, Beha'aloscha (154a), Eikev (272a).

Now, Keser Elyon is drawn specifically into Asiyah for several reasons. The first is that it is impossible for all the 248 positive commandments and 365 prohibitions to be fulfilled except in Asiyah, such as the warnings against [eating] forbidden fat and blood, and likewise many similar to these.

And further, because the main revelation of the Supernal Will is specifically in Asiyah.

As when a person does not want to learn, and learns because the Supernal Will, blessed be He, is that he should learn: then the Supernal Will, blessed be He, is revealed in a mode of revelation, for it is recognized and felt that he forces himself against his will and occupies himself with Torah because such is His Supernal Will, blessed be He. This is the revelation of the Supernal Will in actual fact.

And so too the reverse: when he desires some lust, G-d forbid, and does not do it, so as not to transgress the Supernal Will, blessed be He, then the Supernal Will is revealed in a mode of revelation. 30

Whereas above Asiyah all this does not apply, and the Supernal Will is not revealed in a mode of revelation. And this is what is written in Sefer Yetzirah, "Their beginning is wedged in their end": for specifically in Asiyah "their beginning is wedged," which is the revelation of the Supernal Will, blessed be He.

And with this will be understood the saying of our Sages, of blessed memory, on "And the number of the children of Israel shall be as the sand of the sea, which cannot be counted," etc.: "Here, when Israel do the will of the Omnipresent (Makom, lit. Place)." 31

The meaning is that when Israel do His will by fulfilling the mitzvos, through this they draw down the Supernal Will, which is the level of Keser Elyon, which is the level of Malchus of Ein Sof, as mentioned above, into Malchus of Atzilus, which is called Makom (Place). And this is why it is called "doing the will of the Makom,"

for Malchus of Atzilus is the level of Asiyah within Atzilus; therefore it is called Makom. And it is also the source of Beriah, Yetzirah and Asiyah, which is the source of place and time.

Therefore, through the drawing-down of Ein Sof into Malchus of Atzilus, then the level of the sand of Beriah, Yetzirah and Asiyah is also at the level of Ein Sof, so that it "cannot be counted for multitude": for although the sand is within the category of number, nevertheless it will be without number;

and this is because they do the will of the Makom and draw down Keser Elyon into Malchus of Atzilus; for through this radiance the sand becomes the level of "which cannot be counted," etc.

Whereas when they do not do and draw down the will of the Makom, then the sand is in limit and actual number.

(And this is like the saying of our Sages in Chagigah, according to one answer) (end of 13b), on "A thousand thousands serve Him": "Here, when the Holy Temple does not stand"; see there.

And this is the meaning of the verse "Who has counted," etc., "and the number of the fourth part of Israel," which has two interpretations. The first: that there is a number to the fourth part of Israel, this being a statement in its own right, not connected to "Who has counted," etc.

And the second: that it refers back to what stands next to it, "Who has counted": "Who has counted the dust, and who will number the fourth part of Israel," which has no number; and that is, when they do the will of the Makom, then it is without number, as mentioned above.

(And from this a further explanation will be understood of the matter explained above in Parshas Chukas on "Therefore the rulers say, 'Come to Cheshbon,'" etc.: that through the doing of the mitzvos one draws the revelation of the Infinite Light into the level of Malchus, which is called cheshbon (reckoning). And this is what our Sages, of blessed memory, said: "So too charity: each and every penny adds up to a great reckoning (cheshbon gadol)."

This is the level of "and His greatness is unsearchable," from which it is drawn down that there be "And the number," etc., "which cannot be counted"; and therefore it is called a "great reckoning": for while it is within the category of number and reckoning, it is in truth "which cannot be counted," as mentioned above.)

Now, this level of "without number" is the matter of the drawings-down of Keser Elyon into Malchus at the level of the lower unity (yichuda tata'ah), through fulfilling the mitzvos.

But of the drawing-down at the level of the higher unity (yichuda ila'ah) in Atzilus, through the Torah, it is said, "Who has counted the dust of Yaakov": for the Torah is utter oneness,

which is the inner dimension (pnimiyus), the intent, of all the mitzvos; and it is what is called "the dust of Yaakov," which is one mass without any category of number at all: the level of Z'eir Anpin of Atzilus.

And this is along the lines of what is written in Sefer Yetzirah: "for the Master is Singular (Yachid), 32
and there is no second to Him; and before One, what do you count?" The meaning is that in truth even the level of "one" is within the category of number.

And therefore it is specifically "before One, what do you count?": that is, the level of "the Master is Singular," etc., which alone is not within the category of number.

And the point is as mentioned in the Zohar: "half a body is not called one." Thus "one" is said when many aspects join together and become united; and of male and female (Nukva) it is written, "and they shall become one flesh."

And along the lines of what is written in Ezekiel (37:17), "and they shall become one in your hand." And by way of analogy in man: the power of thought, together with the thinker, who is the essence of the soul, is called one, for they are utterly united.

And so too the human body, comprising 248 limbs and 365 sinews, is called one person, for all the limbs unite together. And this is why "one" is still within the category of number: when many powers are joined together, it is called one.

But the essence of the soul, which is above the spreading of the soul's powers into the limbs of the body, is not called by the name "one" at all; rather, it is called the level of yechidah in the soul.

For the level of yechidah in the soul is a level above intellect, and it is the simple will, as mentioned above regarding the inner dimension of the heart; and there is no level of number in it.

And so too will be understood the analogue Above: that "one" is said when many powers and parts 33
are joined together completely, that is, in the level of the vessels of Atzilus; but "Singular" is the level of His very Essence, may He be blessed, besides whom there is nothing else, who is simple with the utmost simplicity and is not within the category of number.

And this is specifically "before One, what do you count?"

(And see what is written in Parshas Va'era, in the discourse beginning "And I appeared to Avraham," on the meaning of "One" and the meaning of "Singular," and that through occupation with Torah the revelation of the Infinite Light, blessed be He, itself, the level of "Singular," is drawn down. And see what is written in Parshas Mikeitz, in the explanation on "For You are my lamp.")

And this is the descent of the souls for the sake of ascent: before their descent they were at the level of "one," for they arose in thought,

as in "One was Avraham," in whom the souls of Israel as a whole (klalus) were included; and they were at the level of "one," for they arose in thought. And the level of thought, together with the thinker, is called one, for they are utterly united.

But after their descent below, to refine through their occupation with Torah and mitzvos, for the Torah is "the dust of Yaakov," Z'eir Anpin of Atzilus, and the mitzvos are in Malchus and are called "the commandments of the King," that is, they draw down the revelation of the Infinite Light, blessed be He, called "Singular," which is enclothed in Keser Elyon

(so that it be drawn and revealed in Z'eir Anpin and Nukva of Atzilus; and therefore Z'eir Anpin is then called "the dust of Yaakov," which is not within the category of number at all, through the drawing down of the light of Keser that is drawn into it through occupation with Torah.

And see the Ramaz on Parshas Emor) (folio 96b), regarding "And on this, the complete Yaakov was crowned with his crowns," etc.: "the complete Yaakov" is the inner dimension of Z'eir Anpin, and "was crowned with his crowns" is the drawing-down of Atik, etc.; see there.

And in Me'orei Or, letter ayin, section 24, he explained: Binah (understanding) is called afar (dust), "dust of gold." And see [Midrash] Rabbah on Bereishis (chapter 12 and parashah 16).

And this is what is written of the future: "And the light of the moon shall be," etc., "and the light of the sun," etc., which is the ascents of Z'eir Anpin and Nukva higher and higher, as is written elsewhere; and this is through the drawings-down brought about by the Torah and mitzvos. And this is the matter of their ascent from the level of "one" to the revelation of the level of "Singular."

But as for the dust, which is the level of the Torah of Atzilus, being called by the name of Yaakov, and the level of "the number of the fourth part" being called by the name of Israel, when the level of Israel is above the level of Yaakov: the explanation is that the root of the level of Yaakov is higher than Z'eir Anpin, which is called Israel;

for it is drawn from the very Yesod (foundation) of Abba, which is above Z'eir Anpin, only that it lowered itself and was drawn below Z'eir Anpin.

And this is the meaning of [the name Yaakov as] yud-akev (yud and heel): that the yud, Yesod of Abba, is drawn below to the level of the heel; whereas Israel, Z'eir Anpin, is below the level of Yesod of Abba. 34

And so too below, in divine service, the level of Yaakov "runs through from end [to end]," etc., for through the arousal of great compassion he reaches the level of "service as a gift," the level of the revelation of the inner dimension of the heart, as mentioned above. And therefore it is written specifically, "Who has counted the dust of Yaakov": for through the level of Yaakov one reaches the revelation of the level of Torah.

And this is "And I bore you on eagles' wings": this is the attribute of Yaakov; and through this specifically, "and I brought you to Me," truly.

Now, in the meaning of "the fourth part (rova) of Israel" there are two interpretations. The first: a fourth part; and this is acts of kindness (gemilus chassadim), and likewise all the practical mitzvos, which are at the level of the Asiyah of Atzilus, which is the fourth level.

The second: a term for four (along the lines of what the Ramaz wrote on Parshas Emor) (folio 102b), regarding "on the tenth (be-asor) of the month," that asor means that it includes all ten; see there.

And this too is true, for in the Asiyah of Atzilus, too, which is Malchus of Atzilus itself, there are all four levels mentioned above: for there is the level of Keser Elyon, which is drawn specifically into Asiyah, as mentioned above in the explanation of "even (af) made it," and as a matter of course the levels of thought and speech, which are below the level of Keser, are drawn as well.

It follows that all four levels are in Asiyah itself, which is the fourth part; therefore it is also a term for four.

(And see the Arizal's Likkutei Torah, Parshas Balak: he wrote, on the meaning of "the fourth part of Israel," the four yuds of the Name Av (72); and he explained this in Sha'ar HaYichudim, chapter 8: that they are neshamah of the neshamah, and nefesh, ruach and neshamah, etc.

It is thus understood from this that the matter of the descent of the souls for the sake of ascent is that through this descent and the refinement of the animal soul they are elevated and merit the revelation of the level of neshamah of the neshamah, which is the fourth level, very high, exalted above the three levels of nefesh, ruach and neshamah;

and this is also the ascent from the level of the unity of "He and His vessels (ihu vegarmohi) are one" to the level of the higher unity of "He and His life-forces are one." And see Etz Chaim, Sha'ar (Gate) 41, chapter 7. And this too is along the lines of what is written in the Zohar, Beha'aloscha) (end of 152a): "and the neshamah of the neshamah," etc.; see there.

And one may further say that the meaning of "the fourth part of Israel" is as is written in Etz Chaim, brought in the Ramaz on Parshas Vayeitzei (folio 150a), on the verse "And behold, Havayah stood over him": that the ultimate greatness (gadlus) of Z'eir [Anpin] is when it has four, etc.; and this is what our Sages, of blessed memory, said, that the ladder had four steps, etc. End of quote; see there.

Now, it can also be said that these two levels, of "Who has counted" and of "number" mentioned above, are drawn from the two levels in Keser:

that is, the level of a number "which cannot be counted" comes about through the revelation of the level of Arich Anpin, the root of the emanated beings;

whereas the level of "Who has counted," which is what is not within the category of number at all, is through the drawing-down from the level of Atik, which is a level above even the root of the emanated beings; and this is "before One, what do you count?"

And something close to this was explained elsewhere, on the statement of the Zohar in Parshas Chayei Sarah (123a) on "And the life of Sarah was a hundred years," etc.

LIKKUTEI TORAH • PARSHAS BALAK • MAAMAR 3

לא הביט און ביעקב כו'

"Iniquity has not gazed upon Yaakov"

◇

"Iniquity has not gazed upon Yaakov," etc. Now, there are two levels and rungs Above, the level of Yaakov and the level of Yisrael (and see the Zohar, Balak, 210b, and Parshas Vayishlach, 174a); and these are also two different levels in a person's service of G-d: the level of a servant and the level of a son. 1

That is, the level of Yaakov is the level of a servant, as it is written, "Listen to Me, Yaakov My servant" (and see the Zohar, Kedoshim, 86a); and the level of Yisrael is the level of a son, as it is written, "My son, My firstborn, Yisrael."

To understand this, we must first [explain] the meaning and the substance of "servant": that is, [the fact] that we find the term "service" (avodah), [meaning] that we serve Him, may He be blessed, as it is written, "And you shall serve Havayah your G-d"; [and] "Because you did not serve Havayah your G-d"; and it is written, "And to serve Him with all your heart"; [and] "Serve Havayah." 2

Now, the term "service" denotes fixing and attending: the servant attends his master and fixes something for him, since the master needs this fixing and attendance. But how can this be said with regard to the Holy One, blessed be He, who, may He be blessed, is "the perfection of all" and has no need of anything besides Himself, G-d forbid? "For all is from You," it is written; and an explicit verse states, "If you are righteous, what do you give Him?" etc. 3

But the explanation is this: the saying is well known, "The Holy One, blessed be He, desired to have a dwelling place among the lower realms."

For in truth, "I, Havayah, have not changed": there is no change whatsoever with Him, may He be blessed, between before the world was created, when there was only He and His Name, many thousands and myriads of years before the creation of the world,

(and likewise before the coming into being of time, for time too is created and brought into being anew; only, there was an order of time before the creation of this world, namely from the time of Atzilus and the coming into being of the spiritual worlds, as is written in Etz Chaim, Sha'ar Iggulim veYosher (the Gate of Circles and Line);

but before that, no order of time applied at all, for He, may He be blessed, is entirely above time) and so it will be after the world is destroyed.

And also now, in the time of the world's creation and its existence, before Him, may He be blessed, all is truly considered as nothing, just as before the world was created; only, this is "before Him" specifically.

But to us the world is considered a being (yesh) and a thing unto itself, and it hides G-dliness; which is why it is called by the name olam (world), from he'elem (concealment), for it conceals G-dliness and hides it.

4 And the purpose of the creation of the world is that the Holy One, blessed be He, desired to have a dwelling place among the lower realms. That is, this world is the lowest world, in which the concealment is greatest and the darkness is doubled and redoubled (and see what is written above, in Parshas Chukas, in the discourse beginning "Therefore the rulers say," on this subject.

5 And see above, at the beginning of Parshas Shelach.) And this is the meaning of "among the lower realms": for "above" and "below" do not apply with regard to the Holy One, blessed be He, who is not within the bounds of place, G-d forbid; rather, "the lower realms" means the intensity of the abundance of concealment and hiding through many contractions (tzimtzumim), etc.; and this is the lowly world.

6 And it is there specifically that there is to be a dwelling and a revelation of His G-dliness, may He be blessed, in our knowledge as well, just as it is Above, in the supernal knowledge,

[in which] "all before Him is considered as nothing." And this was the ultimate intent in the creation of the world, even though the reason He desired this is not comprehensible to us; only, thus it arose in His will. But even so, this was certainly the intent.

And how is this revelation and this dwelling drawn down among the lower realms? It is through the levels of iskafya and is'hapcha (subjugation and transformation), as in the analogy of a king of flesh and blood for whom one wishes to make a beautiful dwelling: one must clear the palace of all dirt and filth, etc., and afterwards arrange there beautiful furnishings, "a bed and a table, a chair and a lamp."

So is the service of man, as it is written, "And He placed him in Gan Eden to work it (le'ovdah) and to guard it."

And our Sages, of blessed memory, said: "to work it": these are the 248 positive commandments; 7
"and to guard it": these are the 365 prohibitions. That is, the prohibitions are to purge the evil, "and you shall purge the evil from your midst," so that there be no dirt or filth whatsoever, G-d forbid;

and the positive commandments are, by way of analogy, the fixing up and arranging of beautiful furnishings, through which there will be the dwelling among the lower realms, which is the revelation and drawing down of the Infinite Light (Or Ein Sof), blessed be He, below (in the Time to Come; and now the drawing down is in concealment).

And this is why it is called avodah (service), a term denoting fixing: that is, through our service we draw down, so that the revelation should be below, for we accomplish this fixing through our service.

(And see what is written on the subject of service in the explanation on the verse "I saw, and behold, a menorah of gold": that in order to draw down the revelation below as well, the drawing down must necessarily be from above the order of the chain of descending worlds (hishtalshelus), and from above the root of the light and life-force that is drawn into the worlds, etc.;

and see what is written on the verse "And these are the ordinances," on the meaning of "Six years he shall serve"; and on the verse "None shall miscarry," on the meaning of "And you shall serve Havayah your G-d," etc.;

and in Parshas Shelach, on the verse "And they found a man gathering wood," on the meaning of "service out of love" (pulchana dirchimusa), etc.; and in Parshas Shemos, in the discourse beginning "The voice of my beloved," on the matter of "hard labor," etc., "and all labor in the field.")

And this is the meaning of "the 248 commandments are the 248 limbs of the King": they are vessels for the indwelling of the Infinite Light, blessed be He, just as the limbs are vessels for the light and life-force of the soul. And this is why we bless, "Who has sanctified us with His commandments," etc.

2. Now, "the service of the heart: this is prayer"; and it is rabbinic, and is not among the count of 8
the Biblical commandments, as is implied in the Gemara in the third chapter of Berachos (20b) (and see Magen Avraham, section 106).

And we need to understand this: for did not our Sages, of blessed memory, in the Mishnah and the Gemara of the second chapter of Berachos, folio 16, take a far stricter view of intention (kavanah) in prayer, even than of the intention of the recital of Shema, which is counted first among the 613 Biblical commandments?

And this is because it is "things that stand at the height of the world" (in the first chapter of Berachos, 6b). (And see what is written in Parshas Vayechi on the verse "Yehudah, you"; and see what is written also on the subject of prayer in the discourse beginning "Set me as a seal,"

and in Parshas Bereishis at the end of the discourse beginning "The heavens are My throne," and in Parshas Behar on the verse "You shall keep My Shabbosos," and in Parshas Chukas on the matter of "Let the city of Sichon be built and established," etc.) If so, why is it not among the count of the commandments?

The matter will be understood by first stating that the eighteen blessings of the Shemoneh Esreh correspond to the eighteen vertebrae of the spine, within which the spinal cord extends, as is known from the Zohar and from the Gemara, Berachos (28b).

Now, by way of analogy, a person has in his body 248 limbs, which are counted in the Mishnah at the end of the first chapter of Oholos: "thirty in the sole of the foot," etc., "eighteen vertebrae in the spine," etc.

But the spinal cord itself, which extends within the vertebrae, is not among the count of the limbs; and nevertheless it is what sustains and maintains all the limbs, for it runs through from the head to the thighs,

and through it the life-force is drawn from the brain to all the limbs: for the limbs are joined to the ribs, and the ribs to the vertebrae, and the vertebrae to the spinal cord; and the cord is not included among the limbs, but it is what connects [them], etc.; and it begins from the brain and extends down to the feet.

Therefore, if the spinal cord is severed, etc. So too in the analogue, in the commandments, which are the 248 limbs of the King: our Sages, of blessed memory, said, "Commandments require intention."

And the intention is the level of prayer, which is the level of the intention and inner dimension (pnimiyus) of the commandments; and it is the principal thing that sustains and maintains the 248 positive commandments, like the spinal cord in the analogy, which sustains and maintains the limbs, even though it itself is not among the count of the 248 limbs. 9

The explanation is that the main intent in prayer is that we ask that the Infinite Light (Or Ein Sof), blessed be He, which is above the chain of descending worlds (hishtalshelus), be "blessed" (baruch) and drawn down below into the level of the chain of descending worlds. 10

And this is [the meaning of] "Blessed are You, Havayah": that is, we ask that there be a coming into being and drawing down of the Name Havayah from the level of "You," which is the Infinite Light that is far above the Name Havayah. For the Name Havayah denotes the chain of descending levels: the yud is contraction, the hei expansion, the vav drawing down, etc.

And the radiance that is drawn through the descending chain of these levels is only a contracted radiance compared with the Infinite Light that is above the chain of descending worlds. (And see what is written in Parshas Shelach on the verse "I am Havayah your G-d," on the matter of "His great Name," etc., and on the matter of "And Havayah will be my G-d.")

And this is the meaning of the requests in the Shemoneh Esreh: that there be a blessing and drawing down of a great and mighty radiance from above the order of the chain of descending worlds, that is, "Blessed are You," and that is into the level of the Name Havayah.

(And see what is written elsewhere on the meaning of "From the depths I have called You, Havayah"; and see Etz Chaim, Sha'ar (Gate) 22, end of chapter 5, on the four bowings and four straightenings in the Shemoneh Esreh, and in Pri Etz Chaim.)

And "Who heals the sick of His people Israel" and "Who blesses the years" are, for example, the vessel in which His G-dliness, may He be blessed, is revealed below, in physicality, when He gives life and health to the sick and blessing upon the face of the earth, etc.

And see what is written in Iggeres HaKodesh, near its end, in the section beginning "To understand what is written in Pri Etz Chaim": that prayer is the drawing down of the Infinite Light, blessed be He, into Beriah, Yetzirah and Asiyah specifically, not merely by way of enclothement but the very light itself, to change the created beings from what they are:

that the sick person be healed, and that the rain come down from heaven to the earth and "make it bring forth and sprout"; which is not so with Torah and mitzvos, for there is no change in the parchment of the tefillin, etc.; see there. It follows that all the requests in the Shemoneh Esreh are vessels for the revelation of His very G-dliness, may He be blessed, below.

Further, as is known and explained in the Zohar, "blessing does not rest in an empty place": that is, there cannot be a drawing down of the light unless there are vessels in which it may rest. 11

Therefore we ask for [particular] matters, healing of illness and the blessing of the years, and likewise all the blessings of the Shemoneh Esreh, which are vessels in which the Infinite Light will rest.

But the main intent is in "Blessed are You, Havayah": that there be a drawing down of the Infinite Light (and see the Tikkunei Zohar, Tikkun 6). And this is what our Sages, of blessed memory, said, that the eighteen blessings of prayer correspond to the eighteen vertebrae of the spine: that is to say, they are vessels for the drawing down and revelation of the Infinite Light that is drawn down through prayer,

just as the vertebrae are vessels for the spinal cord, which is drawn from the brain in the head into them; and according to the Kabbalah this is called the drawing down of the mochin,

just as brain [matter] is drawn down in the spinal cord; and according to Chassidus it is called the drawing down of Daas (knowledge): the revelation of G-dliness below as Above.

(And now it is well understood; for at first glance there is a contradiction from the Gemara to what has been explained, that the reason prayer is not among the count of the 248 positive commandments is that it is the level of the spinal cord, which is not among the count of the 248 limbs;

yet the Gemara said that the eighteen blessings of the Shemoneh Esreh correspond to the eighteen vertebrae of the spine, and the vertebrae are among the count of the 248 limbs, as mentioned above in the name of the Mishnah in Oholos.

But the matter is understood from what has been explained: in prayer there are two things. The first is the main intent in prayer, which is what we ask in "Blessed are You, Havayah": that there be a revelation of the Infinite Light, blessed be He.

And the second is the requests themselves, that He be "Healer of the sick" and "Who blesses the years," which are only vessels for the light that is drawn down; and the vessels are the level of the eighteen blessings, 12

just as the vertebrae of the spine are eighteen, and they are vessels for the spinal cord, which is the main life-force, as is written in the chapter Eilu Tereifos, that on it the [status of] tereifah depends; whereas if the spine is broken but its cord is not severed, [the animal] is kosher, for the main life-force is in the cord itself.

And see the Pardes, toward its end, Sha'ar (Gate) 31, chapter 8, on the eighteen vertebrae: that they correspond to the three vavs of Vayisa, Vayavo, Vayet, the three patriarchs, Chesed, Gevurah and Tiferes, which are vessels for the level of Daas (knowledge) that is drawn into them from the brain of Daas through the spinal cord, etc. 13

And see what is written above, in Parshas Yisro, in the discourse beginning "Thousands of shinan": that they are the level of the two tes's of Metatron, nine Sefiros from above downward and nine Sefiros from below upward.

And the nine Sefiros too are only vessels for the drawing down of the light from the Infinite One (Ein Sof), blessed be He, which is as a soul to them, as in the saying of the Tikkunei Zohar, "And that flow is like the soul to the body," etc.

If so, what is said in the Gemara, that the eighteen blessings correspond to the eighteen vertebrae, means that this is why they instituted eighteen blessings, which are eighteen vessels specifically, corresponding to the eighteen vertebrae, etc. 14

But the main intent in the commandment of prayer, that there be a drawing down of the Infinite Light (Or Ein Sof), blessed be He, into the vessels mentioned above, is, by way of analogy, the level of the spinal cord itself, which is drawn down from the brain in the head.

And so it is with the drawing down of the Infinite Light from the level that is above the chain of descending worlds (hishtalshelus), to be enclothed in the level of the chain of descending worlds, etc. And therefore it is well [understood] that it is not among the count of the 248 positive commandments. 15

That is, the eighteen vertebrae are only vessels, but [prayer] itself is the level of the spinal cord. Know [that this is so]: for otherwise, shall we say that prayer is counted as eighteen commandments of the 613, since the eighteen vertebrae are eighteen limbs in the count of 248?

Rather, it must be that prayer itself is the level of the spinal cord, only that it is drawn into the eighteen vessels mentioned above. And "one who does not bow at Modim, his spine becomes a snake."

[This is] because through the bowing and the prostrations, which is the level of self-nullification (bittul), and this is the meaning of Modim, acknowledgment and self-nullification, through this specifically the light is drawn into the vessels, the eighteen vertebrae of the spine.

And therefore it is stated in the Zohar (Mishpatim, 100a, and in Parshas Shelach, 164a) that one who does not bow at Modim will not live (chai) in the Time to Come, as the Pri Chadash brought in Orach Chaim, section 113.

And this is because he does not draw life-force and soul into the level of chai (eighteen), which are the eighteen vertebrae, etc.)

3. Now, the eighteen vertebrae mentioned above are inner vessels, and from them the light afterwards spreads into the outer dimension (chitzoniyus) of the vessels; and the number of them all is 248, which are the 248 positive commandments, which are called the 248 limbs of the King, 16

for they are the level of limbs and vessels for the drawing down of the light (and see what is written on the subject of the 248 limbs and vessels in the explanation on the verse "Moshe would speak," in Parshas Yisro). And this is the matter mentioned above, that the commandments require intention, and prayer is the level of intention in general.

The explanation is that we say, "Who has sanctified us with His commandments," for through the commandments we draw down below a revelation of the level of the supernal holiness of the Infinite Light (Or Ein Sof); 17

therefore they require intention: for the mitzvah is the limb and the vessel, and the intention is the drawing down of the light into the vessel, as is written in Sefer Shel Beinonim, chapter 38, in the gloss, in the name of Etz Chaim.

And this is why, in a general way, prayer is the intention: for in it and through it the revelation of the light as a whole (klalus) is drawn down. This is the meaning of the blessings of prayer, "Blessed are You, Havayah": that we draw down, so that "You," the very Infinite Light, be "blessed" and drawn down; and that is through the Name Havayah.

And afterwards, through fulfilling the commandments all day, we draw down the light in particular, to be enclothed in a particular mitzvah, which is one limb of the 248 limbs of the King (and see what is written on the verse "If you walk in My statutes and keep My commandments");

and it is exactly as mentioned above in the analogy of the spinal cord, through which the life-force is drawn from the brain: for in the brain is the main dwelling and indwelling of the soul, and from there the life-force is drawn into the spinal cord, which extends from the brain of Daas (knowledge), and afterwards it is drawn from it into all the 248 limbs.

And this is the meaning of the blessing over the mitzvos, which is the level of the intention in particular for each mitzvah, "Blessed are You, Havayah, our G-d, King of the world, Who has sanctified us with His commandments and commanded us," etc.: that this drawing down be drawn into that limb and vessel of the 248 limbs of the King which is that mitzvah.

And see what is written on the great virtue of the vessels in the explanation on the verse "And the Jews accepted." But the intention and the drawing down of the light as a whole (klalus) is the level of prayer, which is the level of a soul and life-force for the performance of the commandments. 18

And therefore procreation, to beget one truly like oneself, which is a drawing down from the essence and very being of the soul that is enclothed in the brain, is drawn down specifically through the spinal cord.

And this is [the meaning of] "And through Daas the chambers are filled": the "chambers" are the vessels, which in general (klalus) are three levels, Chesed, Din and Rachamim (kindness, judgment and mercy), whose initials spell cheder (chamber); 19

and this is the matter of the three lines, which are the performance of the commandments as a whole: "The world stands on three things," etc. But they are the level of vessels and chambers;

and in order that "the chambers be filled," that is, the drawing down of the light into the vessels, this is through Daas, which is prayer. And therefore the twelve middle blessings of the prayer begin with "Who graciously grants knowledge," etc. And see what is written on the verse "And these are the ordinances."

Therefore prayer is not in the count of the Biblical commandments: for the count that we count is of the vessels and the limbs, whereas prayer, which is the intention, cannot be counted by itself, for it is the soul of the vessels. 20

[This is] along the lines of what is written in Etz Chaim, Sha'ar (Gate) 22, chapter 1, paragraph 4, regarding Daas (knowledge), that it is not in the count of the Ten Sefiros, for we count only what has a vessel, but Daas is the level of a soul without a vessel, etc.; see there.

And see what is written on the meaning of the word kavanah (intention) on the verse "Your neck with strings of beads."

However, the matter of the superiority of Torah study, which "is equal to them all," is that it is the level of the inner dimension (pnimiyus) of the vessels, while the commandments are the outer dimension (chitzoniyus) of the vessels: charity and acts of kindness are "Chesed, the right arm," etc.

(And see what is written further on the subject of prayer and Torah on the verse "When you come into the land… the land shall rest," on the meaning of the saying of our Sages, of blessed memory, "Fortunate is he who comes here with his learning in his hand."

And elsewhere it was explained how the Torah is above prayer, even though prayer is the drawing down of Daas: for there is a face (panim) and a back (achor). The face is the level of occupation with the Torah, for "the Torah comes forth from Chochmah (wisdom)," and "a man's wisdom makes his face shine"; and see what is written on the verse "Go out and see" on the matter of "to make the face shine from oil."

But before this there must be the level of the back, as is written on the verse "Remember what Amalek did to you," the level of "your going after Me," etc. And the back is the level of prayer.

For the eighteen blessings of prayer, which correspond to the eighteen vertebrae of the spine, in which the spinal cord extends: all this is at the level of the nape and the back; as our Sages, of blessed memory, said, "like two beans set on the mouth of the pot," that is, the place where the neck joins the skull, at the nape; and there the spinal cord extends from the brain of Daas.

For of the three brains, Chochmah, Binah and Daas, which are in the three cavities of the skull, the two brains Chochmah and Binah are in front, and the brain of Daas is at the back, between the two brains Chochmah and Binah; and from the level of Daas is drawn the level of love and awe in prayer.

For ve'ahavta ("and you shall love") is related to avah, which means will, and it is drawn from Daas, which draws down the level of the supernal will; for Daas is a term for will, Daas and will being all one matter, as it is written, "Only you have I known of all the families," etc., which means that He chose and wanted us.

For Daas is a term of bonding and joining, etc.; and therefore the level of ve'ahavta, a term of will, is drawn from the level of Daas and the contemplation in prayer. But will is still the level of the back relative to the supernal delight, which is the level of the face; and of the virtue of will it is said, "For you are a stiff-necked (kesheh oref) people."

And this is the meaning of "with hard labor": the service of the heart, which is prayer, crying out to G-d, must be hard, to stand firm against every hindrance from within and from without, etc., as is explained elsewhere. And this is the meaning of "it is a stiff-necked [people]," and therefore "and You will forgive": the drawing down of the Thirteen Attributes of Mercy after the Shemoneh Esreh.

But through the Torah is drawn down the level of "makes his face shine," the revelation of the supernal delight, as it is written, "And I was a delight," etc., "and my delights are with the sons of men," etc. And this is through the arousal of the will at first, through prayer specifically, as is explained elsewhere on the verse "Red of eyes,"

for delight belongs after the fulfillment of the will: when his will has been fulfilled, etc.; which is not so if he had no longing, etc. All this was explained elsewhere, and it needs examination how to connect this with what was written [here].

And it may be said that there is Torah and there is Torah. That is, when one studies only one chapter in the morning and one chapter in the evening, in settled laws, to fulfill the commandment "and you shall meditate on it," etc., then it is a mitzvah like all the commandments, which are the level of limbs and vessels;

only that nevertheless it is the level of the inner limbs, on which life truly depends, and therefore "He did not overlook the neglect of Torah," etc. Nevertheless, prayer, which is the drawing down of Daas, is called light even in relation to the inner limbs.

But when one studies Torah most of the day, to attain the commandment of knowing the Torah through in-depth study of the Talmud, then his Torah is the level of Chochmah, the very brain, which is above the level of limbs; and therefore prayer, although it is Daas, is called the back relative to the very higher Chochmah (Chochmah Ila'ah), etc.

And so it is written in Hilchos Talmud Torah, that the knowledge is a mitzvah by itself, and speaking and meditating in it is a mitzvah by itself. And also, as is written elsewhere on the verse "Turn her over and over (salseleha), and she will exalt you," that the Torah is called garments: "He wraps Himself in light as a garment," "His garment is like white snow."

However, through in-depth study of the Talmud, which is the meaning of "Turn her over and over" (salseleha), through this a person's soul is exalted to the level of the source of the Torah, which is the level of "the hair of His head like pure wool," above the level of a garment, [a level] that touches the very essence of the Infinite Light (Or Ein Sof), blessed be He.

Nevertheless, though prayer is called the back relative to this level, even so it is impossible to come to and draw down from the level of the face except through there first being the will in prayer, etc.,

just as, by way of analogy, in a person: although the drop is drawn from the brain, from the level of Chochmah, nevertheless this drawing down from Chochmah can only be through Daas, "And the man knew," the level of bonding, etc.

So too prayer, with the fixing of Daas in contemplation of the greatness of G-d, and the bonding at the level of self-nullification (bittul): through this, when one afterwards studies Torah, he draws down from the level of the higher Chochmah. And of this it is said, "Let him make peace with Me," etc.: the drawing down of the higher Chochmah into Knesses Yisrael (the Congregation of Israel), etc.

And further: there is prayer and there is prayer. That is, there is a level of love that is limited in a vessel, and it is the level of emotive attributes (middos) drawn from the intellect through Daas.

But the level of "with all your might" and of "the will of the heart" (re'usa deliba) is the level of emotive attributes that are above the intellect, drawn through the higher Daas, etc., as is written elsewhere, in Parshas Toldos, in the explanation on the verse "Many waters"; and through this one arouses and draws down from the level of Keser (the Crown), which is above Chochmah, [Chochmah] being the Torah.

And as is written elsewhere, in the explanation on the verse "There are sixty queens," etc., "My dove is one," etc., on the matter of the early pious ones, who would spend nine hours a day in their prayer, etc.; see there.)

4. Now, the whole order of prayer up to the Shemoneh Esreh is a preparation for the Shemoneh Esreh: that is, so that one can pray the Shemoneh Esreh with intention, from the will of the heart (re'usa deliba), so that when he says "Blessed are You, Havayah," the request will be in truth, that he desire, from the will of the heart, that there be a revelation of the Name Havayah. 21

Therefore, so that a person may reach this level, our Sages, of blessed memory, instituted first saying the Pesukei deZimra (the Verses of Praise) and the blessings of the Shema, as our Sages, of blessed memory, said, "A person should always first set out the praise of the Omnipresent, and afterwards pray."

The explanation is that in the Pesukei deZimra and the blessing of Yotzer we mention the song and praise with which the angels praise and say in awe, three times, "Holy," etc. 22

That is, how He, may He be blessed, is holy and separate and not comprehended, for "no thought can grasp Him," and there is no comparison to Him at all. And the ofanim [rise] "with a great noise" because of this: that they comprehend somewhat how He is holy, etc.

Now, the angels are called "standing ones," as it is written, "And I will give you places to walk among these that stand," and as is known in the explanation of "acacia wood, standing,"

that is, that they are only at the rung and level of feet (as is written also on the verse "And she fell before his feet and wept and pleaded with him," etc.; and it is explained in the Zohar) (Parshas Lech Lecha, 86a): "Who are His feet? These are the angels," etc.

And Israel below are at the level and rung of the head, for Yisrael is li rosh ("a head for Me"); "Israel arose in [G-d's] thought."

And therefore, when a person takes to heart how the angels and ofanim, etc.,

which are only the level of feet, stand in great love and awe and "with a great noise" say "Holy" and "Blessed," etc., out of their excitement in their comprehension of the greatness of the Infinite One (Ein Sof), blessed be He,

while Israel, who are the level of the head, are in a state of sleep, as it is written, "We were like dreamers": for after prayer the love passes and goes away, and all his salvation and all his desire is only to fill the needs of the body, and they make the needs of the body the main thing, etc.; 23

through this his heart will be very bitter within him over this descent, that the soul has descended "from a high roof," etc., "the higher ones below," etc.; and from this he will be aroused to cry out to G-d in his distress, from the point of his heart, with the will of the heart, to Him, may He be blessed.

And this is what our Sages, of blessed memory, said: "One may stand to pray only out of heaviness 24
of head (koved rosh)." That is, when he contemplates this great descent, that the head is brought very low, "lying in the dust," and this is the heaviness of the head;

and from this he will come to great submission and lowliness, which is the plain meaning of "heaviness of head." And through this he will come to the level of "They cried out to Havayah in their distress," to be aroused in teshuvah from the will of the heart, to return truly to G-d.

And this is the level of "And you shall love… with all your heart" in the Shema. And through all this he will afterwards be able to ask, in utter truth, in the Shemoneh Esreh, "Blessed are You, Havayah": that there be a revelation below of the Infinite Light (Or Ein Sof), blessed be He, which is above the chain of descending worlds (hishtalshelus).

And all this is the matter of "the service of the heart: this is prayer." And afterwards there must be vessels for the revelation of the light; and this is the matter of "to work it: these are the 248 positive commandments," to draw the light into vessels, so that there be a dwelling place among the lower realms.

Now, our Sages, of blessed memory, said, "One hour of teshuvah and good deeds in this world is 25
better than all the life of the World to Come": for the World to Come is only the level of "the radiance of the Shechinah," that is, a mere radiance and glow, from which the souls derive pleasure and delight.

But through teshuvah one draws down a revelation of the Infinite One, blessed be He, Himself, who is the source of the light and of the radiance, which is only a glow.

And this is the meaning of what our Sages, of blessed memory, said on the verse "And He placed him in Gan Eden to work it": "these are the 248 positive commandments": that through the commandments one draws down an addition of great light into Gan Eden from the Infinite One, blessed be He, who is the source of the radiance;

and this is the "work" of the Garden, that one adds great light to it through the commandments, etc. (And see what is written on this in the explanation on the verse "And Moshe spoke to the heads of the tribes.")

Now, from all this the meaning and substance of the term "service" has been explained, what it is: that it is to draw down a revelation of the Infinite Light below, a dwelling place among the lower realms, and likewise an addition of light in Gan Eden, etc.

And that is through the fulfillment of the commandments, positive and negative. But commandments require intention, and this is the level of prayer, "Blessed are You, Havayah," to draw down the light through the service of the heart; as it is written, "If he sets his heart toward Him, he will gather his spirit and his soul to Him."

And in order that the request in the Shemoneh Esreh, "Blessed are You, Havayah," be in utter truth, there must first be the Pesukei deZimra, the blessings of the Shema, and the Shema itself, as mentioned above.

Now, all this is the level and rung of "Yaakov My servant," who draws down so that there be a 26
dwelling place among the lower realms, through prayer and commandments. Therefore he is called Yaakov, which is the level of yud-akev (a yud and a heel).

That is, by way of analogy, the spinal cord, which is drawn from the brain and extends down to the feet: for the cord reaches as far as the sciatic nerve (gid hanasheh), and there it branches and goes down into the thighs and the legs. And this is the matter of the yud that is drawn down to the level of the heel.

Now, the yud is "a black point that has no white in it at all," and it is drawn from the level of "He 27
made darkness His hiding place," which denotes the level of concealment (sesimu), which is not comprehended at all.

And the service is to draw this level down below, that is, to be enclothed also in this very world, which is the level of the heels. And this is through the practical commandments, which are performed with truly physical things, of the level of the heels, and the Infinite Light (Or Ein Sof), blessed be He, rests and is drawn down and enclothed in them;

and this is yud-akev: that the yud is enclothed in the level of the heels (and see what is written at the end of the discourse beginning "And Yaakov dwelt in the land," etc., and in the discourse beginning "Those who come, Yaakov will take root").

But in order to draw this down through the commandments, there must first be prayer, which is the level of the arousal of the will of the heart (re'usa deliba). For there are four rungs: will and thought, speech and action.

And in order to draw down from the level of the yud below, which is the level of the revelation and drawing down of the supernal will that is enclothed in the higher Chochmah (Chochmah Ila'ah), it is specifically through the will of the heart, the level of "and besides You I desire nothing."

And through this one afterwards draws down a revelation of the level of the supernal will through the commandments, so that there be "Who has sanctified us with His commandments and commanded us": that the level of the supernal holiness (kodesh), which is the level of the yud mentioned above, be drawn down below. And therefore our Sages, of blessed memory, said, "[I was concerned] about my prayer, that it be close to my bed," etc.

(One may further say, as is written in Parshas Acharei, in the discourse beginning "For on this day He will atone": that prayer, Torah and charity correspond to the three levels of thought, speech and action; and this is the meaning of "I created it, I formed it, I also made it."

And therefore the drawing down must be in order: first one draws down the yud and the supernal will into thought, which is through prayer, whose essence is the service of the heart, etc.)

Now, of this level and rung of "Yaakov My servant" it is said, "Iniquity (aven) has not gazed upon Yaakov."

The meaning: aven is deceit and trickery, as in "and the man of iniquity, his thoughts": that is, evil thoughts and musings, opposite the level of the good thought of prayer, which is the service of the heart, and the level of holy thought.

And this is "If I had seen iniquity in my heart." And so too in speech, opposite this, as it is written, 28
"The words of his mouth are iniquity and deceit." And so too in action, as it is written, "workers of iniquity."

And when a person contemplates in prayer, with the Chochmah, Binah and Daas of his soul, the greatness of G-d, there stand against him foreign thoughts of the sitra achra (the other side), which are the thoughts of the "man of iniquity" mentioned above, and the evil musings (and see the Zohar, Parshas Balak, 211a, and the Mikdash Melech there);

yet great is the power of the level of Yaakov even on its own account, for holiness has an advantage over the sitra achra, "as the advantage of light," etc.; and the main thing is that "Havayah his G-d is with him," and that is the help from Above.

And this is "Iniquity has not gazed upon Yaakov" (lo hibit aven beYaakov): that the iniquity cannot 29
gaze upon the level of Yaakov and confuse him, for it cannot prevail over him; rather, "he will surely fall before him."

(And see above, in Parshas Vayishlach, on the verse "And a man wrestled," regarding "that he could not prevail against him": because Yaakov is yud-akev, the Yesod of Abba, etc.; and this is the matter of prayer, which is the drawing down of Daas (knowledge), which is from the level of the Yesod of Abba, etc.; and see there.)

5. "Nor has toil (amal) been seen in Yisrael." The meaning: this is an additional virtue in the level 30
of Yisrael that is not in the level of Yaakov.

For in the level of Yaakov, the iniquity "has not gazed," as mentioned above, but effort is found in it, for Yaakov is the level of "My servant," and service is a matter of toil and effort, to subdue the sitra achra and to transform darkness, etc., through prayer and the commandments, as mentioned above.

And this is during all the six days of the week, as it is written, "Six days you shall labor," that is, just 31
as, by way of analogy, the physical labors: the one who plows, and sows, and reaps, etc.,

so it is in the service of G-d in prayer: during all the six days of the week there must be this level of service, with toil of the soul and toil of the flesh, to contemplate the greatness of G-d and to beget love and awe for G-d, and to remove from his heart the foreign desires of the animal soul, until he has only one will, for his Father in heaven.

For all this is through a great war with the [evil] inclination, as it is written in the Zohar, "The time of prayer is a time of battle,"

and along the lines of what they said in the Sifrei, Parshas Ekev: "Next to your own palace you have not conquered, and you go off conquering?" etc.

So too, if he has not acted to transform his bad traits and to draw down a revelation of G-dliness within himself through prayer, how can he draw down a revelation of G-dliness into the world? Therefore he must first conquer his body and his animal soul through prayer.

As our Sages, of blessed memory, said, "A person should always regard himself as if the Holy One dwells within his innards, as it is said, 'the Holy One in your midst.'" And therefore there must be toil and exertions of the soul, so that there can be a revelation of G-dliness in the soul, and afterwards he will draw down a revelation of G-dliness into the world.

And for this reason it is forbidden to eat before prayer: for then the soul is still "in his nostrils," 32
and how could he refine the food and raise it up? [Not] until after prayer, when the soul spreads through the whole body.

And through this he can afterwards raise up the food and refine the good from the bad. And eating too is called a war, as it is written in the Zohar, "By the mouth of the sword he shall eat bread,"

that is, to wage war with the [evil] inclination, so that the eating be not out of lust but only for the sake of Heaven; and through this he refines the good, etc. (And see what is written on this in the discourse beginning "Thus shall you bless," in Parshas Nasso.)

And all this is the service of the six days of the week; and this is the level of "Yaakov My servant," for this service is toil and effort, as mentioned above, and it is the level of iskafya (subjugation); and this is the level of "one who serves G-d" (oved Elokim), as is written in [Sefer Shel] Beinonim, Part I, chapter 15. 33

But on Shabbos it is the level of "when he changed his manner... and he drove him away, and he went," which is is'hapcha, darkness transformed into light, until it is the level of rest, and no toil is found in it at all, as it is written, "for on it He rested."

And this is the level of Yisrael: shir Kel ("the song of Kel"), which is the song of the level of Kel, of which it is written, "The kindness of Kel is all the day." 34

That is, the prayer of Shabbos is delight in the greatness of G-d: Israel delight in prayer through contemplating and comprehending the greatness of G-d, as it is written, "Taste and see that Havayah is good," and it is written, "Let Israel rejoice in its Maker," etc.

(And see what is written in Parshas Chukas on the verse "Then Israel sang," etc., [that it is] the Yisrael Above, and that this revelation is on Shabbos; and see what is written on the verse "To a mare" on the matter of "the dew that drips from Atika"; and see what is written on the verse "The Song of Songs.")

And therefore "nor has toil been seen in Yisrael": for the service is not at the level of toil at all, but only to delight in G-d: "and you shall call the Shabbos a delight." 35

And the reason that on Shabbos there is no need for the level of toil and effort mentioned above, which there is on weekdays, is that Shabbos (שבת) has the letters of tashev (תשב, "return").

That is, on weekdays it is the level of the descent of the life-force, "her feet go down," etc.; that is, the Name Elokim is what conceals, etc., as is known regarding "a sun and a shield," etc. 36

Therefore there must be the cry in prayer, to go out of the concealment, etc. And this is the meaning of oved Elokim ("one who serves Elokim"): to rectify the concealment and hiddenness that is drawn from the Name Elokim, so that it not conceal and hide.

But of Shabbos it is written, "And Elokim finished (vayechal)": meaning that the level and rung of the attribute of contraction and concealment of the Name Elokim came to an end, and a revelation of the Name Havayah is drawn down, "a Shabbos to Havayah," as is written elsewhere, in the discourse beginning "I have come into My garden," etc.

And this is [why] Shabbos has the letters of tashev: the ascent of the worlds. Therefore it is called shir Kel and not shir Elokim, for one goes out of the level of concealment, etc.; and therefore a cry does not apply, but on the contrary, delight in G-d from the revelation that is revealed on Shabbos. 37

And this too is exactly the difference between the level of Yaakov and the level of Yisrael (and see the Zohar, Vayishlach, 174a), as it is written, "Your name shall no longer be called Yaakov, but Yisrael," etc., "for you have held sway (sarisa) with Elokim," etc.

That is, he holds sway (mistarer) over the Name Elokim, which conceals, so that it no longer conceals, and there is a revelation of the Name Havayah; and that is because he has already overcome the concealment of the animal soul, etc.

And this is what is written, "Havayah his G-d is with him": truly "with him," for on Shabbos G-dliness is revealed in his soul in actual revelation; whereas on weekdays G-dliness is not revealed in his soul in revelation, but he cries out to G-d from the point of his heart and wants it to be revealed in him in revelation;

but on Shabbos it is the actual revelation. And this is what is written, "Havayah his G-d is with him."

(And see what is written in Parshas Tetzaveh, in the discourse beginning "Remember what Amalek did to you on the way," etc., on the matter of the two rungs, the level of the face and the level of the back, which exist in holiness; and this is the matter of the two levels of Yisrael and Yaakov. And opposite the level of the back of holiness stands the level of Amalek, which is not so with the level of the face, etc.; see there.

Now, the beginning of Amalek (עמלק) is the level of amal (עמל, toil), and therefore specifically of 38
Yisrael it is said, "nor has amal been seen in Yisrael," etc.;

which is not so with the level of Yaakov: since Yaakov is still the level of the service and effort of holiness, therefore there stands against him the amal of the opposing side, which is from the level of Amalek; only that it cannot prevail against him, for "Havayah has a war with Amalek," etc.; see there.

But it is impossible to reach the level of Yisrael, which is the level of Shabbos, except by the level of Yaakov, which is the service of the weekdays, coming first; in the manner of "one who toiled on Erev Shabbos," specifically then "will eat on Shabbos."

And therefore one who calls Yisrael "Yaakov" does not transgress a positive commandment, as 39
does one who calls Avraham "Avram," because the name Yaakov was not entirely uprooted from Yisrael;

for Scripture went back and called him Yaakov. And this is for the reason mentioned above, that it is impossible to reach the level of Yisrael except by the level of Yaakov coming first;

for first there must be the work of the refinements (birurim) of the weekdays, to rectify the concealment, etc., which is the service of the level of Yaakov; and afterwards "he will eat on Shabbos," to raise them up higher and higher and to delight in G-d, as is explained elsewhere.

And this is why on Motzaei Shabbos we say, "Do not fear, My servant Yaakov," etc. 40

For on Shabbos we are at the level of Yisrael, which has no need for the level of service and effort to refine the refinements, for selecting is forbidden; rather, we are then at the level of a son, "children to the Omnipresent" (and see the Zohar, Part III, 94).

And afterwards, on Motzaei Shabbos, when the additional soul departs and one must again go down to be at the level of "Yaakov My servant" throughout the six days of the week, to refine the refinements in Beriah, Yetzirah and Asiyah, etc., therefore one says, "Do not fear, My servant Yaakov," etc., [do not fear] to go down there;

and with this, strength and might are given, etc. And it is a descent for the sake of an ascent, on the Shabbos that follows. And likewise every day there is a semblance of Shabbos in the Shema and prayer, when we say, "Hear, O Israel," etc.; see what is written on the verse "My dove.")

"And the King's teruah is in him." Now, in the meaning of teruas there are two interpretations. The 41
first is a term of breaking and shattering, as in "You shall break them (teroem) with a rod of iron"; and the second is a term of affection and friendship, as Rashi explains in the Chumash here; and both are true.

For we need to understand: at times we find it written, "A king through justice establishes the land," and "the law of the kingdom is law," which is from the level of gevuros (severities); and at times it is written, "In the light of the King's face is life," "the King's face shines," at the level of chassadim (kindnesses).

But the explanation is that there are two levels in the attribute of King, as is written in the Zohar, Parshas Vayechi (239a): "When the King sits on His throne, He is called the supernal King; and when He descends to His servants, He is called the lesser King."

That is, on weekdays, when He is enclothed in Beriah, Yetzirah and Asiyah, He is called "the lesser King," and this descent is through gevuros and contractions, as it is written, "They shall speak of the glory of Your kingdom and tell of Your might (gevurah)," and as is explained elsewhere; and then "through justice He establishes," etc., "the law of the kingdom," etc.

Which is not so on Shabbos: it is the level of "when He sits on His throne," as is written in the Zohar, Parshas Terumah (end of 135a and 135b);

that is, on Shabbos there is the ascent of the worlds, and the level of the attribute of His Malchus (sovereignty) rises and is united with its root in the level of Atzilus (Emanation); and of this it is said, "In the light of the King's face," etc.,

"and her face shines with the supernal light," through the revelation of the supernal delight from the level of "the Will of all wills" (Raava deChol Raavin), which is revealed on Shabbos in the attribute of His Malchus, may He be blessed.

And this is "the King's teruah is in him," a term of friendship and affection, which refers to the level of Yisrael, which is the level of Shabbos, when "Havayah his G-d is with him" truly, for he delights in G-d, as mentioned above.

And there is drawn down the level of "the King's teruah is in him": that is, a revelation of the level of friendship and affection from the level of the Will of all wills, which is drawn into the attribute of Malchus, which is Knesses Yisrael (the Congregation of Israel) 42

(and see what is written on this also in the discourse beginning "And it shall be, from one New Moon," and see the Zohar, Part I, 151a and folio 206b);

and also, through this, all the judgments and gevuros that are drawn from the level of "the law of the kingdom" during the six days of the week are sweetened, because of the revelation of the Will of all wills, as is written in the Zohar, Terumah, there: "and all judgments pass away from her," etc.

And this is "the King's teruah is in him" according to the first interpretation, a term of breaking and shattering: that is, the gevuros are shattered, and this is their sweetening, as it is written, "You shattered the sea with Your might"; and as is also known regarding the intent of the teruah in the sounding of the shofar on Rosh HaShanah, that it is to shatter the supernal gevuros of Yitzchak, as is written in the Zohar, Emor. 43

And this teruah and shattering is through the revelation of the level of the Will of all wills, which is a matter of friendship and affection. It follows that the two interpretations agree as one.

LIKKUTEI TORAH • PARSHAS BALAK • MAAMAR 4

ביאור ע"פ לא הביט הנה יעקב הוא נמשך...

An explanation of the verse "He has not beheld [iniquity in Yaakov]"

◇

An explanation of the verse "He has not beheld." Now, Yaakov is drawn from the Yesod (foundation) of Abba [which is enclothed in Z'eir Anpin (the emotive attributes), and breaks through and emerges outside Z'eir Anpin, and from this the level of Yaakov came into being]. 1

And he is drawn down and descends into [the worlds of] Beriah, Yetzirah and Asiyah to refine the refinements (birurim) of nogah throughout all "the six days of work."

And this is the meaning of Yaakov: yud-akev (a yud [and] a heel), that the yud, which is the level of the Yesod of Abba, is drawn down to the level of the heel (akev), that is, Beriah, Yetzirah and Asiyah, to refine there the refinements of nogah.

[For "by Chochmah (wisdom) they are refined." And see in Parshas Vayishlach, on the verse "And a man wrestled," on the matter of "that he could not prevail against him," [which is] because Yaakov is the illumination of the Yesod of Abba, etc.; see there.

And it is further explained elsewhere, on the verse "And Yaakov blessed," that "Yaakov did not die": that is, he was not in the state of shattering at all; and from there this power comes down, to elevate the sparks, etc. 2

And this matter is as is written in Etz Chaim and in Otzros Chaim: that Yaakov was formed from the back aspect (achorayim) of Abba, which did not fall into Beriah; and therefore death is not mentioned regarding them, etc.

And in this lies his superiority even over the level of Z'eir Anpin, which is the six extremities (vav ketzavos) of Atzilus as a whole, in which the shattering of the vessels (sheviras hakeilim) took place. And now it is well [understood] that the refinement is through Yaakov, etc.]

Now, "G-d has made the one opposite the other": for just as there is Chochmah (wisdom) in holiness, namely the level of Abba and Imma, from where Yaakov was taken, so in the sitra achra (the other side) there also came into being a Chochmah of kelipah (the husk), in the manner of the magicians of Egypt, or as it is written, "They are wise to do evil."

Now, "when this one rises, that one falls": that is, through the revelation of the Chochmah of holiness, which is the level of yud-akev, the external wisdom of the sitra achra is then nullified as a matter of course. 3

And this is "Iniquity (aven) has not beheld Yaakov." The meaning: aven is the Chochmah of kelipah, from the expression "and the man of iniquity (aven) [forsake] his thoughts," which are the evil thoughts that come from the wisdom mentioned above.

It cannot behold the level of Yaakov at all, which is in the revelation of the Chochmah of holiness; for the light drives away the darkness, etc.

And so it is below, in the service of G-d: during all the weekdays one must be at the level of Yaakov, to refine the refinements through prayer, by which one draws down the revelation of the yud, the level of Chochmah, and the desire of the heart (re'usa deliba) into the level of the heels; and through "Turn away from evil and do good" [and see what is written above, on the verse "And Yaakov settled"].

And then "iniquity has not beheld Yaakov," as mentioned above. On Shabbos, however, it is written, "nor has He seen toil (amal) in Yisrael." 4

For in the level of Yaakov there is found the aspect of toil: "Man is born to toil." This is the labor and exertion to refine the refinements of nogah; for he descends from his place into the level of the heels, to refine there. And this is the meaning of "Six days shall you labor (taavod)."

It is like, by way of analogy, the tanning (ibud) of hides, which is called avodah (work): for it requires work and exertion until they are changed from their original nature into another nature, so that they will be fit to make shoes from them, and the like.

And so too, likewise, is the matter of the refinements of nogah, "to turn darkness into light": when one eats and prays with the strength of the eating, this is avodah, to change them from their nature,

and to make "something" (yesh) into "nothing" (ayin), which changes the order of the chain of descending worlds (hishtalshelus). Therefore this is the level of work and toil. 5

And therefore it is said of Shabbos, "for on it He rested," which implies that the six days of work are the level of toil. And this is found, and pertains, specifically at the level of Yaakov.

But in Yisrael there is no aspect of toil. The explanation is as is written in Pri Etz Chaim: that on weekdays there is the union (zivug) of Yaakov and Rachel,

and then there is the work of the refinements: they descend into Beriah, Yetzirah and Asiyah to refine, and afterwards they ascend into Atzilus at the time of prayer, etc. But on Shabbos there is the union of Yisrael and Rachel. Yisrael is Z'eir Anpin (the emotive attributes).

That is: on Shabbos the vessels of Atzilus do not descend to refine in Beriah, Yetzirah and Asiyah, 6
which is the level of Yaakov, yud-akev; rather, on the contrary, the refinements that were refined during the weekdays ascend to be included in Atzilus, for on Shabbos there are the ascents of the worlds.

And this is the level of Yisrael: shir E-l (the song of E-l), which is the level of song and elevation. For every ascent is through song; and this is the elevation of the level of E-l, which comes about from the returning light (or chozer) of the refinements. And through this one draws down mayin duchrin (masculine waters) from a high place, that is, the revelation of the supernal delight, that they "delight in Havayah."

[And it can be said that the meaning of shir E-l is as was explained on the verse "Sing to Havayah a new song (shir)."

For when the mayin nukvin (feminine waters) of Beriah, Yetzirah and Asiyah are refined and ascend to be included in the mayin duchrin of [the world of] Tikkun, it is then called "a new song" (shirah chadashah), shirah being a feminine term; for Beriah, Yetzirah and Asiyah are generally called "the world of the Nukva" (alma deNukva) relative to Atzilus.

And it is called "a new song" because this is a new thing: that something which fell in the shatter- 7
ing into nogah should be included and should ascend on high into the supernal holiness of Atzilus. And likewise the ascent of Malchus (sovereignty), when it ascends from Beriah, Yetzirah and Asiyah to Atzilus, is called shirah, a feminine term.

But shir, a masculine term, is the ascent of the male (dechar) itself, that is, the elevation of the level of Z'eir Anpin: that the vessels of Z'eir Anpin should receive from the lights of Abba themselves,

that is, the Infinite Light (Or Ein Sof) that rests in Chochmah. And this is an ascent that is not through refinements at all, but only an ascent and an increase of light of holiness itself,

as it will be in the Time to Come, when the refinement is completed, and "I will remove the spirit of impurity," etc., and there will be no evil at all; and even so there will be ascents within holiness itself;

and as there is a semblance and likeness of this even in the present time, on Shabbos: for the ascent of Shabbos is not through refinements as [it is] on weekdays, since on Shabbos selecting (borer) is forbidden.

Except that, nevertheless, the ascent of Shabbos is through the refinements of the weekdays, as in the dictum, "One who toiled on Erev Shabbos," etc.

But in the Time to Come, "for the day that is entirely Shabbos," the ascent will not be through refinements at all; and this ascent is called by the name shir, a masculine term, the level of the male (dechar), etc.

8 And according to this it can be said that the ascent of Shabbos is called shir E-l because it is an ascent of holiness itself, not through refinements as [it is] on weekdays, etc. And this is as is written in Etz Chaim, at the end of Sha'ar (Gate) 30: "And Z'eir Anpin is called E-l," etc.; see there.

However, it can also be said, in explaining shir E-l, that it is named for the ascent of Malchus (sovereignty); see in the Zohar, Parshas Bereishis [(19a), and in the Mikdash Melech there]. And this is why, regarding the level of Yisrael, it is said, "for you have held sway (sarisa) with Elokim."

And the explanation is this: it is known that there are 120 combinations of [the Name] Elokim in the worlds of Beriah, Yetzirah and Asiyah, in the mystery of "Elokim reigns over the nations" [that is, from the Z'eir Anpin of Beriah to the end of the Malchus of Asiyah there are 120 combinations of Elokim, as is written at the end of the book Mavo She'arim; and see in Etz Chaim, Sha'ar HaShemos].

And they are drawn from the level of the Malchus of Atzilus, which is called the Name Elokim, which is the level of the lower unity (yichuda tata'ah), which conceals, so that the world appears as something (yesh).

But the level of Yisrael, which is the level of the Z'eir Anpin of Atzilus, holds sway and rules over the Name Elokim,

so that it should not conceal the Infinite Light (Or Ein Sof), blessed be He [and see elsewhere, in the explanation on "The mezuzah on the right and the Chanukah lamp on the left," on the meaning of "For I know that Havayah is great, and our L-rd is above all Elokim," etc.].

9 Now, through the chain of descent (hishtalshelus) of the 120 combinations of Elokim, there is nurture also for the external forces and the seventy princes;

and of this it is said, "And a man wrestled with him," etc., that is, with the level of Yaakov, which descends into Beriah, Yetzirah and Asiyah to refine, etc.; and this is the level of war. And even so, "he could not prevail against him."

However, all this applies only to the level of Yaakov, whereas at the level of Yisrael war does not apply, for in the Z'eir Anpin of Atzilus there is no nurture whatsoever for the seventy princes and the external forces, etc. And this is "nor has He seen toil in Yisrael."

[And so it is in man, with the revelation of this level on Shabbos, which is the level of shir E-l, "love in delights," which is the level of Knesses Yisrael (the Congregation of Israel), which receives from the supernal Yisrael, etc.

And as is explained elsewhere, on the verse "Remember what Amalek did to you": then, as a matter of course, you will wipe out all the evil emotive attributes (middos), for they have no nurture at all, etc.] 10

"Havayah his G-d (Elokav) is with him": the meaning is that Havayah [and] Elokim are the level of Abba and Imma of Atzilus, which are actually "with him," with Z'eir Anpin, being enclothed in him as actual inner light (or pnimi); whereas on weekdays they are above him, as encompassing light (or makif).

And the explanation is that the encompassing lights (makifim) of the weekdays become, on Shabbos, inner light, and higher encompassing lights are drawn down. (And see Pri Etz Chaim, Sha'ar HaShabbos, chapter 7. However, afterwards there are further ascents of Z'eir Anpin and Nukva on Shabbos, until they rise to the actual place of Abba and Imma, and further, etc.

For) this is the ultimate purpose of the ascents of the worlds: that the encompassing lights should become inner ones, and higher encompassing lights should be drawn down [see on this in the explanation on the verse "[In days] to come Yaakov will take root; Yisrael will bud and blossom," above, at the end of Parshas Shemos].

And as is known, on weekdays there is the union of Havayah and Elokim, and on Shabbos there is the union of Havayah and Ehe-yeh, which is from the level of Keser (the Crown); see Pri Etz Chaim, Sha'ar (Gate) 19, chapter 4.

"And the King's teru'ah is in him": [teru'ah] in the sense of "You will break them (teroem) with a rod," which is the sweetening of the judgments; and in the sense of friendship (rei'us) and affection, that is, as it is written, "In the light of the King's face is life": that is, that then the 375 lights (nehorin) are drawn into Malchus, which is "the light of the King's face," the level of the shining of the face, etc.

But now we need to understand: it was explained above that although Yaakov is below the level of Yisrael, which is Z'eir Anpin, he nevertheless also has a superior quality, etc., as was mentioned above in the explanation on "Who has counted the dust of Yaakov," etc. 11

If so, how is it possible to reconcile this with what is written here, that the weekday is the level of Yaakov and Shabbos is the level of Yisrael?

For heaven forbid to say that there is a level on weekdays that is not on Shabbos, G-d forbid! But in truth there is no difficulty at all. For apart from [the fact] that, in any case, the level of Z'eir Anpin is above the level of Yaakov in general; 12

and see the Arizal's Likkutei Torah on Tehillim, chapter 78, on the verse "He established a testimony in Yaakov," etc.; and it is also stated that the root of Z'eir Anpin is higher even than Abba and Imma, as is known from the matter of "Z'eir Anpin is bound to and hangs upon Atika," etc.

But there is more: this superior quality in the level of Yaakov is his being from the Yesod (foundation) of Abba; yet this very level is also found on Shabbos in Z'eir Anpin, with greater eminence.

For on Shabbos Z'eir Anpin ascends and enclothes the very essence of the lights of Abba, until Z'eir Anpin is then found at the actual rank of Abba, as is written in Pri Etz Chaim regarding the Musaf of Shabbos, in the explanation of "a remembrance of the work of creation." It follows that on Shabbos there are both advantages: that is, the level of Z'eir Anpin when it enclothes the very essence of Abba.

And the explanation of these levels in the service of G-d: it is known that there are two levels, the level of a servant and the level of a son. 13

And although, in general, the level of a son is higher, he being one who serves out of love, nevertheless in one respect there is also a superior quality in the level of a servant, which is the level of self-nullification (bittul) above reason and comprehensible knowledge [and see on the verse "For with You is the source of life," and in Parshas Shelach, on the verse "And now, let [the strength of my L-rd] be great"], etc.

And as is also known from the matter of "With Chochmah (wisdom) He founded the earth": that the lower awe (yirah tata'ah) has its root in the higher Chochmah (Chochmah Ila'ah); and therefore, specifically "with this (zos) shall Aharon come," etc. And this is the advantage that the level of Yaakov, who is called "My servant," has over the level of Yisrael, who is called "son." Therefore one must have both levels. 14

However, it is stated in the Zohar, Parshas Balak (195b), that there are two levels of servant: the first in Pesukei deZimra (the Verses of Praise), the second in the Shemoneh Esreh, and between them is the Shema, etc.

And the explanation is as is written elsewhere on the matter of the four letters of the Name Havayah: the yud is dechilu (awe) and the hei is rechimu (love), etc.

And it is stated in the writings of the Arizal that at the time of Pesukei deZimra one must fulfill the mitzvah of the awe of G-d; and this is the lower awe, which is from the level of the final hei of the Name Havayah. And this is the level of the first servant in the Zohar.

And this is the level of "Yaakov My servant." And afterwards, in the blessings of the Shema and in the Shema, "And you shall love (ve'ahavta)" [is numerically] twice or (light): these are two levels of rechimu (love), and this is the level of a son, as is written in Sefer Shel Beinonim, chapter 44, in the name of the Raaya Mehemna: "like a son," etc., "who loves them more than his own self and his soul." 15

And this is the matter of self-sacrifice (mesirus nefesh) at "One" [and see in the discourse beginning "A Song of Ascents: From the depths," that although a son below is not obligated to give up his life for his father, etc., yet in the analogue above, etc.; see there].

And afterwards, the Shemoneh Esreh: this is the level of the higher awe (yirah ila'ah), which is above even the level of the great love (ahavah rabbah) of the level of a son; for Binah (understanding) is the level of great love, and it is called ben Yah (son of Yah). 16

But this higher awe is the level of the higher Chochmah (Chochmah Ila'ah), and it is the yud of the Name Havayah, "in which awe (dechilu) dwells"; and this is the level of the second servant.

And this is "My servant Moshe." And Yaakov, yud-akev, is an illumination from this level of the yud, which is drawn to the level of the heel, in the manner of "With Chochmah (wisdom) He founded the earth." But the essence of the level of the yud is the level of "My servant Moshe," etc. 17

And see elsewhere, on the verse "And great shall be the peace of your children (banayich)": do not read banayich (your children), which is the level of a son, but bonayich (your builders), etc., which is the level of the second servant: these are the Torah scholars (talmidei chachamim), who receive from the level of Chochmah.

And this is the study of the Torah in the mode of self-nullification (bittul), etc.

And through this the matter of Shabbos will be understood: it is the level of Yisrael, who is called "son," but it is also at the level of a servant, that is, the level and rank of "My servant Moshe." And this is what we say in the Shacharis of Shabbos: "Moshe rejoiced in the gift of his portion, for You called him a faithful servant." 18

That is: the level of a son is elevated to be also at the level and rank of the second servant, and this is the level of "a faithful servant," etc. And this is the matter of Z'eir Anpin (the emotive attributes), which is called ben Yah (son of Yah), enclothing the very essence of the lights of Abba, etc., which is the higher awe. 19

And this higher awe is also included with joy, as it is said, "And all hearts shall fear You," and even so, "and all innermost parts and kidneys shall sing to Your Name," etc.

And this is "Moshe rejoiced," etc., "for a faithful servant," etc. And see in the discourse beginning "Know this day," and see what is written at the end of the discourse beginning "And these are the names of the children of Israel," etc.

LIKKUTEI TORAH • PARSHAS BALAK • MAAMAR 5

מה טובו אוהליך יעקב כו'

"How goodly are your tents, Yaakov"

◇

"How goodly are your tents, Yaakov," etc. [We need] to understand the saying of our Sages, of blessed memory: "Whoever calls Avraham 'Avram' transgresses a prohibition, as it is said, 'And your name shall no longer be called Avram.' But if so, does whoever calls Yaakov 'Yaakov' [transgress] as well? There it is different, for Scripture itself went back and restored it," etc. 1

And the explanation is that it is impossible to come and reach the level of Yisrael except by first preceding it with the quality and level of Yaakov. And see in Parshas Vayishlach, page 174a.

Now, of Yaakov it is written, "For he has supplanted me these two times." And to understand this, one must first understand the question: 2

Why did the soul descend into this world in order to receive reward afterwards in Gan Eden? Surely before its descent it was certainly in Gan Eden, and was delighting in the radiance of the Shechinah (Divine Presence); so what is the advantage [gained] through its descent, etc.? Now, there are several answers to this.

But the true answer is as our Sages, of blessed memory, said: "One hour of teshuvah (return) and good deeds in this world is better than the entire life of the World to Come"; and as our Sages, of blessed memory, said: "In the place where ba'alei teshuvah (those who return) stand, perfect tzaddikim cannot stand."

Now, the souls, before their descent into the body, are certainly perfect tzaddikim. But this is their advantage in their descent into the body: that they become the level of ba'alei teshuvah, for then they are far, far above tzaddikim

(and see on this in the discourse beginning "These are the journeys," regarding "which G-d created to make," etc.; and in the discourse beginning "And now, I pray, let [the power] be great," that this is the matter of "those who stand" and "those who walk"; and in the discourse beginning "Who has counted the dust of Yaakov"; and in the discourse beginning "My offering, My bread," etc.).

Now, there are three kinds of teshuvah. The first is the lower teshuvah (teshuvah tata'ah): that one should "turn away from evil" completely, so as not to cause a blemish through physical sins in thought, speech and action.

And one must do teshuvah: to regret the past and to uproot one's will from the evil, etc., so that one will not want to be separated from His unity and oneness, may He be blessed, as was explained above.

And this teshuvah is in prayer, through one's saying "Blessed are You, Havayah, our G-d (Elokeinu)": that the level of "our G-d" be drawn down within us. And this is the level of the light that fills all worlds (memalei kol almin).

As it is written in Parshas Vayelech (31:17): "Is it not because my G-d (Elokai) is not within me that these evils have found me?" (And see on this in the Zohar, Part I, page 160: "and they rule over him," etc., "and who causes [this]?" etc.; and in Midrash Rabbah, Seder Naso, section 10, page 237a, on the matter of "and many evils shall find him," etc.; and in Parshas Va'eschanan, page 289a.)

And it is written, "Rather, your iniquities have separated between you and your G-d" (in Isaiah, chapter 59[, verse] 2). It follows that iniquity is a separating screen between a person and "our G-d."

And elsewhere the meaning and matter of "our G-d" (Elokeinu) was explained: that we say this specifically of the Name Elokim. That is because, in order for there to be "my G-d within me," which is the meaning of "our G-d,"

this is impossible except through tzimtzum (contraction), in the manner of "He contracted His Shechinah between the two poles of the Ark," etc.

For at first glance this is not understood: is it not [written], "The whole earth is full of His glory," and "The heavens and the earth I fill," and no expression of contraction is mentioned about this at all? So why, regarding the poles of the Ark, did our Sages, of blessed memory, say, "He contracted His Shechinah"?

But the explanation is that although it is said, "The heavens and the earth I fill," nevertheless He does not shine in them at the level of revelation, but only at the level of concealment;

for, after all, He is called "the most hidden of all hidden things." But between the poles of the Ark, His light, may He be blessed, was revealed at the level of revelation.

And this is as is explained elsewhere: that in G-dliness the matter of withdrawal and spreading forth does not apply at all, but only the matter of concealment and revelation. 3

For in truth "the heavens, etc., I fill," only it is at the level of concealment; whereas between the poles of the Ark it shone at the level of revelation.

It is like, by way of analogy, thought in a person, which shines in the foot as well, as [will be explained] below; only, in the foot it is at the level of concealment and of an encompassing [light] (makif), but in the brain it shines at the level of actual revelation, and not only at the level of concealment and encompassing, as is explained on this at length in the discourse beginning "And Korach took."

Now, for His G-dliness to shine at the level of revelation is impossible except through tzimtzum (contraction), for this revelation is a contraction for Him, may He be blessed. [It is] like speech, by way of analogy: it is the revelation, and it is a lowering and a descent relative to the teacher, etc. 4

And in the same way, to be called actually "our G-d" comes about through tzimtzum, etc. Therefore this level is not mentioned with all the Names, but specifically with the Name Elokim.

And this is the matter of the first teshuvah (return): that there be the level of "my G-d within me." (But we need to understand: for it is written, "For Havayah's portion is His people," that is, a person's soul is a portion of the Name Havayah, blessed be He, as is written in Iggeres HaTeshuvah, chapter 4. If so, how can we say that it is only of the Name Elokim specifically that we say "our G-d"?

But the explanation is this: after all, we say "Havayah our G-d"; if so, this means that the Name Havayah itself is actually "our G-d."

And the meaning is that certainly every soul has a portion of the very Name Havayah, blessed be He, as was explained in Iggeres HaTeshuvah, there, chapter 4, mentioned above, and as is written in the discourse beginning "But Havayah your G-d would not listen to Bilaam," etc. And see what is written in the discourse in the section of the libations.

Only, this drawing-down is through the Name Elokim. For the Name Havayah is the light and the life-force (chayus), and the Name Elokim is the level of the vessels through which the light is drawn, and they are the level of letters, as is written in Sefer Shel Beinonim (Tanya), Part II, end of chapter 4.

And as is written in the discourse beginning "And Elokim spoke," etc., "And I appeared to Avraham," etc., on the matter of "When is Havayah great? When He is in the city of our G-d," etc., up to: "And this is [the meaning of] 'And Elokim spoke to Moshe and said to him: I am Havayah': that through the level of Elokim there is the revelation of the Name Havayah," etc. See there.

And see on the matter of "For Havayah's portion is His people" in the Zohar, Part I, 96b, 161b; Part II, 96a; Part III, 62b, 94a, 286b.

And these are the words of the Ramaz (Rabbi Moshe Zacuto) there: "In every place they are attached to Him, whether in Beriah, Yetzirah and Asiyah or in Atzilus; for 'the portion of Havayah' is the four letters of Havayah, which are the soul of the four worlds; each one has a portion in their inner dimension." End of quote.

And in Parshas Terumah, 134b, he wrote, and these are his words: "Although there is separation between Beriah, Yetzirah and Asiyah and Atzilus, that is at the level of the vessels of the worlds, but not at the level of the inner light that spreads through them; for its mystery is the Name Havayah: yud in Atzilus, hei in Beriah, vav and hei in Yetzirah and Asiyah." End of quote.

And this needs examination: if so, how can one say that all Israel, each and every one, actually has a portion of the Name Havayah, which is the level of Atzilus itself, that is, either the supernal Atzilus itself or the Atzilus within Beriah, Yetzirah and Asiyah?

For surely most souls are from Beriah, Yetzirah and Asiyah proper, and not from the Atzilus within Beriah, Yetzirah and Asiyah. And see on this in the Ramaz, at the beginning of Parshas Mishpatim, the passage beginning "What is the addition to the soul."

And it can be said that, even so, the root of all of them is from Atzilus itself; only, the meaning of "souls of Beriah, Yetzirah and Asiyah" is that the soul that is in the body is only from Beriah, Yetzirah and Asiyah, but as for its actual root, it can be said that all of them are from Atzilus itself, as was explained in the explanation on "My dove, in the clefts of the rock." And even the soul that is enclothed in the body is from the level of the Name Havayah,

along the lines of what is written in Etz Chaim, Sha'ar HaShemos, Sha'ar (Gate) 44, chapter 4: that the ten inner vessels of Beriah are Names of Havayah; and the souls are drawn from the inner dimension of the vessels.

At any rate, from this the meaning of "our G-d" is understood: that the Name Havayah itself is "our G-d," our very strength and life-force. And see what is written on this in the discourse beginning "Israel is holy to Havayah.")

Summary. The matter of "He has supplanted me," etc. Three kinds of teshuvah. The first: to "turn away from evil," so that "your iniquities" will not "separate," etc.; and then the level of "our G-d" comes about. 5

And this is "Blessed are You, Havayah, our G-d." And the matter of the meaning of "our G-d," and "He contracted His Shechinah." And the matter of "Havayah's portion is His people," and the meaning of "Havayah our G-d." 2.

Now, the meaning of "your iniquities separate," etc., is explained in Iggeres HaTeshuvah, chapter 5: for it is written, "And He breathed into his nostrils," etc., which is a drawing-down from the level of the inner dimension of the life-force, which is the level of "Havayah's portion," blessed be He;

and just as, by way of analogy, when a person blows toward some place, if there is something that intervenes and interrupts in between, the breath of the one blowing does not rise and reach that place at all, exactly so [it is] if there is something that intervenes and interrupts between a person's body and the level of the supernal breath.

But in truth no thing, physical or spiritual, forms a barrier before Him, may He be blessed, etc., except as is written in Isaiah: "Rather, your iniquities have separated," etc. And the reason is that they are against the Supernal Will, blessed be He, which gives life to everything, etc. See there.

And see what is written in the discourse beginning "My offering, My bread," on the matter of the soiled garments, as our Sages, of blessed memory, said, "It wraps around him," etc. See there. 6

And in Reishis Chochmah, Sha'ar HaAnavah, chapter 6, in the middle of the chapter, in the passage beginning "And when a person remembers": "They are a partition between Israel and their Father in Heaven," etc.; "they cause a separation between the Holy One, blessed be He, and Israel; and this is the mystery of 'Rather, your iniquities have separated,' etc." End of quote.

And see on the meaning of "partition" in the discourse beginning "And you shall make a tzitz (headplate)"; and on the matter of what is written there on "In all their affliction," in Shemos Rabbah, section 2, regarding "from the midst of the thorn-bush"; and see in the Zohar, Part II (69b and 131a).

And see what is written in the explanation on "My dove, in the clefts," on the meaning of "I clothe the heavens with blackness," etc.

And what he wrote, "they cause a separation," is understood: for when the influence is drawn down through a coarse and thick garment of sackcloth, there is no revelation of G-dliness in the world, for this coarse garment completely hides the body.

And see what is written in the explanation on "These are the journeys." And see in Iggeres HaTeshuvah, chapter 6, on the matter of "And for your transgressions your mother was sent away"; and in the Zohar, Part III, Parshas Acharei (74b).

And this is the meaning of "your iniquities have separated": that they are what cause the influence of the Shechinah to be enclothed in the Ten Sefiros of Nogah, etc.; and this is the partition that interrupts, etc.

And the explanation is that "Yaakov is the cord of His inheritance"; and by a person lowering himself to be drawn after physical desires, whether forbidden or even permitted, which are drawn from the chambers of the kelipos (husks), he thereby likewise causes, above, the enclothing of the influence of the lower hei, mentioned above, in the Ten Sefiros of Nogah.

And when one does teshuvah (return) and uproots one's will from the vanities of the world, one likewise causes, above, the level of "the lower hei returns (tashuv hei) to its source," etc. 7

And this is the meaning of "Blessed are You, Havayah, our G-d": that then nothing separates between the person and "our G-d," etc. And see in Iggeres HaTeshuvah, chapter 8, that this is the meaning of "And He cleanses": He cleanses those who return, to wash and cleanse their souls of the soiled garments, etc. See there.

And the second teshuvah is the teshuvah at the level of "and do good." That is: although he "turns away from evil" completely, yet he is sparing in the mitzvos of "do good," in exerting himself in Torah and prayer.

That is, laziness. And of this it is said (Psalms 14), "There is none who does good, not even one." And Emek HaMelech, Sha'ar Kiryas Arba, chapter 145, explains that through this one causes the withdrawal of the supernal "good," which is Yesod (foundation).

And the explanation is as it is written, "Say of the tzaddik (the righteous one) that he is good." The attribute of tzaddik is the binding and joining of the drawing-down from the level of the light that encompasses all worlds (sovev kol almin), so that it is drawn down and shines at the level of the inner dimension (pnimiyus), within the level of the light that fills all worlds (memalei kol almin); and this is called the union of the Holy One, blessed be He, and His Shechinah (Divine Presence).

And see in Sefer Shel Beinonim (Tanya), chapter 41; and see what is written on "And I will walk among you"; and see what is written at the end of the discourse beginning "For the mountains shall depart"; and see in the Zohar, Part III (110b), on "And do good, dwell in the land" (and 225b), and in the Ramaz there.

And this is the meaning and matter of "one who serves G-d" (oved Elokim), explained in Sefer Shel Beinonim, chapter 15: that it is from the expression "tanned hides" (oros avudim);

and in this way he rectifies the concealment that comes from the tzimtzum (contraction) of the Name Elokim, through exerting himself in "do good," to battle with nature and the [evil] inclination, etc.;

for likewise, through this he draws down the supernal union of "a sun and a shield is Havayah Elokim," so that the shield and the sheath do not conceal; and it is like the matter of the interweaving of Ado-nai in Havayah, etc.; and the Gevuros (severities) are sweetened by the Chasadim (kindnesses), which is the essence of the union.

Therefore, when one does not do good as one should, one causes the judgments to prevail, as is written there (110b): "for then fire blazes and burns the world with its flames," etc.;

whereas through the supernal union, which is the drawing-down of the Chasadim, which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds, within memalei kol almin,

then the Gevuros of memalei kol almin are also sweetened. And this is what is written in the Zohar, Part III (end of 42b): "Rabbi Yosi said," etc., "she has nothing in her mouth," etc. See there, in the commentary of the Ramaz, and consider this carefully.

Now, where something is higher in level, there the blemish is greater. That is: when one whose soul is lofty is idle from "do good" and is not "one who serves G-d," the sin causes a blemish, and his fall is greater than [that caused by] the sin of a common person who does not "turn away from evil."

For it is written, "For man is a tree of the field," and it is explained in the Zohar, Part III (202b), that the root of a person's soul is the level of a tree of "that field which Havayah has blessed," etc. See there, and in the commentary of the Ramaz.

Now, by way of analogy, a fruit-bearing tree has fruits below, near the ground, and it has fruits above, high above high.

Now, the fruits above, although they are higher, yet when they fall down, when the wind comes and tears them off, then they fall down farther from the tree than those that grow below.

For those, even when they fall to the ground, do not fall so far away. And as our Sages, of blessed memory, said: "From a high roof into a deep pit."

And along these lines our Sages, of blessed memory, said: "According to his greatness was his downfall." And so it is with the fruits of the tree, the Tree of Life, which are the souls: for Israel arose in [G-d's] thought, and what is higher in level, its fall is lower. 8

And so it is, too, with the shattering of the vessels (sheviras hakeilim) of the World of Tohu: whatever had its root higher up therefore fell lower down. That is why the vegetable gives life to the animal,

and the animal [gives life] to the speaking [being]: for in their root they were higher, and so, when they fell, they fell lower, etc. See what is written on this in the discourse beginning "The heads of the tribes." 9

Therefore, as for the blemish of the lofty soul, one who is a Torah scholar: when he blemishes in "do good," his sin is greater than the actual sin of an unlearned person (am ha'aretz).

And so it is implied in the Gemara (Yoma, chapter "Yom HaKippurim," 86a): "Such as I, if I walk," etc. See there. Therefore the teshuvah for "do good" must be greater.

And there is no contradiction to this from what our Sages, of blessed memory, said: "If a person transgressed a positive commandment and did teshuvah, he does not move from there before he is forgiven," which is not so with a prohibition, where teshuvah suspends [the punishment] and Yom Kippur atones; from which it would seem, at first glance, that for a positive commandment teshuvah is not needed as much as for a prohibition.

For this has already been explained in Iggeres HaTeshuvah: what our Sages, of blessed memory, said, "he does not move from there before he is forgiven," means that he is forgiven the punishment, but nevertheless the light is missing, etc.; and therefore one cannot learn from there any leniency for positive commandments, etc. See there.

But in order to do teshuvah such that the light that was lacking through the neglect of a positive commandment will also be filled, for this one must do a tremendous teshuvah, "From the depths I have called You," etc.

And this teshuvah is the matter of the request in prayer, "Blessed are You, Havayah." That is: the request of the teshuvah for the absence of "do good" is to bind oneself and cleave to the Name Havayah, which is sovev kol almin and the level of the encompassing [light] (makif), etc.;

and it is above the level of "our G-d," which is the level of memalei kol almin. That is because the positive commandments and the prohibitions depend on the Name Havayah; therefore, to draw down the light that is drawn through the mitzvos is the matter of cleaving to the Name Havayah itself.

And this is along the lines of what was explained in Iggeres HaTeshuvah, there, chapter 8: "And once 'a wind has passed and cleansed them,' his soul can then return 'unto Havayah' Himself, blessed be He, and ascend higher and higher to its source, and cleave to Him, may He be blessed, in a wondrous union, 10

as it was united with Him, may He be blessed, in perfect union before it was breathed forth by the breath of His mouth, may He be blessed," etc. See there. That is, as it was included in the Name Havayah itself.

(Now, according to what is written above, that the meaning of "our G-d" too is the matter of "Havayah our G-d," for "Havayah's portion is His people," if so, what is the difference between the first level and this second level, which is to cleave to the Name Havayah itself?

But the explanation is according to what is written at the end of the discourse beginning "And Elokim spoke," etc., [on] "But by My Name Havayah I was not known to them."

For the meaning is the level of the Name Havayah before it comes to revelation in the emotive attributes (middos), etc., up to: "And this was Yaakov's intention in his prayer, 'And Havayah will be my G-d': that is, Havayah alone, He Himself, will be for me at the level of Elokim," etc.

And it can further be said, along the lines that there are two interweavings: in the interweaving of Havayah in Ado-nai, the Name Ado-nai prevails, and this is the first level; but in the interweaving of Ado-nai in Havayah, the Name Havayah prevails, and this is the second level here.

Now, the matter of this teshuvah (return) in "do good" is that one should do the mitzvah with joy and gladness of heart, and not [as] "a commandment of men learned by rote." And see what is written on "Binding his foal to the vine," on the matter of "He washes his garment in wine," etc., and what is written in the discourse beginning "Therefore say to the children of Israel," etc.)

Summary. The meaning of "separate" in Iggeres HaTeshuvah, chapter 4, and in Reishis Chochmah, Sha'ar HaAnavah, chapter 6. "I clothe the heavens with blackness." "Yaakov is the cord." "And He cleanses." 11

And the second teshuvah, in "do good." The level of "good" joins sovev kol almin and memalei kol almin. "One who serves G-d." "A tree of the field." And this teshuvah is to be included in the Name Havayah itself; and the doing of the mitzvos with joy, etc. 3.

And the third teshuvah is: although he "turns away from evil" completely and also "does good" completely, the teshuvah is then greater still.

And it is as it is written (Malachi 3:7), "Return to Me, and I will return to you." The meaning is as is explained elsewhere on the meaning of "all his days in teshuvah": that it does not mean for sins, G-d forbid, for if so, what is [the meaning of] "all his days"?

Rather, the teshuvah is for the distance: for even though he does good and keeps the mitzvos, nevertheless he can still be at the level of an existence (yesh) and an entity.

And even love is still at the level of yesh: there is one who loves. And the essence of teshuvah is as it is written, "And the spirit returns to G-d," etc.: that is, that he desire to return to his source and root, the level of "Israel arose in [G-d's] thought."

That is, that he desire to be included in and to cleave to the very essence of the Infinite Light (Or Ein Sof), blessed be He, which is far, far above the level of memalei kol almin and sovev kol almin, for it is not within the bounds of worlds at all, etc. 12

And as the phrase says, "Who is exalted from the days of the world." And along these lines it is said at the Splitting of the Sea of Reeds, "Until Your people pass over, Havayah" (read here: "pass over Havayah," beyond the Name): that is, above the Name Havayah.

For the Name Havayah (the yud is Chochmah, etc.) is called sovev kol almin; and at the Splitting of the Sea the revelation was from far above the level of sovev kol almin, and through this "He turned the sea into dry land": the hidden world came into the revealed [world] itself, etc.;

and along the lines of what is written in the Zohar, Part III, Parshas Shelach (158b), on "Is Havayah in our midst, or not (ayin)?": that the level of Ayin is Atika Kadisha (the Holy Ancient One), which is above the Name Havayah, etc.

Now, the root of the souls of Israel is from this level, as our Sages, of blessed memory, said: "Know from where (me'ayin) you came," etc.; "There is no (ein) mazal for Israel," etc.; and "flowing streams from Lebanon"; "With Me from Lebanon, O bride."

And this is the matter of this tremendous teshuvah: that he desire to return and be included in the very essence of the Infinite Light, blessed be He, itself. And this is "Return to Me": to Me, Myself. 13

And see in Etz Chaim, Sha'ar (Gate) 41, chapter 3: that in the level of Yechidah in the soul the actual G-dly spark is enclothed; this is like Keser (the Crown), which is called Yechidah, and in it is enclothed the lowest level of the Emanator, etc. See there.

If so, this teshuvah is that he return and be included in the level of his root, which is Keser, Arich Anpin and Atik Yomin. And this is the third teshuvah, of the level of Neshamah: that it return and be included in its root, the level of Chayah [and] Yechidah, etc.

Now, this teshuvah is to the level of the Torah. For the Torah is called "the parable of the Ancient One" (mashal hakadmoni), for it is a parable and a garment for the level of the Ancient One of the world (Kadmono shel olam), that which is not within the bounds of worlds at all, 14

which is the very essence of the Infinite Light itself; as was explained in Iggeres HaKodesh, in the section beginning "David, you called them songs," and see what is written in the discourse beginning "And I was with Him as a nursling."

Therefore our Sages, of blessed memory, said (Sanhedrin 99b): "Whoever occupies himself with Torah makes peace in the household above and in the household below."

And the meaning of "in the household above" is explained elsewhere: that he joins the levels of sovev and memalei, etc., because it is the drawing-down of a level higher than sovev kol almin and memalei kol almin, etc.

And see what is written at the end of the discourse beginning "On the eighth day, an assembly," on the matter of "Study is great, for it leads to action." 15

And also, through the mitzvos the drawing-down is at the level of an encompassing [light] (makif), but through the Torah the revelation is drawn down at the level of the inner dimension (pnimiyus), as it is written, "And Your Torah is within my innards." "In your midst, the Holy One": and our Sages, of blessed memory, said, "as though the Holy One dwells within his innards."

And this is also the meaning of the saying of our Sages, of blessed memory, in Midrash Eichah, at its beginning: "The Holy One, blessed be He, overlooked idolatry, forbidden relations and bloodshed, but He did not overlook contempt for the Torah." 16

For just as a person has outer limbs and inner organs, on which life itself depends (which is not so with the outer limbs, for even if his hand is cut off he can live, only he will be maimed),

but with the inner organs, even through a mere puncture, if the lung or the membrane of the brain is punctured, he is a treifah (fatally defective) and cannot live, because the essence of the soul and the life-force (chayus) depends on them.

So above: the mitzvos are called "the 248 limbs of the King," which are the level of vessels and outer limbs, but the Torah, which is His wisdom, may He be blessed, is truly an inner vessel and organ, for the Infinite Light (Or Ein Sof) is enclothed only in Chochmah (wisdom) specifically; and therefore He did not overlook, etc.

And this is what is written at the Giving of the Torah: "I am Havayah your G-d." The meaning: "Havayah your G-d" is sovev kol almin and memalei kol almin; but "I" (Anochi), "Who I am," is the very essence of the Infinite Light, which is above even sovev kol almin; 17

and it is that which is revealed and drawn down to be "Havayah your G-d" in actuality, for this level of the Name Havayah is drawn from the level of Anochi itself; as it is written, "From the depths I have called You, Havayah."

"From the depths": that is, from the very essence of the Infinite Light itself, from which it is drawn to be "Havayah your G-d" in actuality, through occupation with the Torah, which is also from the level of depth, as it is written, "Your thoughts are very deep."

And as is written in Midrash Rabbah, Seder Vayikra, at the end of section 3: "Fortunate is the person who has words of Torah in him and they are kept in his hand," etc.;

"of him the verse says, 'Counsel in a man's heart is deep waters' (Proverbs 20), and it says, 'From the depths I have called You,' and it says, 'A prayer of the poor man.'" End of quote.

And this is through teshuvah (return) first, so that he will occupy himself with the Torah for its own sake, as is explained elsewhere on the matter of "Show me your countenance, let me hear your voice," etc.

And the matter of "because they did not first recite the blessing over the Torah." And the matter of "for my prayer, that it be close to my bed": so that occupation with the Torah will come after the desire of the heart (re'usa d'liba) in prayer, etc.

And this is "Blessed are You, Havayah our G-d": "You," that is, His being and essence, may He be blessed, which is above the level of the Name Havayah, will be drawn down to be "Havayah our G-d" in actuality.

Summary. The third teshuvah, to the essence of the Infinite Light, which is above sovev kol almin and memalei kol almin: "Until Your people pass over Havayah." And this is "And return to Me," Myself. And this is through occupation with the Torah. The inner organs. And this is "I am Havayah your G-d." 18

4. Now, all three teshuvos mentioned above are called bechor (firstborn), for the three letters of bechor are units, tens and hundreds: 19

the beis is units, the kaf is tens, the reish is hundreds. And this is because the three teshuvos mentioned above correspond to the three levels of souls, of Asiyah, Yetzirah and Beriah; and these are, in general, the three levels of Nefesh, Ruach and Neshamah,

which must be refined, rectified and raised up through the three teshuvos mentioned above. And the meaning is: the first teshuvah, of "turn away from evil," is that of the level of Nefesh and the level of Asiyah (Action),

and it is closer to outright sin, because the World of Asiyah is close to the abode of the kelipos (husks) and the external forces, which is the evil inclination; therefore the Nefesh of Asiyah can commit an outright transgression, as it is written, "A soul (nefesh) that sins."

And its teshuvah is to uproot one's will from the evil; and through uprooting one's will one arouses above that life-force not be drawn to the external forces from the Supernal Will, etc. 20

And the second teshuvah is that of the level of Ruach and the level of Yetzirah (Formation). And the third teshuvah is that of the level of Neshamah; and therefore one must return more, from the depth of the heart, for its fall is greater than [that of] both of them.

And as the Maggid, whose soul is in Eden, said: the foreign thoughts of perfect tzaddikim cause more blemish than the grave sins of the unlearned.

And this is "And round about Him it storms (nis'arah) greatly," etc. (in Psalms, chapter 50); and our Sages, of blessed memory, said: "This teaches that the Holy One, blessed be He, is exacting with those around Him to a hairbreadth" (the last chapter of Yevamos, 121b).

And see the reason for this in the Pardes, Sha'ar (Gate) 29, Sha'ar HaTe'amim, chapter 3, at the end of the passage beginning "Pasek"; and in the Tikkunei Zohar, beginning of Tikkun 19 (37a).

And this is the matter of the three letters of bechor, which are units, tens and hundreds: for in Beriah (Creation), which is Neshamah, the Sefiros are each composed of ten, and [each of the] ten of ten; therefore they are at the level of hundreds.

And in Yetzirah they are composed only of ten; and in Asiyah they are only at the level of a single point, as is written in Etz Chaim, Sha'ar (Gate) 47, chapter 5, that in Asiyah it is the level of a point alone.

And also in Sha'ar HaPartzufim, Sha'ar (Gate) 29, at its end, he wrote of the matter of point, Sefirah, partzuf (configuration): that the Sefiros of Asiyah are utterly small and are called a point relative to the Sefirah, etc. See there. 21

And these three letters are also alluded to in the matter of the blessings: baruch (blessed), that is, for the three drawings-down of "You, Havayah, our G-d," as mentioned above; and it is alluded to in the word barech (bless), [as in] "my birthright (bechorasi)… my blessing (birchasi)," etc.

And this is "Sanctify to Me every firstborn": that the three worlds of Beriah, Yetzirah and Asiyah, which are Nefesh, Ruach and Neshamah, be raised up through the three levels of teshuvah (return) mentioned above, and be refined from their shattering, and ascend to the World of Atzilus (Emanation).

And this is "to Me." And see what is written on "And I will betroth you to Me." And this is "One hour of teshuvah is better": that there is an advantage of light out of darkness that has been refined, for through this light is added, etc.

(And it can be said that it is regarding these three teshuvos of Nefesh, Ruach and Neshamah that they said: "He did not cease showing her affection until He called her 'My daughter'… until He called her 'My sister'… until He called her 'My mother.'"

And the matter of "the advantage of light out of darkness" is that by transforming darkness into light, additional light is drawn down into Atzilus from the level of "He made darkness His hiding place"; and from the level of "Sanctify to Me every firstborn (bechor)" there is drawn from above the level of "The chariot (rechev) of G-d is myriads," etc., "Extol Him who rides (larochev) upon the heavens." See in the Zohar, Part II, Terumah (165b), and in the Ramaz there.)

And it is also a drawing-down from the level of the Nefesh, Ruach and Neshamah that are above Atzilus; see in Etz Chaim, Sha'ar Arich Anpin, chapter 4.

And this is the matter of "If He sets His heart upon him, He will gather to Himself his spirit (ruach) and his soul (neshamah)"; and see in the Zohar, Part III, Pinchas (247a and 226b), on the matter of "the river Kevar."

And all this is through taking the birthright from him, for Eisav was the firstborn, as is explained in the discourse beginning "See, the scent of my son" and in the discourse beginning "When Pharaoh sent"; and this is the matter of his coming out first, etc. See there well.

And one must take his birthright from him through the teshuvos mentioned above; that is, by uprooting the will from the desires of this world, both in "turn away from evil."

And this is "Sanctify to Me": "Sanctify yourself in what is permitted to you." And in his will and de- 22
sire, in "do good" and in occupation with the Torah. For through this uprooting of the will he takes from him his very birthright.

For the evil inclination and the kelipos (husks) also receive life-force from the Supernal Will, for otherwise they would have no life-force; and on the contrary, they raise themselves up to draw nourishment from above the chain of descending worlds (hishtalshelus), from the level of "and abundant in kindness," of which it is said, "If you are righteous," etc., "and your transgressions are many," etc.

And this is "Though you soar aloft like the eagle," as is explained elsewhere, in the discourse be- 23
ginning "And a man wrestled."

And when a person withdraws his will from the desires of this world, so that he does not want them at all, he likewise arouses above that G-d's will be withdrawn from them, from bestowing on them light and life-force from the level of "and abundant in kindness," etc., [giving] only in a contracted way, enough for their life, etc.

And this power is because Israel arose in [G-d's] thought; and therefore, even when [they are at] the 24
level of "And I was among the exiles," it is "by the river Kevar," the level of the primordial thought.

And this is "Havayah is your shadow": just as a shadow turns after the person, so He, may He be blessed, is, as it were, your shadow; so much so that when a person withdraws his will from evil, he arouses the very same above.

And by setting his will and desire on "do good," he causes above the revelation of the inner dimension of the Supernal Will in the Ten Sefiros of holiness, etc. 25

And the matter of uprooting the will is what is written, "Your brother came with cunning": that is, the brotherhood and attachment to the matters of this world, eating and drinking, should not be with true attachment, but only "with cunning," in the manner of the saying of our Sages, of blessed memory, "as though compelled," etc.;

so that this is a descent for him, only he intends merely to effect refinements (birurim); that is, he eats in order to pray with the strength of the eating, etc. (As is written in the Shulchan Aruch, Orach Chaim, section 231.)

Summary. Three teshuvos: Nefesh, Ruach, Neshamah; and they are units, tens, hundreds; point, Sefirah, partzuf; that is, Beriah, Yetzirah and Asiyah. And "Sanctify to Me": that through this they be refined and included in Atzilus. And the meaning of "Sanctify": by uprooting his will, he likewise arouses above. 26

And through this he draws down additional and surpassing light, [the level of] "the One who rides (larochev) upon the heavens," "the chariot (rechev) of G-d," "the river Kevar," etc. That is, through the teshuvah three levels are drawn from this: "My daughter," "My sister," "My mother," etc.

5. And this is "How goodly are your tents, Yaakov." The meaning: the two teshuvos of "turn away from evil" and "do good" are the level of Yaakov, yud-akev (a yud and a heel); for they are the level of action, to "turn away from evil and do good," and through this one draws the yud into the level of the heel. 27

And also, "Yaakov" everywhere means the seven lower [Sefiros], and "Yisrael," li rosh ("a head for Me"), is the level of the intellect (mochin), the first three [Sefiros], as is written in the [Arizal's] Likkutei Torah, at the end of Parshas Vayetzei: "Now, everywhere the seven lower [Sefiros] are called by the name Yaakov," etc. 28

And the seven lower [Sefiros] are the level of Ruach and Nefesh, and the first three [Sefiros] are Neshamah. Therefore the first two teshuvos, of Nefesh and Ruach, are the level of Yaakov; and this is "He has supplanted me (vaya'akveini) these two times": that is, the two teshuvos mentioned above.

And they are called "your tents": a tent is the level of an encompassing [light] (makif); for through 29
the mitzvos encompassing [lights] are drawn down, but it is not yet enclothed within him at the level of the inner dimension (pnimiyus) itself; for the drawing-down to be truly inward is through the Torah.

As is known from the matter of "Sanctify us with Your mitzvos and grant our portion in Your Torah": that through the mitzvos there comes about the level of kiddushin (betrothal), which is only a drawing-down of encompassing light from the level of sovev kol almin, like the ring of betrothal, etc.;

and through the Torah the drawing-down is at the inner level: "on the day of his wedding," this is the Giving of the Torah, the drawing-down of the drop of the higher Chochmah (Chochmah Ila'ah), etc.

Now, through "turn away from evil" it is drawn down that there be the level of "our G-d," and 30
through "and do good," the level of the revelation of the Name Havayah.

However, this revelation is at the level of an encompassing [light] (makif) and a tent. And this is "And Yaakov was a simple man, dwelling in tents": that is, the two tents mentioned above, of the drawing-down of "Havayah our G-d," etc.

And the meaning of "How (mah) goodly": that is, when he is at the level of mah ("what") and self-nullification (bittul), and does not appear as a yesh (something); and as it is written, "And walk humbly with your G-d,"

then they are "goodly," as it is written, "that it was good," and our Sages, of blessed memory, said, "that it was good to be hidden away": that is, the level of "and walk humbly," etc.

(And as is explained elsewhere, that the covered Chasadim (kindnesses) are the level of the Tree of Life, and from the chest downward, where there is revelation, it is called the Tree of Knowledge, etc.; and see what is written in the explanation on "These are the journeys," on the matter of the forty-two journeys, etc.) And see what is written in the discourse beginning "Yaval was," on the matter of "the father of all who dwell in tents," etc.

"Your dwellings, Yisrael": that is, at the level of Yisrael He dwells at the truly inner level, and not only at the level of a tent and an encompassing [light].

And this is through occupation with the Torah, as our Sages, of blessed memory, said: "From the time the Holy Temple was destroyed, the Holy One, blessed be He, has nothing in His world but the four cubits of halachah." It follows that the Torah is the level of an inner indwelling, like "And I will dwell within them."

And this is the matter of Yisrael, li rosh ("a head for Me"): for in the head there is the revelation of 31
the intellect (mochin), and the life-force of the soul as a whole, at the inner level; whereas in the other limbs it is only at the level of an encompassing [light],

like thought, which shines in the foot as well: for as soon as it arises in a person's will and thought to move his foot, the foot moves, and no delay at all is needed.

This is only because thought shines in the foot as well; but even so, this illumination is only at the level of an encompassing [light], for the foot does not grasp the essence of the thought. But in the head and in the brain thought shines at the level of revelation, inwardly, etc.

And in the same way, it is called Yaakov, yud-akev, for through action the light of sovev kol almin 32
shines at the level of an encompassing [light]; but [in] Yisrael, li rosh, through occupation with the Torah, the light of sovev kol almin shines and is revealed at the level of the inner dimension itself, etc.

And this is "[Your name] shall no longer be called," etc., "for you have striven (sarisa) with Elokim": that is, he rules over the Name Elokim, in the manner of "You will decree, and it will be fulfilled," etc., as the matter is mentioned in the Zohar, Part III, Behar (110b).

That is because the Name Elokim is the level of a shield for the Name Havayah, and through occupation with the Torah one brings it about that there be no gap and no separating screen;

for whoever occupies himself with Torah, the Holy One, blessed be He, reads and studies opposite him, etc.; and therefore he is at the level of "for you have striven," etc.

But the main explanation of the difference between "your tents" and "your dwellings" is according to what is written, "And you shall make curtains of goats' hair for a tent over the Mishkan (Tabernacle)"; whereas the Mishkan [itself] is ten curtains of "twisted fine linen (shesh), blue and purple," etc. Shesh ("six") is the matter of the six attributes, from which "fit and unfit" are drawn, etc.

And this is also the matter of the colors, as is written of this in the Zohar, Part II (Terumah 139a). And this is the matter of the Torah: "and scarlet (tola'as shani)," [the worm] whose strength is only in its mouth, etc. And this is the matter of "your dwellings, Yisrael."

But as for the curtains of goats' hair, which are what is called "tent," the explanation is that they are from the refinements (birurim) that are refined from kelipas Nogah through "turn away from evil" and "do good," which are the first two teshuvos.

For it is written, "Eisav my brother is a hairy man," for from the level of goats' hair the external forces draw nourishment. But of Yaakov it is written, "And I am a smooth (chalak) man": "Havayah's portion (chelek) is His people," as mentioned above.

However, through the refinements in "turn away from evil" and "do good," he refines [what is] from the level of goats' hair, as it is written, "And the skins of the kids of the goats she put upon his hands," etc.;

and this is also that from them a protection is made, to be a tent, protecting the Mishkan, which is the level of Torah, to guard it from the external forces and to repel them.

As is written in the Gemara, chapter 12 of Yevamos (106a): "Rabbah, who engaged in Torah, lived forty years; Abaye, who engaged in Torah and in acts of kindness (gemilus chassadim), lived sixty years."

And in the same way, too, the businessmen protect the Torah scholars, etc., who are supported through them, etc. And see what is written elsewhere on the meaning of "Your hair is like a flock of goats that streamed down," etc.

And see on the matter of "And you shall make curtains of goats' hair for a tent over the Mishkan" in the Zohar, Part II, Terumah (160a), Pekudei (233b).

(And it can further be said on the matter of "your tents," according to what is written in Midrash Rabbah, Seder Naso, section 12, near its end: "'How goodly are your tents, Yaakov': this is the Tent of Meeting in the desert, and in Shiloh, and in Nov and Givon." This implies that "your dwellings, Yisrael" is the Holy Temple in Jerusalem.

And the explanation is that the Tent of Meeting is called the temporary dwelling of the Holy One, blessed be He, but the Sanctuary in Jerusalem was a permanent dwelling, as is written of this in the discourse beginning "And Yehudah approached him." And see the Zohar, Part II, Terumah (164b), Pekudei (241a).) And in Etz Chaim, Sha'ar Mi'ut HaYareach (the Diminution of the Moon), chapter 2.

And so it is with the level of Yaakov and the level of Yisrael: for businessmen are called Yaakov, and when they set times for Torah, it is called a temporary dwelling;

but Torah scholars, who occupy themselves with the Torah constantly and as a fixed practice, their Torah is called a permanent dwelling. And this is "He established a testimony in Yaakov and set a Torah in Yisrael."

For the level of the Torah itself, which is the higher Chochmah (Chochmah Ila'ah), called the supernal chamber of the Holy One, blessed be He, where the Infinite Light (Or Ein Sof), blessed be He, rests constantly, is revealed at the level of Yisrael;

but the level of "testimony" is only a radiance from the level of the higher Chochmah, like the matter of "the fallen fruit (novlos) of wisdom"; it is drawn down at the level of Yaakov, and therefore it is called a temporary dwelling.

And see what is written at the end of the discourse beginning "Sing and rejoice," on the matter of testimony and Torah, and at the end of the discourse beginning "The Torah [that Moshe] commanded"; and see what is written at the end of the discourse beginning "And this is the commandment," that the Torah is also called a house, as it is written, "Do not read 'your children' (banayich), but 'your builders' (bonayich)." 33

And it is found in Etz Chaim, Sha'ar (Gate) 41, chapter 3, that it can be said that tents are the intermediate between a garment and a house. See there. And in the same way, when one sets only [fixed] times for Torah, it is called a tent, which is intermediate between the level of the encompassing [light] (makif) of a garment and the level of the higher encompassing [light] of a house.

But when one occupies himself with Torah as a fixed practice, he is called "your builders." And this is "Havayah loves the gates of Zion (Tziyon) more than all the dwellings of Yaakov" (in Psalms, chapter 87).

And our Sages, of blessed memory, said (first chapter of Berachos, page 8a): "Havayah loves the gates that are distinguished (metzuyanim) in halachah more than the synagogues and the houses of study." And this is in the manner of the advantage of the level of "your dwellings" of Yisrael over the level of "your tents" of Yaakov.

And as it is written, "He declares His words to Yaakov, His statutes and His judgments to Yisrael"; and this is like the matter of testimony and Torah. And see on the matter of "He declares His words," etc., in Midrash Rabbah, Seder Bo (section 15 and section 19), Mishpatim (section 30).

It can also be said, in the manner explained in the discourse beginning "[In days] to come, Yaakov will take root; Yisrael will bud and blossom," that the level of the flourishing of the future is the level of Yisrael; and so the revelation of the inner dimension (pnimiyus) of the Torah, which is the inner dimension and essence of the higher Chochmah (Chochmah Ila'ah), will be in the future.

6. Let us return to the matter of the three levels of teshuvah (return). For at first glance, we find in the books only two levels of teshuvah: the lower teshuvah (teshuvah tata'ah) and the higher teshuvah (teshuvah ila'ah). 34

For teshuvah means tashuv hei ("the hei returns"), and there is a lower hei and a higher hei, and these are the two teshuvos mentioned; as is written in Reishis Chochmah, Sha'ar HaTeshuvah, chapter 2.

But the explanation is according to the saying of the Zohar, Part II, Mishpatim (end of 106b), which is quoted in Reishis Chochmah there; and these are its words: "And once he holds fast to the Tree of Life, he is then called a ba'al teshuvah,

for the Congregation of Israel (Knesses Yisrael) is also called teshuvah, and he is called the ba'al (husband) of teshuvah. And the early ones said: 'ba'al teshuvah,' literally.

And because of this, even perfect tzaddikim cannot stand in the place where ba'alei teshuvah stand." End of quote. And the Mikdash Melech there explains, on "he is then called a ba'al teshuvah": since he holds fast to Z'eir [Anpin], he is therefore called the level of ba'al, that is, one who bestows upon the level of the lower hei.

And this is what it says, "for the Congregation of Israel," which is Malchus (sovereignty), "is also called teshuvah": that is, it too is called teshuvah, like Binah (understanding), which is the higher hei; and it is the lower hei. 35

And since the ba'al teshuvah holds fast to the Tree of Life, which is Z'eir Anpin (the emotive attributes), he is therefore called ba'al teshuvah: that is, he causes a supernal drawing-down into the level of Malchus, that is, a drawing-down from sovev kol almin into memalei kol almin, through "and do good."

Therefore he is called a ba'al in the literal sense: one who bestows upon this teshuvah, etc. Thus it is understood how within the level of the lower teshuvah, which is the matter of "the lower hei returns," there are two levels: the teshuvah of "turn away from evil" and the teshuvah of "and do good." 36

For through "turn away from evil" one causes the lower hei to return to the vav; that is, through the sins one causes the enclothing of the lower hei in Nogah, as was explained above on the matter of "And for your transgressions your mother was sent away," etc.

However, through "turn away from evil" this level is rectified, as is written in Reishis Chochmah there; and it will be understood according to what is written below on the matter of "Havayah is your shadow," etc.

But in order that there be drawn into it a drawing-down of additional light from the Infinite One (Ein Sof), blessed be He, Himself, from the level of sovev kol almin, this is through "and do good," for through this one draws down from above to below.

And to this the vav of the Name Havayah points, which is called the Tree of Life; and then he is called ba'al teshuvah, because he brings about the union of the level of vav-hei, which is the union of sovev and memalei. 37

And the third teshuvah is the matter of "the higher hei returns," and it is above the level of sovev kol almin. For Binah is called "before Havayah," for it is above the level of Z'eir Anpin, which is called Havayah, sovev kol almin, etc.

And also, because the revelation of Atik is in Binah. Now, it is known from the Arizal, of blessed memory, that the union of vav-hei is through Torah and mitzvos, but the union of yud-hei is specifically through self-sacrifice (mesirus nefesh); and therefore this teshuvah is above the level of "and do good," etc. 38

And even so, it is explained here that this teshuvah is through the Torah, because "the Torah issues from Chochmah and Binah," that is, it is the intellect (mochin) of Abba, etc.

And in truth, in this higher teshuvah too there are the two levels [found] in the lower teshuvah: the first, "the higher hei returns" to the yud; the second, when one is called ba'al teshuvah; 39

and this is what they said, "And the early ones said: ba'al teshuvah literally"; and the Mikdash Melech explains that he rises to Abba and is called one who bestows upon the level of Binah.

And this is as is explained elsewhere on the meaning of teshuvah, tashuv hei, with the hei spelled out with a yud, which is the matter of "From the depths I have called You": two depths, etc.; 40

that is, "Binah is the heart," which is the level of the inner dimension of the heart, and the level of Chochmah that shines in the inner dimension of the heart, which is "the hidden depths of his heart." It can also be said that these two depths are: Binah is the great love (ahavah rabbah), for self-sacrifice in [saying] "One," and the higher Chochmah is the higher awe (yirah ila'ah), etc.

And even so, he spoke here of only three levels of teshuvah (return), because Abba and Imma (Chochmah and Binah) are "two companions who never part"; therefore both of them are, in general, a single level. 41

Now, it was explained above that these three teshuvos are alluded to in the three letters of bechor; and this fourth level is alluded to in the word bechor as a whole, which alludes to the higher Chochmah (Chochmah Ila'ah), which is called bechor (firstborn), the beginning of revelation.

As is written in the Zohar, Part I, Bereishis (13b): "'Sanctify to Me every firstborn': this is the yud, which is holy, the firstborn of all the supernal holy things"; and in Parshas Va'eschanan (262a).

And the matter of these two levels above is this: "the higher hei returns" to the yud, and this is from below upward; and afterwards, when one is called ba'al teshuvah, that is when it is drawn from above downward, from the level of Atika Kadisha (the Holy Ancient One) to Abba, and from Abba to Imma.

And along these lines it is explained in the Zohar, Part III, Vayikra (16a), on "He will again have mercy on us (yashuv yerachamenu)": "Who will return? Atika Kadisha will return to be revealed," etc., in Z'eir Anpin (the emotive attributes).

And this is the matter of the drawing-down from above downward. And see what is written at the end of the discourse beginning "When you hearken," on the matter of "to do what is right in the eyes of Havayah."

And this is the matter of "that which opens every womb," as is explained in the Zohar, Part I, Bereishis (end of 13b): "'That which opens every womb': by that narrow path that descends from the yud, which opened the womb to produce fruit," etc.

And this will be explained from what is written in the discourse beginning "Go forth," that for there to be revelation below the level of the higher Chochmah, the power for this comes from Atika Kadisha, from the tips of the yud, to the lower tip, and from it to the higher hei, etc., so that "all the lights were revealed," etc.

Also in the manner of "And I will open for you the supernal gates," etc., and "like the opening of the Hall," etc.: an arousal from above that is above the arousal from below, the level of "my blessing," etc., which is the level of "of the dew of the heavens"; for dew is an arousal from above, from a level that the arousal from below does not reach.

And see what is written elsewhere on the matter of "You open Your hand," in the discourse beginning "For the mountains shall depart" and in the discourse beginning "He will revive us after two days"; and what is written on the meaning of "the inner keys" in the discourse beginning "When you hearken," mentioned above. 42

And this is through, first, "Sanctify to Me every firstborn," like the matter of "Open to me," etc.: an arousal from below that arouses an arousal from above, etc.,

"among man and among beast": the level of "the seed of man and the seed of beast," as is written in the discourse beginning "And these are the judgments"; and also as it is written, "And the firstborn son is of the hated one."

(And see on the matter of "Sanctify to Me every firstborn" in Midrash Rabbah, at the end of Parshas Bo, and in [Midrash Rabbah on] Shir HaShirim, at the end of [the passage on] "How beautiful are your steps"; and in Koheles, on the verse "What advantage has the one who works." And see what is written on the matter of birth in the discourse beginning "And I appeared to Avraham," and from there the matter of "that which opens every womb" will also be understood.)

LIKKUTEI TORAH • PARSHAS PINCHAS • MAAMAR 1

צו את בני ישראל ואמרת אליהם את קרבני...

"Command the children of Israel and say to them: My offering, My bread for My fires"

"Command the children of Israel and say to them: 'My offering, My bread for My fires,'" etc.; "And say to them: 'This is the fire-offering,'" etc. 1

[We need] to understand what [is meant by] "and say," "and say," twice. Now, all the mitzvos a person must fulfill in thought, speech and action; and so too with the offerings: thought—this is prayer, "the service of the heart," which corresponds to the offerings.

And speech is the study of the Torah of the offerings: "Whoever occupies himself with the Torah of the burnt-offering," etc. And the service of the offerings themselves, "lambs in their first year," etc., is the action.

Now, "And say to them: 'This is the fire-offering,'" etc., is said of the action of the offering itself; and the first verse, "Command the children of Israel and say to them," refers to the level of thought and speech. 2

And the explanation of this matter: Now, we need to understand the matter of "a pleasing fragrance," which is said of the offerings, and which our Sages, of blessed memory, explained: "It is a gratification before Me, that I spoke and My will was done." For this applies to all the mitzvos; why, then, is it said of the offerings specifically?

And also [we need] to understand why the service of the offerings depends specifically on the Holy Temple, whereas the other mitzvos, and Torah study, which is equal to them all, and even the thought and speech of the offerings—which are prayer, which corresponds to the offerings, and the study of the Torah of the offerings—can be fulfilled also at a time when the Holy Temple is not standing.

However, all this will be understood by first understanding what is written, "Today to do them"—and not tomorrow to do them: that this world specifically is the world of action, and in it the choice was given into the hand of man, to choose good; 3

and not only that, but even if he has already committed a transgression, he is able to return in teshuvah (return) and come back to the service of G-d.

Whereas in the World to Come, choice is not free in the hand of man; rather, as he was drawn in this world, so he remains in the World to Come. And although he sees there a revelation of G-dliness with surpassing eminence, and there is the self-nullification (bittul) of the created beings there,

as it is written, "And the host of the heavens bow down to You"; and even the kelipos (the husks) and the sitra achra (the other side) are there in a state of bittul, for they call Him "the G-d of gods"—nevertheless he is unable to rule over his soul, to bring it out of the confinement and the prison of the body and its powers, and of the powers of the animal soul, after which he was drawn in this world.

And this is the matter of the "hollow of the sling": that they sling him and hurl him and cast him down in his thoughts, in which he was drawn along in this world, in the vanities of the world; they make sport of him and show him as though he were still standing in this world, thinking and speaking and acting as was his way.

For thought, speech and action, which, as is known, are three kinds of garments in which he was enclothed in this world, become for him garments of sackcloth and soiled garments in the World to Come, which clothe the soul from its head to its feet; and as our Sages, of blessed memory, said: "It envelops him," etc.

And "a prisoner cannot release himself," etc.; only as in the matter of what is said, "Remove the soiled garments," etc.—"remove," specifically. [And see concerning the matter of the hollow of the sling in the Zohar, Part II, Beshalach, page 59a; Mishpatim, 99b; Terumah, 142b;

Vayechi, page 217b; Vayera, page 106b; Vayikra, page 24, end of side b, [and] 25a; and the beginning of Parshas Balak, 186a; 4

and in the Zohar HaRakia, Parshas Vayechi, on page 225a.] And the reason for the difference and distinction between this world and the World to Come is that in the World to Come, "there is nothing that does not have its place":

for each level is separate from its fellow; the angels and the souls of holiness are separate, each by itself; and evil has no connection at all with good. Therefore, in the place where evil is drawn, good is not drawn at all.

Whereas in this world, the good is drawn even into the place where there is evil; and therefore, even though one has committed a transgression, he can perform a mitzvah, and he is able to change his taste from evil to good.

And the explanation is: in the World to Come, a revelation of the Infinite Light (Or Ein Sof), blessed be He, is drawn there; for this is why Gan Eden is the delight of the souls, who delight in G-d 5

through their comprehension and their intellectual grasp of the Infinite Light, blessed be He, which is drawn to them in the mode of revelation and comprehension. And in this revelation and this comprehension there comes about a multitude of divisions of levels without end, from world to world, among the angels and souls.

Although they all receive from the Infinite Light, blessed be He, this is like the soul that spreads through the body: although in the soul itself there is no division,

nevertheless the eye receives the power of sight, etc., and each limb receives a particular power that its fellow does not receive, to the point that the action of one does not resemble that of its fellow.

And so, by way of analogy, [is] the whole order of the chain of descending worlds (hishtalshelus): 6 the camp of Michael [serves] with love specifically, and the camp of Gavriel with awe, etc.; and each tzaddik has a dwelling of his own.

And just as it is impossible to change the function of the limbs, to make a head out of a foot, so it is impossible to change the revelation of the order of hishtalshelus in the World to Come. And this revelation is called by the name "the light that fills all worlds" (memalei kol almin), for it is [present] to each world according to its level.

Therefore, once a person has drawn upon himself the garments of this world and soiled garments, it is no longer possible to draw upon him the revelation of the Infinite Light (Or Ein Sof), blessed be He, in the World to Come.

Whereas the drawing-down of the Infinite Light, blessed be He, that is in this world is through Torah and mitzvos, "which a person shall do," in action, speech and thought; for this drawing-down is from the level of "the light that encompasses all worlds" (sovev kol almin).

For through fulfilling the Torah and the mitzvos, in which the Infinite Light, blessed be He, is enclothed in His very Self and His glory, as it were—[the light of which it is said,] "no thought can grasp Him"—he draws the Infinite Light, blessed be He, itself, the sovev kol almin, upon his soul; and this is far, far above the revelation of comprehension that is in Gan Eden.

And as is written in Sefer Shel Beinonim (Tanya), chapter 48: that sovev kol almin is the level of hiddenness and concealment, and memalei kol almin is the level of revelation, only that it is in many and mighty contractions (tzimtzumim) and [in] the mode of limitation; whereas sovev kol almin is in the mode of the infinite (Ein Sof), etc.

Now, that revelation which is in Gan Eden is only a mere radiance from his Torah and his service, etc.; and as it is written, "to work it and to guard it": that the person draws down Gan Eden, 7

that is, the revelation of G-dliness in Gan Eden and the delight of the souls, etc., as is explained elsewhere. But the Infinite Light (Or Ein Sof), blessed be He, itself, the light that encompasses all worlds (sovev kol almin), "is equal and makes equal small and great," and before Him, "darkness is as light."

And the angels ask, "Where is the place of His glory?" and they say, "The whole earth is full of His glory." Therefore, even though he has descended very, very low, he is able to ascend very, very high; and "their end is wedged in their beginning." 8

And the explanation is: the analogy explained above, that it is impossible to make a head out of a foot, applies to the World to Come, which is "a clear world," one that has already been refined, where everything is in its place—the head a head and the foot a foot, etc.; therefore it is impossible [for it] to change.

Whereas in this world, which is before the refinement, and is the world of action and of refinement, it is like the fetus before its formation is complete, when the head and the foot are included together in the drop in the mother's womb, so that its formation can change in several ways,

(as is written in the Gemara, Berachos) (page 60a), and in Orach Chaim, section 230: that within the forty days of the fetus's formation, a prayer that she bear a male is effective, etc.

2. And this is the matter of the power of teshuvah (return): to return the life-force (chayus) that is drawn very, very low to its source and root, so that "their end is wedged in their beginning." 9

For that which has descended very, very low is at the level of the light that fills all worlds (memalei kol almin), which is drawn from the attribute of His sovereignty, may He be blessed—"Your kingship is a kingship over all worlds," and "His kingship rules over all"—from which is drawn the chain of descent (hishtalshelus) of the levels from world to world;

for the lower anything descends, the more the revelation of the Infinite Light (Or Ein Sof), blessed be He, descends and diminishes. For the revelation is [expressed] in there being self-nullification (bittul), since the Infinite Light, blessed be He, rests and is revealed only in one who is nullified, etc.

And in the World of Atzilus (Emanation), the revelation there is great and mighty, to the point that it is in a state of complete self-nullification (bittul) and unity. And from there it is drawn and descends to the World of Beriah (Creation), where that revelation, to bring about bittul, bears no comparison to the World of Atzilus, etc. 10

And the furthest point of the descents of the levels of holiness, in the lowest levels of the World of Asiyah (Action), is the matter of bowing at Modim; of which our Sages, of blessed memory, said: "One who does not bow at Modim"—who has not reached even this level of bittul—becomes a snake of kelipah (the husk) and the sitra achra (the other side). And in the Zohar they said that he will not rise at the resurrection of the dead.

Now, it is written, "Her feet go down to death": that [Malchus] descends, in the concealment of the level, to give life to and to be enclothed in kelipas nogah, and below kelipas nogah—from where physical influences and the power of evil are drawn and flow, etc. 11

And by the power of teshuvah (return), which is an illumination from the level of the light that encompasses all worlds (sovev kol almin), the life-force will return to its source and root, and "their end is wedged in their beginning"; that is, "darkness is transformed into light," etc.

(And see in the Pardes, at the end of Sha'ar Erchei HaKinuyim, the entry "Teshuvah"; these are his words: "And this teshuvah is through Keser Elyon (the Supernal Crown) being revealed from the head of Atzilus, and it descends and pierces down to Malchus," etc.; "then she returns to her place," etc.; see there. And see in Parshas Vayikra) (end of page 15b and page 16a), and in the Mikdash Melech and in the Ramaz there.

And from all this, the matter of the ascents of Malchus on Yom Kippur, which is the day of teshuvah, will also be understood. And see in Parshas Emor (page 100b); and see what is written at the end of the discourse beginning "For on this day He shall atone," etc.

And first there must be iskafya (subjugation): that is, the love of alien things, in actual deed, should be in the mode of iskafya—"and you shall not stray," etc., "after which you go astray (zonim)," etc.

One whose heart is aflame after alien things is called zonah (wanton). And even the matters of his body that he needs should not be with fervor and burning of the heart, but only with coolness, and as though he were compelled [to them], etc.

And the power of longing that remains in the heart should be transformed toward G-d alone, so that it is [as in] "and your longing shall be for your husband (ishech)." "This shall be called ishah (woman)"—esh hei (the fire of hei)—"for from ish (man) was this taken"—esh yud (the fire of yud). And this is because "their end is wedged in their beginning," etc.

And this is [the meaning of]: "Better is one hour of teshuvah (return) and good deeds in this world than all the life of the World to Come." For the life of the World to Come is at the level of the revelation of the light that fills all worlds (memalei kol almin), which is drawn from the attribute of His sovereignty, may He be blessed; as in the saying, "Singular One, Life of the worlds, King, praised and glorified forever and ever is His great Name." 12

The meaning: "Singular One" is He alone, may He be blessed; and "Life of the worlds, King" means that all the life-force of the worlds is only the level of "King";

and what is praised and glorified, even "forever and ever," is only "His great Name," the level of a name alone. Whereas teshuvah and good deeds are from the level of the light that encompasses all worlds (sovev kol almin), as mentioned above.

And this is [the meaning of] "Return, O Israel, all the way to (ad) Havayah your G-d": that is, that you return so much, until Havayah—the Infinite Light (Or Ein Sof), blessed be He, the sovev kol almin—becomes "your G-d," in a revealed way.

And along these lines it is said, "And you shall love Havayah your G-d," and this refers to "One," 13
which is just before it: that is to say, "One—and you shall love";

meaning, that the level of "Singular One," which is the level of the light that encompasses all worlds (sovev kol almin), shall be revealed in [the level of] "Life of the worlds, King," which is the level of the lower unity (yichuda tata'ah); that is, to bind and unite the higher unity (yichuda ila'ah) with the lower unity.

3. But how will the drawing-down of the indwelling of the Infinite Light (Or Ein Sof), blessed be He, 14
itself upon one's soul come about—[the light] which is sovev kol almin, which "no thought can grasp," etc., and which is "not of any of the attributes," etc.?

Now, this is through the matter of the service of the offerings, of which it is said, "My bread for My fires." For the offering, which is from the animal [kingdom], is from the element of fire; for the four levels—inanimate, vegetative, animal and speaking—correspond to the four elements.

Earth is the inanimate; water is the vegetative, for water makes things grow, etc., and it is written, "who sow beside all waters," etc.; and fire is the level of the animal, for "His ministers, a blazing fire," are the face of a lion, the face of an ox, etc., of the Chariot;

and it is written, "Their appearance was like burning coals of fire, like the appearance of torches"; and from them the souls of all animals descend and are drawn, as is known from the holy Zohar. And ruach (air) is man, the speaker, as it is written, "And man became a living soul," which Targum Onkelos renders "a speaking spirit (ruach)."

Now, the element of fire below, which is in the offering, ascends and is included in the fire from 15
above, which descends from above to below upon the altar to consume and burn the offering.

And along these lines, [in] prayer, [which is] in place of the offering, they instituted in [the blessing of] Yotzer Or that we mention how the angels are aflame and sanctify and say, in awe, etc.,

in order to set aflame and kindle one's animal soul—the level of an animal, which is from the element of fire below, in which there is fervor and burning and a felt longing in this world—so that there be iskafya (subjugation) and is'hapcha (transformation), [so that] the longing be in the mode of "and your longing shall be for your husband."

And this is through "My fires" (le'ishai)—esh yud (the fire of yud)—which is the level of the fire that descends from above, from the level of the light that encompasses all worlds (sovev kol almin), to raise up the element of fire in one's animal soul, the level of ishah, esh hei (the fire of hei); 16

and as it is written, "His left hand is under my head": for the level of the left and the flashes of fire from above lift and raise up from below to above.

(And see what is written on this matter of the fire of yud and the fire of hei in Parshas Shelach, in the discourse beginning "And it shall be for you as tzitzis"; and see what is written at the end of the discourse beginning "For on this day He shall atone," on the matter of "in the cleft of the rock"; and in Parshas Nasso, on the matter of "And He will give strength to His king," etc.)

However, this drawing-down, that the fire from above be drawn down, is through "My bread"; that is, along the lines of [the teaching] that Israel sustain their Father in Heaven.

Just as bread, by which man lives, restores the soul, so that it rests and spreads through the body: for because of the weakness and exhaustion of strength that come without eating, the soul would depart, and through the bread it returns to its strength, to be enclothed in the body and give it life.

So too, all the worlds are called, by way of analogy, by the name "body," as is written in the Tikkunei Zohar: "And You fashioned for them a number of bodies," etc.

And in order that there be the indwelling and spreading of the soul—the level of sovev kol almin, which is "not of any of the attributes," etc.—this is through the level of bread: that through the arousal from below (isarusa dilesata) there comes about an arousal from above (isarusa dile'eila), so that there is the level of "My fires," the fire of yud.

And this is the matter of "My pleasing fragrance" (rei'ach nichochi): rei'ach (fragrance) is an ascent from below to above; nichochi is from the term nechos darga (descending a level), a bringing-down from above to below,

and it is also a term of rest (menuchah), as our Sages, of blessed memory, explained: "A gratification (nachas ruach) before Me, that I spoke and My will was done."

And it is all one: for this bringing-down and lowering is the level of the descent of the fire from above, the fire of yud, from the level of sovev kol almin, the level of the Supernal Will, which is above Chochmah (wisdom); for Chochmah is the beginning of the chain of descending worlds (hishtalshelus), in the Ten Utterances by which the world was created, and "In the beginning" is also an utterance.

Now, "Chochmah (wisdom) is found from ayin (nothingness)": from the level of ayin, which is the Supernal Will, the Will of all wills; and this Supernal Will is drawn down below into the level of doing (asiyah). 17

And this is "and My will was done." And as is known, with regard to the Infinite One (Ein Sof), blessed be He, as He is in Himself, as it were, a will to have a dwelling place among the lower realms does not apply to Him at all;

for "all before Him is considered as actually nothing," and "there is no comparison to You," and "If you are righteous, what do you give Him?" etc. It is only that so it arose in His will: that through the arousal from below (isarusa dilesata), in Torah and mitzvos, [there be] an arousal from above (isarusa dile'eila), to draw the Supernal Will down below.

And this is [the meaning of] "that I spoke": this is the Torah. And through the fulfillment of the Torah there comes to be in Him the level of a will to dwell among the lower realms, which is the level of revelation, etc.

Now, corresponding to these two levels, which are ascent and drawing-down, they instituted two obligatory prayers, Shacharis and Minchah. Shacharis is from below to above: up to Baruch She'amar is the level of Asiyah (Action); 18

and from Baruch She'amar onward, Pesukei deZimrah and the reading of the Shema, it is all the level of ascent from below to above. And Minchah is a term of rest (menuchah), which is the level of drawing-down from above to below, in the mode of the prayer of Shemoneh Esreh (the Eighteen [Blessings]);

for at Minchah there is only the prayer of Shemoneh Esreh, whereas at Shacharis they instituted Baruch She'amar, Pesukei deZimrah and the reading of the Shema, which are the level of [ascent] from below to above.

And the prayer of Shemoneh Esreh, which is a drawing-down from above to below with the eighteen times "Blessed are You"—for each blessing is a drawing-down—is the level of the Binding of Yitzchak, in which Yitzchak was included in Avraham.

4. However, this inter-inclusion of the fire from above in the fire below is through "es korbani" ("My offering"): es—these are the letters from alef to tav, which are "korbani"; that is to say, close (kerovim) to Me, and bringing Me close (mekarvin). 19

(And see what is written at the end of the discourse beginning "And you shall command," in the explanation of "an everlasting statute for their generations, from (me'es) the children of Israel": me'es means from the level of the letters of the Torah, etc., and they are what bring about, etc.; see there.)

And this is along the lines of what is written, "And My words which I have placed in your mouth"; and they said, "The Mishnah is a queen": for it acts like a king who commands that this mitzvah be done thus, etc.

And "whoever reads in the Torah, the Holy One, blessed be He, reads and studies opposite him": for through the occupation of speech in Torah study, there comes about self-nullification (bittul) and union, speech in speech and thought in thought, etc.

Now, the level of bittul is the level and rank of Moshe our teacher, peace be upon him, as is known. Therefore it is said, "Command (tzav) the children of Israel and say to them": that through your being tzav—"in one bond" (betzavsa chada) with the children of Israel—

that is, through the level of Moshe being drawn to them, they will have the power of speech: "and say to them: es korbani," that there be a bond and bittul of speech in speech, etc.

(And see what is written in the discourse beginning "The heads of the tribes," concerning "saying: This is the thing"; and what is written in the discourse beginning "Moshe would speak"; and at the end of the discourse beginning "And you shall command," mentioned above; and see what is written on "This is the statute of the Torah," concerning "worm of Yaakov," etc.: olas tamid (the continual burnt-offering) has the letters of tola (worm), etc.; see there.

And from there the matter of "My offering, My bread," etc., will be understood with further explanation. And see what is written in Parshas Yisro, in the discourse beginning "In the third month," on the matter of the Torah being called "strength" (oz) and "sound wisdom" (tushiyah).)

Now, in the Torah there are two levels: the Written Torah and the Oral Torah. The Written Torah, Tanach, is called by the name Mikra (Scripture); "reading (korei) in the Torah" is a term of calling (keri'ah), like a person who calls his fellow by his name.

And so the whole Torah is the Names of the Holy One, blessed be He; and of Tanach they said that the combinations of their letters are holy Names.

But of the Oral Torah it is said, "you shall keep (tishmeru)," etc.; for "keep—this is Mishnah," and "keep" is for Nukva (the feminine), the level of a recipient.

And so the Oral Torah is the level of the recipient within [the Torah], and through it the level of "My fires" (le'ishai), the fire of yud, will be kept in a person's heart,

and he will not be one who "loses what (mah) he is given." The meaning of mah is the level of bittul, as it is written, "And what (mah) are we?"; and as is explained elsewhere, on the meaning of "What (mah) did they see concerning this," etc.

And the Name Mah is given to every person from above, as is written in the explanation on "Who has counted the dust of Yaakov," etc.; see there.

And one must not, G-d forbid, lose the level of Mah that is given to him; and this is through "keep—this is Mishnah." (And see what is written on "And this is the commandment," etc., "to keep," etc., "And you shall keep," etc.; and see on the matter of "keep" in Parshas Bereishis) (48b; Yisro, page 70b, [and] 92a).

And the beginning of Parshas Noach (59b): "And we have learned the mystery: for Noach needed the ark (teivah)," etc.; see there. And it is explained elsewhere that teivah means the letters of the speech of the Torah and of prayer, etc.

For the essence of the Oral Torah is that there be a grasp of the Supernal Will: to know the halachah and the mitzvah with precision. Whereas in the Written Torah there is no revelation of the Will;

for when the verse says, "And you shall bind them as a sign," etc., I do not know what it is, until our Sages, of blessed memory, came and explained: the four compartments of the tefillin, their stitching and their diagonal, and the four sections, etc.

And likewise, a sukkah that is higher than twenty [cubits], etc.

And this is because the whole level of the Oral Torah is to be a limited receiving vessel, to delimit the Supernal Will from the Infinite Light (Or Ein Sof), blessed be He: how its indwelling will be and in what manner—that if it is done as prescribed, then the Will from the Infinite Light, blessed be He, rests [there], and if not, it does not rest [there].

And therefore it also becomes a receiving vessel for the level of the fire of yud that rests and is revealed in the soul, to give it bounds, so that the fervor and the longing for G-d, in flashes of fire, be kept and fixed in the heart, "never to be moved, forever and ever."

But the Written Torah—its essence is the form of the letters, that they be in their likeness and in their image, "according to their script and their language," because it is the level of Names. Whereas with the Oral Torah, the script and the language are not indispensable, and in whatever script and language one speaks, it is all called the Oral Torah.

So the Written Torah is the level of calling, so that there be es korbani [and see what is written in Parshas Va'eira, in the discourse beginning "Therefore, say to the children of Israel"]; and the Oral Torah is the level of keeping, as mentioned above.

Now, all this is the level of speech, which is Torah study, of which it is said, "My offering" and "you 20
shall keep," as mentioned above. And [as for] the level of thought, which is prayer, of this it is said, "to offer to Me in its appointed time (bemo'ado)": bemo'ado—these are the festivals, the three pilgrimage festivals.

For it is known that the prayer of all the weekdays is drawn from Shabbos, of which it is said, "it is holy (kodesh) to you." The Supernal Kodesh is the level of [what is] holy and set apart; and for some drawing-down to be drawn from it,

[it is] as it is written, "And they shall keep the way of Havayah, to do charity," etc.: "the way of 21
Havayah" is a drawing-down, like a road on which one goes from city to city.

Now, this road is through the festivals: for the festivals are mikra'ei kodesh ("callings of holiness"), in that the holy is called and drawn into them [as is written elsewhere, in the discourse beginning "This matzah"; and see the beginning of Parshas Korach (176b), concerning "they are all invited," etc., "and when? At the time that a festival is present in the world";

and in the Ramaz's commentary there on this]. And in them and through them it is also drawn, so that there are drawings-down in the prayers of all the weekdays.

Pesach is the level of Avraham, in the mode of the Shacharis prayer, from below to above; Shavuos is the level of Yitzchak, for the sound of the shofar is [from] the ram of Yitzchak, and it corresponds to the Minchah prayer; and Sukkos is the level of Yaakov—"And Yaakov journeyed to Sukkos"—which is the Maariv prayer.

Now, all these levels a person must fulfill in all the mitzvos; only that in all the mitzvos the revela- 22
tion is in the soul.

But with the offerings, the revelation was in actual deed, in the offering, which is from the element of fire, in that the fire from above would descend in actual revelation; and such a revelation is possible only in the Holy Temple.

Therefore the offerings depend specifically on the Holy Temple, whereas the other mitzvos, and even the thought and speech of the offerings, can be [fulfilled] even in exile; for, since the revelation is in the soul, it can be at any time.

[For in order that the revelation be drawn also into the world, into the outer dimension (chitzoniyus), in actual deed, the root of the drawing-down must be from very high above, along the lines of "He who dwells on high, who looks down low," etc.;

for the level of the world and of the outer dimension receives life-force (chayus) from a lofty place, above the order of the chain of descending worlds (hishtalshelus); as is explained at the end of the discourse beginning "For the conductor, on the Sheminis": that this is why all the ascents of Shabbos are only in the inner dimension (pnimiyus), etc.; see there at length.

Therefore, in order that the revelation be drawn into the outer dimension (chitzoniyus) itself, the root of the drawing-down must be from very high above; for this is along the lines of the matter of the Splitting of the Sea of Reeds, which is the matter of the hidden world (alma de'iskasya) being drawn in revelation into the revealed world (alma de'isgalya) itself. 23

And therefore the root of this drawing-down is through a great and mighty illumination from very high above, from where it is drawn to change the order of the chain of descending worlds (hishtalshelus), etc.

And in the same way, the matter of the fire from above that would descend upon the altar is the drawing-down from the hidden world, from the level of the light that encompasses all worlds (sovev kol almin), to the revealed world; as is explained elsewhere, in the discourse beginning "Then [Moshe] sang," etc.

And for this drawing-down to be in the world and in the outer dimension, this depends specifically on the Holy Temple; for the level of the House is a very lofty encompassing [light] (makif), higher than the makif of the level of the hidden world

(as is explained elsewhere on "A psalm, a song of the dedication of the House," etc.; and see what is written on "And He called to Moshe," on the matter of "for the cloud rested upon it");

and from there specifically this power is drawn, that the fire from above, from the level of sovev kol almin, descend and be drawn into the revealed world in actual deed.

And it may further be explained along the lines of what is explained elsewhere on the statement at the beginning of Parshas Vayikra, on the matter of "Ask for yourself a sign (os)," etc.: "make it high above—this is the letter (os) yud," etc.; see there.]

LIKKUTEI TORAH • PARSHAS PINCHAS • MAAMAR 2

ביאור ע"פ את קרבני לחמי

An explanation on the verse "My offering, My bread"

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An explanation on the verse "My offering, My bread." 1

Now, it is written, "to work it and to guard it": man is the one who makes Gan Eden; that is, he is the one who draws down a revelation of G-dliness from the Infinite Light (Or Ein Sof), blessed be He, so that it becomes Gan Eden. 2

Now, our Sages, of blessed memory, said: "With the yud the World to Come was created." The meaning is: with the yud, a tzimtzum (contraction) of the radiance [into] a small point, of the Infinite One (Ein Sof), blessed be He, who has no end and no limit or finality.

"No thought can grasp Him" at all, and it is impossible for a created intellect to have any comprehension [of Him] that would be the delight of the souls, except that "they enjoy His radiance," etc.; as in the analogy of the brightness of the sun or of a torch, which one cannot look at because of their brightness.

So too regarding comprehension: in the Infinite Light, blessed be He, itself, no comprehension at all is applicable, because of its great brightness, for "He made darkness His hiding place"; [comprehension comes] only through a tzimtzum of the radiance [into] a small point. (And see what is written about this in the discourse beginning "I am black, yet comely": black fire upon white fire.)

And this is precisely the World to Come, which is a revelation of comprehension to a created intellect, so that it may delight.

And therefore the World to Come is built on the harsh attribute of judgment, as is explained in the books: of this world it is said, "The world is built with kindness," whereas the World to Come is the attribute of judgment.

For the sufferings of this world are called "sufferings of love" and of kindness, since sufferings scour [away sin].

And the sufferings of this world, loss of money and "stubbing his finger," etc., bear no comparison to the sufferings of Gehinnom, for [our] fire is one-sixtieth [of Gehinnom], etc. 3

And for what one deserved to be judged in Gehinnom in the World to Come, the light sufferings of this world are reckoned against it, and this is kindness, etc.; whereas in the World to Come [there are] the punishments of Gehinnom, etc., because it is built on the full force of the harsh attribute of judgment, to repay the wicked man evil according to his wickedness.

And all this is because the World to Come, which is the revelation of comprehension and the delight of the souls, comes through gevuros (powers of restraint) and contractions.

[It can be said that even Chochmah (wisdom), which is the level of the yud with which the World to Come was created: its coming into being from the Infinite Light (Or Ein Sof) is through gevuros and contractions; and this is [the fact] that the light and the flow are drawn down only through the level of the hairs, etc.

And their root is from the Gevurah of Atik Yomin that is enclothed in Mocha Stima'ah (the hidden brain). And see what is written in Parshas Shelach on the verse "I am," about the hair on the left, etc. 4

And see what is written in the explanation on the verse "But Havayah your G-d was not willing to listen to Bilam," etc., that the arousal from below (isarusa dilesata) for this tzimtzum (contraction) and Gevurah also comes through a person's contracting himself in the manner of "Nullify your will"; and this is the meaning of "to work it," etc.

[This is] as the meaning and the matter of "one who serves G-d" is explained in Sefer Shel Beinonim (Tanya), chapter 15. And this is [the meaning of] "How great is Your goodness, which You have hidden away for those who fear You": "hidden away" is the level of gevuros, through which the revelation of delight is drawn down in Gan Eden. And see about this in Reishis Chochmah, Sha'ar HaAhavah, chapter 6, "for those who fear You," etc. 5

For "if there is no awe, there is no wisdom." Yirah (awe) is numerically equal to gevurah; "Who is mighty? One who conquers," etc.] And this is [the meaning of] "To make known to the sons of man His gevuros (mighty acts), and the glory of the majesty of His kingdom": the radiance of the Shechinah (Divine Presence), these themselves are His gevuros, which are contractions through the chain of descending worlds (hishtalshelus) from cause to cause, etc.:

Angels and souls, not one of which resembles another. The camp of Michael [serves] specifically with love, and the camp of Gavriel specifically with awe; and they do not have the love of Michael in [their] love, but rather a different love, in a different manner.

And although they all receive from the Infinite Light (Or Ein Sof), blessed be He, [it is] like the power of the soul that spreads through the limbs: in the soul itself there is no division, and nevertheless the eye receives the power of sight and the ear receives the power of hearing, etc.; 6

and the eye receives only a particular portion, which is the power of sight alone, etc., without any intellect or comprehension, and the intellect and comprehension rest in the brain alone, and the physical power of sight is not there.

And the ear receives the power of hearing alone, etc.; and so too with the other limbs, not one of which resembles another, etc. [And see what is written in Parshas Shelach, in the explanation on the verse "And it shall be tzitzis for you," about the separate intellects, etc.]

2. Now, the whole chain of descent (hishtalshelus) from cause to cause is two levels: encompassing (makif) and inner (pnimi). [Makif is what does not enter within the vessel, for the vessel does not enclothe it, since it cannot be comprehended, etc.] And first the encompassing is drawn down, and afterwards the inner is drawn down. 7

For the inner is a slight radiance from the level of the encompassing that is drawn down, which enters to become inner. And from the inner dimension (pnimiyus) of the higher [level], there is first made an encompassing [light] for the lower, and afterwards a slight radiance is drawn from it to become inner. And so it is in the whole order of the chain of descent: from Imma to Z'eir Anpin (the emotive attributes), and from Z'eir Anpin, etc.

For everything is [in] the mode of encompassing and inner, etc. It is like the analogy of speech from thought: one cannot bring all of one's thought into speech, but only the merest edge of it.

And so too from the intellect to the emotive attributes (middos); and likewise from contemplation in prayer: the heart cannot be stirred so much, to the full extent of all the power of one's comprehension and contemplation; rather, the power of understanding and comprehension is shortened, etc.

And this is the level of iggulim (circles) and yosher (uprightness): first the circles are drawn down, and afterwards the configuration of yosher, which is the level of "man": the power of sight in the eye, etc., and two hundred and forty-eight different limbs.

And in this there are ibbur (gestation), yenikah (nursing), mochin (intellect), katnus (smallness) and gadlus (greatness). Whereas in the circles, it is equal on every side, etc.

And the flow and the drawing-down from the head of all levels, as a whole, are called by the Names Mah (45) and Ban (52): the level of Mah is encompassing relative to Ban. 8

Although the Name Mah is also [itself] inner, relative to Ban it is the encompassing, for the root of Mah is from the Mitzcha (forehead) of Adam Kadmon, and the forehead is what is always called the level of will, as it is written, "And it shall be on his forehead, for favor (leratzon)," etc.

And in the Zohar it is called "the will of all wills," etc. [See what is written in the explanation on the verse "And you shall make a tzitz," at its end, and in the discourse beginning "For the conductor, on the eighth."

And in the explanation on the verse "Who has counted the dust of Yaakov." And see what is written elsewhere on the passage of the Zohar in Parshas Nasso (128b) about "like good wine that is settled and rests on its lees," concerning Mah and Ban in Mocha Stima'ah (the hidden brain).

And see what is written in the explanation on the verse "Moshe would speak," about the Name Mah, and in the discourse beginning "The matter of 'The Patriarchs are themselves the chariot.'"

And in the explanation on the verse "My dove," about "within, it is the Name Mah." And in the explanation on the verse "And the kohen shall wave them with the bread of the first fruits."]

Now, the Name Ban is the level of Nukva (the feminine): "Shamor (Guard)" for the Nukva and "Zachor (Remember)" for the masculine; for "Malchus (sovereignty): the Oral Torah we call her," the level of Malchus, Ban. 9

Mah, however, is the level of the Written Torah. "Through Chochmah (wisdom) they are refined"; and the refinement is to make Gan Eden, that is, to draw down the Infinite Light (Or Ein Sof), blessed be He, which is at the level of encompassing, to become inner.

(And see what is written in the discourse beginning "And Korach took," about the level of Chochmah, in which the Infinite Light rests; and what is written in the discourse beginning "And you shall love," and Chochmah is ko'ach Mah (the power of Mah).)

And the main point of the drawing-down is that there be the level of self-nullification (bittul), for the Infinite Light rests only on one who is nullified, specifically; and Mah is the level of complete self-nullification: "And what (mah) are we?" etc.

And first, it was refined to become the World of Atzilus (Emanation); for whatever is not nullified there, the revelation of the Infinite Light does not rest [on it]. Nevertheless, it is pushed down to the World of Beriah (Creation), for relative to the World of Beriah it is considered the level of self-nullification.

For angels and souls, [which are at] the level of created beings, are nullified, even though relative to the World of Atzilus this is not complete self-nullification, such that there would be a great revelation as in the World of Atzilus. And afterwards it is pushed down to the World of Yetzirah (Formation), until the final end of the refinement is in the lowest levels in [the World of] Asiyah (Action).

And this is the matter of bowing at Modim: a mere bowing, to be bent over in the mode of acknowledgment, etc. 10

And our Sages, of blessed memory, said, "Whoever does not bow at Modim becomes a snake": he is pushed away entirely, to become a snake of kelipah (the husk), where there is no longer any refinement of good. And in the Zohar (Shelach, 164a) and in the Sava of Mishpatim (page 100a) [it is said] that he will not rise at the Resurrection of the Dead.

Now, therefore, in the World to Come it is impossible to change one's taste from what was drawn down in this world, for the World to Come is a world that comes after the refinement:

That is, after the refinement, [the light] from the encompassing Name Mah has already been drawn down to become inner and a revelation of comprehension and delight to a created intellect; so the good has already been refined and separated from the evil, for the evil has been pushed away entirely and separated by itself, to become destroying angels and harmful spirits, etc.

Whereas this world, which is the world of refinement, in which the Name Mah shines, refining through Torah and mitzvos: here one can change oneself and turn from evil to good. [And see what is written on the verse "And now, I pray, let [the power] be great," etc.]

And this drawing-down, so that there be this power of refinement of the Name Mah to refine the Name Ban, is drawn from the level of the Supreme Will, "the will of all wills"; and of this they said, "There is no reason for will," etc., for it is above comprehension, etc.

And this is [the meaning of] "a satisfaction of spirit (nachas ruach), that I spoke and My will was done": that the Supreme Will, in which there is no reason or comprehension, is done and drawn down. 11

[And it may be that it is called nachas ruach because ruach (spirit) is the level of avir (air), or (light) [with a] yud, which is the source of the letters of the Torah, as is explained elsewhere, in the explanation on "The mezuzah on the right," etc.

And see the Zohar, Terumah (end of 178b), and the Idra of Nasso, 130b.]

And this is the level of the Written Torah, which is above comprehension, for its essence is nothing but the letters, in their likeness and in their image; whereas the laws in their precise details cannot be grasped from the Written Torah.

For example, "And you shall bind them as a sign," etc.: I do not know what it is, until our Sages, of blessed memory, came and explained: four sections, "tat in Katfi," etc.; and four compartments, their seams and their diagonal; and likewise, a sukkah twenty cubits high, etc.

This is the matter of the comprehensions of the will, for this is a receptacle for the will: specifically in the measure that the Sages measured, to define each and every mitzvah "according to the law, what is to be done," then the Supreme Will rests and is revealed; and if not, it does not rest, etc.

3. Now, "there is no drop that descends from above without two drops rising toward it," etc.: these 12
are Chesed (kindness) and Gevurah (restraint). And the five Gevuros are five times esh (fire): the level of ishah (woman), esh hei (the fire of the hei), since there must be the level of fire from below upward, for "spirit brings spirit," etc.

"His left hand is under my head": for the face of the ox, which is "on the left," is what lifts up the Congregation of Israel (Knesses Yisrael), the source of the souls of Israel, and raises her "under my head," through the level of the gevuros, the level of the left, the fiery enthusiasm of the soul.

And from this one comes to self-nullification (bittul), which is above enthusiasm, for "after the fire, a still, small voice," etc.

And as for what is written, "Havayah was not in the fire," the Tikkunei Zohar answered: "There is 13
fire and there is fire; there is quaking and there is quaking," etc.

And in any case, even [compared with the fire] in which Havayah is, the still, small voice is nevertheless loftier, etc. [For fire is in the World of Beriah (Creation), where the Seraphim are, and the still, small voice is from the level of Atzilus (Emanation).

Now, in Atzilus (Emanation) too there are Atzilus, Beriah, Yetzirah and Asiyah; and this is "there is 14
fire and there is fire": Beriah within Atzilus, etc. And there too the still, small voice is loftier, for it is the level of Atzilus within Atzilus, etc.]

But there must first be fire, which is an ascent from below upward, and afterwards the level of self-nullification (bittul) is drawn down, like the matter of "the kohanim, the Levites." And this is [the meaning of] "My bread for My fire-offerings (le'ishai)."

"My bread": "Israel provide sustenance," etc., just as food restores the soul, so that it spreads through the body. "For My fire-offerings (le'ishai)": for through the arousal from below (isarusa dilesata), the fire of the hei, there is made above the fire of the yud, so that the fire from above descends, etc.

And this is "es korbani (My offering)": alef-tav, the combinations of the letters from alef to tav; "korbani": they become truly close (kerovim) to Me, so that the revelation of G-dliness and the very Infinite Light (Or Ein Sof) rest in them.

[This is] through "My bread for My fire-offerings": for from the fire of the hei there is made the fire of the yud; the Name Mah is actually drawn down into it. And this is at the level of Malchus (sovereignty) of Atzilus, the Name Ban, for "all Israel are children of [kings]," etc.

"My pleasing fragrance (rei'ach nichochi)": from below upward, it arouses the mochin (intellect) of Abba (Chochmah), which in exile are at the level of sleep and withdrawal, and fragrance is what awakens, etc.

"Nichochi" is a term for bringing down and a term for rest: the drawing-down of self-nullification, etc. That is, the level of the still, small voice, which is above even the level of the fire of the yud, etc.

"You shall take care (tishmeru)": "'Guard': this is Mishnah," so that there be a vessel for the revelation of the Infinite Light at the level of ishai ("My fire-offerings"). As our Sages, of blessed memory, said, "Whoever occupies himself with Torah, the Holy One, blessed be He, studies opposite him"; and "My words that I have put in your mouth," literally; and this is "es korbani,"

for the Patriarchs were Chesed (kindness), Gevurah (restraint) and Tiferes (beauty): "they are themselves the chariot"; and Moshe is the level of self-nullification: "and upon the likeness of the throne, a likeness like the appearance of a man," etc., the level of the Rider, etc.

And all this is from the level of Moshe, the level of self-nullification (bittul), "a likeness like the appearance of a man," the level of the Rider, which is Yesod (foundation) of Abba: "And what (mah) are we?" etc. 15

And how does a person reach the level of self-nullification? It is through "Command (tzav) the children of Israel": that the level of Moshe should lower itself and be drawn down, so that there be togetherness (tzavsa) and connection.

And through this, "and say (ve'amarta) to them": amirah (saying) is the level of Abba, so that there be "My words that I have put in your mouth."

"To offer to Me in its appointed time (bemo'ado)": mo'ed is an expression of "And I will meet (ve'no'adti)" and of "who has not designated her (ye'adah)," etc. Ye'ud, mo'ed and no'ad are all expressions of designation (ye'ud), union (yichud) and connection.

For all the drawings-down are from the level of Shabbos, "it is holy to you," the level of Abba (Chochmah), but it is through Yom Tov, "a holy convocation," the level of Imma (Binah), except that there too it is the enclothing of Abba in Imma, etc.

Pesach, from below upward, is the level of Avraham, the morning prayer: first the World of Asiyah (Action), until Baruch She'amar; Pesukei deZimrah is the World of Yetzirah (Formation).

And Yotzer Or is Beriah (Creation); and the Tefillah [the Amidah] is self-nullification (bittul) and a drawing-down from above to below. 16

This is not so with Minchah, an expression of rest (menuchah), where there is only the prayer of the Eighteen [Blessings]; and Maariv also has the Shema and the Amidah, except that they do not lengthen [it], because Yaakov includes both of them. And the morning prayer too is inclusive: the binding of Yitzchak within Avraham, etc.

And mo'ed is also an expression of "and as a bride adorns herself (ta'deh) with her ornaments," which is a term for jewelry and adornment, the level of Keser (the Crown), etc. And see what is written in the discourse beginning "These are the accounts," on the matter of "the Tabernacle of the Testimony (ha'eidus)."

And see on the matter of "es korbani" in the Zohar, Part I, Vayetze (page 164b); and elsewhere it is mentioned in the Zohar: "Netzach (victory) and Hod (splendor): of them it is said, 'My offering,'" etc.

And see there, in the explanation on the verse "Go out and see," at its end, that Netzach and Hod are the level of the letters of the Torah, etc. And on the matter of "My pleasing fragrance," in Parshas Pekudei (end of 239a).

And on the matter of "to offer to Me," in Parshas Shemos (page 20b); and on the matter of "in its appointed time," in Parshas Lech Lecha (page 89b; and see there, page 88a, and in Parshas Shemos, page 21, and in Parshas Pinchas, page 224a, page 226a and page 240a).

And see the Midrash Vayikra Rabbah, section 2, and the Midrash Shocher Tov, chapter 19, on the matter of "you shall take care to offer to Me," etc. And see what is written on this matter on the verse "And I will betroth you to Me," etc.

And see the Zohar, Part I, Parshas Vayechi (end of 245b), and what is written about this in the explanation on the verse "My dove," and on the verse "The Song of Songs," etc.

A summary of the explanation of the verse "Command the children of Israel": tzav (command) is an expression of tzavsa (togetherness), that the level of Moshe be drawn down to be together as one with the children of Israel. (And see what is written at the end of the discourse beginning "And you shall command.") 17

And through this, "and say to them": for through this the power of speech will be drawn down to them, so that there be a union and self-nullification (bittul) of man's speech in the word of G-d. (And see what is written in the discourse beginning "The heads of the tribes," on "saying: This is the thing," and what is written at the end of the discourse beginning "Moshe would speak.")

And this is "es korbani": es, they are the level of the letters from alef to tav; they themselves are "korbani," close to Me, and they bring Me close, as it is written, "And My words that I have put in your mouth": the Holy One, blessed be He, reads and studies opposite him.

(See what is written at the end of the discourse beginning "And you shall command," mentioned above, on "from the children of Israel"; and see what is written in the discourse beginning "And I besought," on "at that time," and in the discourse beginning "And you shall know this day," on "And you shall love.") And through this there will also be "My bread for My fire-offerings."

Ishai is esh yud (the fire of the yud), which is the level of the fire that descends from above, from the level of the light that encompasses all worlds (sovev kol almin), to raise up the element of fire in his animal soul, the level of ishah, esh hei (the fire of the hei).

(And see what is written in the discourse beginning "And it shall be tzitzis for you," and at the end of the discourse beginning "When you go out," on "and Havayah will deliver him"; and see there, in the discourse beginning "Therefore the speakers of parables say," on the matter of "the flame of Yah"; and what is written in the discourse beginning "You are standing," on the matter of "For Havayah your G-d is a consuming fire"; and what is written at the end of the discourse beginning "For on this day He shall atone," on the matter of "in the cleft of the rock.")

For this drawing-down of the level of the fire of the yud is through "My bread": "Israel provide sustenance." (For bread is transformed into blood, the level of warmth and of the element of fire; and this is the offerings, which are called "My bread." And see in Me'orei Or, the letter lamed, section 21, several levels that are called "bread" and "double bread" (lechem mishneh).

And it can be explained that the level of ishah, the fire of the hei, is called "My bread" for "My fire-offerings," for the level of the fire of the yud, in the manner of what is written, "except the bread which he ate") (Vayeshev 39:6); and likewise, "Call him, that he may eat bread," in Parshas Shemos, 2:20.

That is to say, it is a union of giver and receiver, in the manner of "'on the day of his wedding': this is the Giving of the Torah." For the yud is the level of the giver, as in "with the yud the World to Come was created," and the hei is the level of the receiver, as in "with the hei this world was created." And this is also the matter of "My pleasing fragrance."

(Or it can be said: for there to be "es korbani," that the letters be close to Me, this is through "My bread for My fire-offerings"; for through the arousal from below (isarusa dilesata) a higher level is drawn down into the Torah; and the matter of "My pleasing fragrance" is the drawing-down of the still, small voice, which is above the level of the fire of the yud.)

And afterwards there must be "you shall take care (tishmeru)": "'Guard': this is Mishnah," so that the level of "My fire-offerings," the fire of the yud, be guarded in a person's heart (so that it not be at the level of "one who expels"). And all this is the level of speech, which is the study of Torah, of which it is said, "es korbani" and "you shall take care."

And the level of thought, which is prayer, of this it is said, "to offer to Me": the drawing-down of the Infinite Light (Or Ein Sof) that is in Chochmah (wisdom), the level of the holy Shabbos.

"In its appointed time": Yom Tov, the three festivals, which are "holy convocations" and draw the level of holiness into the prayer of the weekdays (in the manner of ordinary food prepared in the purity of holy things).

And it seems that "es korbani" is the union of Z'eir Anpin and Nukva, whereas "to offer to Me in its appointed time" is the union of Abba and Imma (Chochmah and Binah); and it is like what is written on the verse "These are the accounts of the Tabernacle": the union of vav and hei; "the Tabernacle of the Testimony": the union of yud and hei.

And this level is called li (to Me), for the union of Abba and Imma is rooted in Atik and in the Infinite One (Ein Sof). And see the Zohar, Part II (Beshalach, 63b), on the verse "From the depths I called You," and in Parshas Terumah (134b), on the verse "That they take for Me an offering."

And although the offering is essentially the drawing-down of mayin duchrin (masculine waters) from Z'eir Anpin, as is written in Iggeres HaKodesh, section 28, nevertheless it is written, "And Havayah turned (vayisha) to Hevel": the drawing-down of the shin-ayin (370) lights. And see the Ramaz at the beginning of Parshas Tzav: "the Holy of Holies, three heads," etc.

And see on the matter of "Command," etc., "you shall take care to offer," in the Gemara, the fourth chapter of Taanis (26a), [and] the ninth chapter of Pesachim, 96a.

And in the Rabbos: Bereishis (end of section 16), on "to work it and to guard it"; Toldos (end of section 65); Parshas Tzav (end of section 7); Emor (end of section 27); Bamidbar (section 7); Nasso, section 12 (246c);

the end of Parshas Behaaloscha (265a), on the verse "Gather for Me"; the beginning of Parshas Pinchas, and its end; Shir HaShirim Rabbah (11c), at the end of the passage "Your neck with strings of beads";

in the Pesichta of Eichah (51a), at the end of the passage beginning "But they, like Adam, transgressed the covenant"; Shir HaShirim Rabbah (35b), at the end of the passage "Your head upon you is like Carmel."

LIKKUTEI TORAH • PARSHAS PINCHAS • MAAMAR 3

צו את בני ישראל ואמרת אליהם את קרבני...

"Command the children of Israel and say to them"

"Command the children of Israel and say to them: My offering, My bread for My fire-offerings," 1
etc. "And you shall say to them: This is the fire-offering that you shall offer," etc.; "the one lamb you shall make in the morning," etc.

[We need] to understand the doubling, "and you shall say" twice; and also the change of wording, for it is written "that you shall offer," and it is written "the one lamb you shall make," a term of making.

And also, "you shall offer" is in the plural, and "you shall make" is in the singular. The explanation is as our Sages, of blessed memory, said: wherever "command" is said, it applies immediately and for the generations (Bamidbar Rabbah, chapter 7).

And this is the double "saying." "And you shall say to them" [is for] immediately, and this is the matter of the offerings that were offered while the Holy Temple stood; "and you shall say to them" means for the generations, for [the Sages] instituted prayer corresponding to the daily (tamid) offerings.

Now, it needs to be understood how prayer corresponds to the daily offerings, which are yearling lambs; prayer is a request for mercy, so how is it in place of the offering?

[We] also [need] to understand what is written regarding the offerings, "a pleasing fragrance" (rei'ach nicho'ach), a term of gratification (nachas ruach); and regarding Noach it is written, "And Havayah smelled the pleasing fragrance."

What gratification is there from the fragrance of the offerings? (And see the Zohar, Parshas Noach, 65a.)

But the explanation is this. For it is known that the purpose of the soul's descent into this world, to be enclothed in a body, in the animal soul, is a descent for the sake of an ascent. Now, before the world was created, there was He and His Name alone.

"His Name" (shemo) has the numerical value of ratzon (will), which is the source of the flow of influence and of the life-force of the created beings; because it arose in His simple will to be King, it is called "His Name."

And as in the saying, "Single One, Life of the worlds, King": that He alone is single and unique, and 2
"Life of the worlds" is no more than the level of "King," etc.

And before the world was created there was He and His Name alone, for the level of His Malchus (sovereignty) was included in the Infinite One (Ein Sof), blessed be He, Himself, and is called the Infinite Light (Or Ein Sof), blessed be He, which is the light and radiance.

And the light was included in the Luminary itself. And after the world was created there came about the spreading forth of the light and radiance, to give life to the created beings, from absolute nothing (ayin) to something (yesh), in the order of the chain of descending levels (hishtalshelus), by way of cause and effect, down to this physical world,

which is the physical "something," a thing truly separate. (And see what is written about this in Shir HaShirim, in the discourse beginning "The voice of my beloved," regarding the explanation of "Your kingship is a kingship over all worlds.")

And this is a great descent relative to the light and radiance that had been included in the Infinite Light, blessed be He. And the purpose of the descent is for the sake of an ascent: that there be [a passage] from something to nothing, so that the something, too, be nullified and included in the Infinite Light, blessed be He, itself.

And this is the principal ascent, of which it is said, "This Leviathan You formed to make sport (lesachek) with": for from this there comes about laughter (sechok) and gladness above, through the nullification (bittul) of the something to nothing.

For coming into being from nothing to something is the matter of creation, as it is written, "And wisdom is found from nothing (me'ayin)"; and Chochmah (wisdom) is the first revelation of the chain of descending worlds.

Whereas coming to be from something to nothing is a new thing and a change of nature. (And see what is written in the explanation on the verse "In days to come, he will take root.") And the main [source of] laughter and gladness is from change and novelty, as is done before kings and nobles: some change and novelty, for joy and laughter.

And likewise it is written, "You renew the face of the earth," "Havayah will rejoice in His works." (And see Sefer Shel Beinonim [Tanya], end of chapter 33. And it is called Leviathan (livyasan) because "Leviathan" is a term of joining, as in "and they shall join (yilavu) you and serve you," in Parshas Korach) (18:3); "who join themselves (nilvim) to Havayah to serve Him" (in Isaiah, chapter 56).

And such is the matter of the joining and cleaving of the something to the nothing, through the nullification.

Now, below, the nullification of the something to nothing is the nullification of physicality to spirituality. But in truth, above, the level of spirituality, too, is a level of "something"; for "there is no blade of grass below that has no mazal (constellation)," etc.,

and the mazal receives from the dregs of the Ofanim, and the Ofanim receive from the holy Chayos of the Chariot, and the Chayos from the Serafim, etc.; so that the mazal is at the level of "something" relative to the Ofanim, and the Ofanim relative to the holy Chayos.

And of this they said, "All the masters of song (shir) go out with song": for song and melody are the 3
level of joy and delight, which is the level of their going out of their sheath, which is the level of their vessels that limit them;

as is known, all the life-force drawn to the created beings is the level of lights and vessels. And through the song that the angels say, they go out of their level of vessels, to be included in the Infinite Light (Or Ein Sof), blessed be He, itself,

for there, "strength and gladness are in His place." (And see what is written about the matter of song in the discourse beginning "Yaval, he was," in Parshas Bereishis, and in the discourse beginning "A psalm, a song of the dedication of the House.")

Now, the principal nullification (bittul) of something to nothing is in the act of the offerings, for the soul of the animals is from the level of "the face of an ox on the left."

And through the offering it ascends and is included in its root, in the level of the "face of an ox" of the Chariot; and therefore the song was [sung] over the offering, as is written about this in the discourse beginning "And his brother's name was Yuval."

And from there it ascends higher and higher, up to the summit of the heights, through "the lion that consumes the offerings": for just as below, its offering is through the kohen, the man of Chesed (kindness), so it arouses above the level of Chesed, "the lion that consumes the offerings," and "higher than the high," the level of supernal Chesed, the level of "and His right hand embraces me," to be included in the Infinite Light, blessed be He, itself.

And such is the matter of prayer. For it is known that Michael, the great prince, offers the souls of Israel upon the altar. 4

And as in the saying, "and the fire-offerings of Israel and their prayer." And below, in [their] enclothement in the physical body, this is the level of great love (ahavah rabbah) that comes from above in their prayer, to raise them up and to bind the soul of Israel with the living G-d, and to cleave to the Infinite Light (Or Ein Sof), blessed be He, itself.

And this is [the meaning of] "My bread for My fire-offerings." "For My fire-offerings" (le'ishai) means "for My fire": those who burn and blaze toward Me, namely the Serafim, who are the level of a kindled blaze, a fire burning in their heart constantly with a great and wondrous yearning and with an intense love, like flashes of fire, to be nullified and included in the Infinite Light, blessed be He, because of their great comprehension,

for they are in the World of Beriah (Creation), which is above the World of Yetzirah (Formation) and [of] Asiyah (Action). (And see what is written in the discourse beginning "And I shall be sanctified in the midst of the children of Israel," regarding "one band says 'holy' once," and in the discourse beginning "I am black, yet comely.")

And the offering becomes for them the level of bread, for "there is no blade of grass below," etc., and the mazal receives from the dregs of the Ofanim, and the Ofanim from the holy Chayos of the Chariot, and the Chayos from the Serafim. Therefore, when the offering is raised up above, it ascends and is included up to the level of the Serafim, and becomes for them the level of bread.

Like the level of bread, which is digested in a person's innards and becomes like the very flesh and blood of the person, until it becomes nourishment for him and adds strength and life-force to him.

So the offering is digested and included in the Chayos and Serafim, until it becomes nourishment for them and adds strength and life-force in the Serafim, to raise them up, and to be absorbed in the very body of the King

(and see what is written in Iggeres HaKodesh, at the end of the discourse beginning "He and His life-forces"; and see what is written in the explanation on the verse "For as the new heavens," and in the discourse beginning "Thus says," etc., "And I will give you places to walk among those who stand"):

2. But [we need] to understand why the daily (tamid) offering came from the lamb. 5

The explanation is that although the life-force of the animals' soul descends and is drawn from the level of the "face of an ox" of the Chariot, and it is to there that it ascends, nevertheless G-d chose lambs specifically. For the lamb has a voice of mercy, the attribute of Yaakov; and also, the lamb has wool on its skin, from which [come] most garments, as it is written, "and from the fleece of lambs he would be warmed."

And above, the skin is the matter of the firmament (rakia), from which are drawn forth the level of the combinations of letters, which are the level of hairs; of which our Sages, of blessed memory, said that the angel Sandalfon ties crowns for his Maker from the combinations of the letters of prayer. And "the matters are ancient," and we need not elaborate. 6

However, the flesh, the fat, the blood, the sinews and the bones of the daily offering would all go up, entirely, upon the altar; but the skin with the wool was given to the kohen who offered it, as it is written, "the skin of the burnt-offering that he offered, to the kohen," etc.

Because it cannot be included with the life-force of the animal soul as the flesh, the fat, the blood, the bones and the sinews [can],

therefore it is not burned with them; rather, all of it is given to the kohen who offers [it], just as it is, whole, with the wool.

Now, the explanation of the matter of flesh, sinews and bones above, by way of analogy, will be understood from what is written in the books of the science of anatomy: that the formation of the bones derives from the brain, and the formation of the flesh is from the blood, whose dwelling-place is in the heart, [and] from which flesh is made. And as our Sages, of blessed memory, said, "the white, from which [come] the bones," etc. 7

Now, the heart is the place where the emotive attributes (middos), love and awe, etc., dwell; and they are the very level of the boiling of the blood in the physical heart: evil love, physical cravings, etc., and [the urge to] prevail, etc.

And so above: the camp of Michael, with intense love, and the camp of Gavriel, etc., are the very level of the flesh that is drawn from the blood in the heart

(And see what is written about this in the discourse beginning "When you kindle," regarding "By your life, yours is greater than theirs," and in the discourse beginning "And it shall be, from one new moon," etc., regarding "all flesh shall come to bow down.")

But the knowledge (daas) and comprehension with which they comprehend the greatness of the Infinite One (Ein Sof), blessed be He, each one according to his own measure and according to his level, is the level of the bones, which come from the brain. (And see the Raaya Mehemna, Parshas Shoftim, 275a, on the matter of bones and flesh.)

Now, although the emotive attributes are according to the knowledge and comprehension, for "a man is praised according to his intellect," the small according to his smallness and the great according to his greatness,

nevertheless, not all the knowledge and comprehension is enclothed in the emotive attributes; for the comprehension is of the greatness of the Infinite One, blessed be He, who, as is His Name, so is He: He has no end, etc.

And "Your kingship is a kingship over all worlds": above, without limit, and below, without end; He has no beginning and no end, etc. 8

And likewise, "and Your dominion is in every generation": for in all worlds and in every generation, which are the levels of world and soul, and also the level of year, the radiance of the Infinite Light (Or Ein Sof), blessed be He, is drawn forth; as it is written, "there is no place empty of Him" at all.

If so, were all the intellectual insight enclothed in the emotive attributes (middos) of the heart, the emotive attributes, love and awe, etc., would not be able to contain and delimit the comprehension at all; rather, they would be nullified out of their existence, as our Sages, of blessed memory, said: "He stretched out His little finger among them and burned them," etc. 9

Rather, the comprehension that is enclothed in the emotive attributes is the level of a contracted glimmer, a tiny bit of the comprehension in the brain, which is drawn to be enclothed in the heart, the place of the emotive attributes;

and these are the very level of the sinews and blood vessels that connect the bones with the flesh. As it is written, "to make known to the sons of man His mighty acts (gevuros)": these are the restraints (gevuros) and the contractions (tzimtzumim), as though through thin sinews, by way of analogy.

(And as for these sinews, it can be said that this is the level of the forty-nine gates of Binah (understanding), which is the light of comprehension going out from the brain of one's understanding and being drawn and spreading into the heart, as is written in the discourse beginning "The eyes of all." Also along the lines of what was explained in the discourse beginning "For the matter is near to you," regarding what is written, "and you shall choose life," etc., "to love Havayah":

for the choice is in one's intellect and the love is in the heart, and the choice precedes the love; and this is the level of "and you shall take it to your heart." And this is the matter of the emotive attributes within the intellect, the forty-nine gates of Binah, from which it is drawn and spreads into the emotive attributes in the heart, to connect the heart with the brain.

And in Zohar HaRakia) (Bereishis, 51) he writes that the sinews and blood vessels are channels (tzinoros), which are a passageway for the inner light that is called will (ratzon): the light is ratzon, and the passageway, which is the vessel, is called tzinor, the letters of ratzon. And see in Parshas Vayechi (234b), on the verse "and I will tell you (ve'agidah lachem)":

3. And now this matter will be understood also in prayer, which corresponds to the offerings. The 10
contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, how "all before Him are considered as truly nothing," and there is no comparison to Him, not even like the proportion of a drop to the waters of the ocean, as mentioned above, is the level of the bones.

When the contemplation is at the level of knowledge (daas) that is firmly fixed, permanently and constantly, and not such that it passes and goes away after prayer, but with constancy and depth, from the depth of the heart, in absolute truth (and this is like the matter of what is written elsewhere regarding "A maskil of Eisan," that eisan is hard and strong, etc.),

then from this knowledge a glimmer is drawn, by way of thin sinews, to the level of flesh, which is drawn from the level of the blood of the heart,

which is the source of the emotive attributes (middos) of the animal soul: evil love and physical cravings, and [the urge to] prevail and self-glorification, as mentioned above; to subdue them and to transform them to the holiness of the G-dly soul, which understands and contemplates the greatness of the Infinite One, blessed be He.

And as it is written, "with all your heart (levavecha)": with both your inclinations; for the evil inclination, too, whose dwelling is in the heart, in the left chamber, which is full of blood, will turn to the love of Him, may He be blessed.

(And see the Zohar, Vayikra) (24a), and the Raaya Mehemna, Parshas Tzav (33b), on the matter of "bone of my bones and flesh of my flesh"; and more on this in the Raaya Mehemna, end of Parshas Teitzei (281a), and in the Zohar, Parshas Acharei (78a).

And elsewhere, in the Zohar, Bereishis (26a), it explains that "bone of my bones and flesh of my flesh" is the supernal Shechinah and the lower Shechinah. And see what is written about this in the discourse beginning "The Song of Songs."

And this matter is explained in the recital of the Shema: "Hear, O Israel," a term of understanding: how Havayah our G-d is truly One, and there is nothing else besides Him, "in the heavens above," etc.;

for the life-force that is drawn into the heavens and the earth is only because Havayah our G-d is Elokim, the level of tzimtzum (contraction), etc. (And as is written in the discourse beginning "These are the generations of Yitzchak.") And like a drop to the waters of the ocean, etc.

And that drop of life-force is included and united with its Emanator Himself, in the level of the light that encompasses all worlds (sovev kol almin), which is above the chain of descent (hishtalshelus), before Whom spirituality and physicality are equal, "as darkness, so light"; from which it is "blessed" (baruch) and drawn down in the chain of descending levels, in the level of the light that fills all worlds (memalei kol almin), the level of "the Name of the glory of His kingship," so as to be cause and effect, spiritual and physical.

And therefore, "You shall love Havayah your G-d": that Havayah Himself be your G-d, so as to be 11
included in the Infinite Light (Or Ein Sof), blessed be He, with yearning and thirst; and that he have no other desire and will at all apart from Him, may He be blessed.

As it is written, "Whom do I have in heaven? And besides You I desire nothing," etc.; for in truth there is nothing else besides Him, and whom would one desire apart from Him?

And the arousal of this love in a person's heart is the level of the blood of the offering. For besides 12
the flesh, sinews and bones of the offering, which they offered upon the altar, they also burned the fat and dashed the blood upon the altar.

And the dashing of the blood is the level of intense love, which is drawn from contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, with self-sacrifice (mesirus nefesh) in the very "One," with knowledge (daas) that is firmly fixed;

for this love, too, is the level of the boiling of the blood. (And see what is written on this matter in the discourse beginning "On the twenty-fifth of Kislev," in Parshas Vayeshev, regarding "the blood of the daily offering precedes the trimming of two lamps," etc.)

That is, because the knowledge and the contemplation itself, which is the level of bones, is the level of coolness, for the brain is water and moisture, etc.

But the love in the heart, the dwelling-place of the blood: there is the element of fire, and the thirst, etc. (And see what is written in the discourse beginning "And it shall be for you as tzitzis.")

And this is because of contemplation that is firmly fixed, in absolute truth, "within a man, and a deep heart," until he gives over his very soul in "One," so that he desire no other desire and will apart from Him, may He be blessed.

And therefore the yearning and thirst grow great in the heart, in a revelation of love like actual flashes of fire, "with all your heart": all his heart and all his desire for the love of G-d, with a true expiry of the soul (kelos hanefesh).

And afterward, "And these words, which I command you today, shall be upon your heart": this is the level of burning the fat and the fatness of the animal. And likewise in the physical person, "when he is hungry" to eat, [it is] through the boiling of the blood.

And afterward, "to fill his soul when he is hungry," he fills his will and desire; then the fat and fatness increase, because of the delight that he has fulfilled his desire and will. 13

And so too, by way of analogy, in [divine] service: after the yearning and thirst that a person will arouse in the love of "with all your heart," this he should take to heart:

that "the words" are the words of Torah and the mitzvos, and they are the very ones "which I command you," I Myself; and not in the level of "the Name of the glory of His kingship," in the level of the light that fills all worlds (memalei kol almin), alone, which is the level of a name and not the level of essence.

But over the mitzvos we say, "Who has sanctified us with His commandments," which is separated from the bounds of the worlds, above the chain of descent (hishtalshelus), in the level of the light that encompasses all worlds (sovev kol almin).

And this is [the meaning of] "Israel is holy to Havayah, the first of His harvest": for the harvest is in the level of memalei kol almin, in the level of the order of the chain of descent: "there is no blade of grass below that has no mazal," "for one higher than the high," etc. (And see what is written close by on this verse.)

Whereas Israel are the level of "the first of His harvest," and precede them, because they are in the level of "holy," by virtue of "Who has sanctified us with His commandments."

And in them the supernal delight, blessed be He, is drawn and enclothed.

Although the mitzvos are also enclothed in physicality, [as in the orders of] Zeraim, Moed, etc., terumos and tithes, etc., of this it is said, "The precepts of Havayah are upright (yesharim), gladdening the heart." "Upright" means that they are not by way of the chain of descent of cause and effect, in the level of the hiding of the Face and the descent of the levels, which grows ever coarser and more corporeal by way and order of enclothement, so that from the wisdom and intellect of G-dliness there comes to be human intellect.

But "the precepts of Havayah" are "upright": the Infinite Light (Or Ein Sof), blessed be He, is drawn into them just as it is above. (And as is written elsewhere on the explanation of "to do what is upright in the eyes of Havayah your G-d"; and see the Zohar, Parshas Vayikra, end of 15a.)

For they are His very wisdom and will, may He be blessed; and therefore they "gladden the heart" of man below, as the Infinite Light, blessed be He, is openly revealed.

And as it is written, "and for the upright of heart, joy." And this is the joy that comes after the thirst of "You shall love," to cleave to the Infinite Light, blessed be He, itself,

when he takes to heart that this Torah, and the physical mitzvos that are before us, have their foundation in the supernal "mountains of holiness," and are the level of "upright," for the Infinite Light, blessed be He, itself, is revealed in them below as above, so that there is no hiding of the Face there over the light of G-d and His holiness.

And with this he will "fill his soul when he is hungry," and fulfill his desire and will, in engaging in 14
and keeping the mitzvos, and Torah study, which is equal to them all; for they are what "I command you," I Myself. And this is "today" specifically, the level of "today, to do them,"

for in the level of "today, to do them" there is drawn specifically from the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), which is above the bounds of the chain of descent (hishtalshelus); for "the doing is on high" (as is written in the Zohar, Parshas Behar, 108b, and in Parshas Vayera, 115a).

And the explanation of the matter: by way of the chain of descent of cause and effect alone, it would not have descended as far as the physical World of Asiyah (Action); for the coming into being of the world's physicality and materiality did not come into being from spirituality, and spirituality does not produce physicality.

Rather, as our Sages, of blessed memory, said: "There is no blade of grass below that has no mazal above that strikes it and says to it, 'Grow!'" For the growth of the earth's vegetation, from the power of growth that is in the earth, is through the mazal.

But the coming into being of the earth's vegetation and of the actual physical grass is not through the mazal at all; rather, it is the G-dly power, the Infinite Light, blessed be He, itself, the light that encompasses all worlds, before Whom spirituality and physicality are equal.

And just as He brought about and made spirituality from nothing to something, so He brought about and made the physical from absolute nothing to something. Therefore, in the Ten Utterances it is written, "And let them be for luminaries," and it is written, "And G-d made the two great luminaries."

And likewise, "Let there be a firmament," and "G-d made the firmament"; "Let the earth bring 15
forth living creatures," and "G-d made the beasts of the earth."

For of the spiritual it is said "Let there be," and of the physical, "And He made": for there was a separate making for the physical, since through the utterance by which the spiritual was created, the physical did not come into being. (And see what is written about this elsewhere, in the discourse beginning "Let them bring royal apparel," and in Iggeres HaKodesh, the discourse beginning "He and His life-forces.")

And therefore "the heart of man will rejoice," "indeed with joy and singing," when he performs one of G-d's mitzvos, which are enclothed specifically in physicality, which is the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), itself. And this is certainly a thing worthy to quench his thirst and yearning of "You shall love."

4. But there is yet one more thing. The path that leads to the revelation of the G-dly soul, which understands and contemplates the greatness of the Infinite Light (Or Ein Sof), blessed be He, so that it "work salvations" "within a man and a deep heart," to love Havayah "with all your heart," truly; 16

and so that the desiring power of the animal soul, too, be transformed and also turn to the love of G-d: this is the level of compassion (rachmanus), to arouse great mercy upon the spark of G-dliness in one's soul, which descended "from a lofty roof," etc., to be enclothed in a body and an animal soul, to nourish and sustain [it] with the needs of the body, eating and drinking, etc.

And for this [the Sages] instituted in Pesukei deZimra (the Verses of Praise) to say "And He, being merciful" twice. And also in the blessing of Yotzer we say, "In Your great mercy, have mercy on us." And the meaning of "In Your mercy" is: because "every way of a man is right in his own eyes," and it seems to him that such is the proper measure, 17

and that such is his obligation, to make use of the needs of the body, each man according to his standing, in the measure that a person measures out for himself: so much he needs, and he cannot do without it.

Indeed, this is the spirit of man, "since he, too, is flesh." But in relation to the Holy One, blessed be He, it is a very great descent, without end or limit.

And G-d's mercy is very abundant over this great descent. And therefore we ask for the abundant mercy of Heaven, 18

and we say: although, according to our meager intellect, we do not feel the compassion, nevertheless, "In Your great mercy, have mercy on us." And great is the power of this compassion to arouse the love in the heart and the animal soul, through the understanding (binah) and knowledge (daas) of the G-dly soul, which understands the greatness of G-d.

And as in the saying, "Our Father, merciful Father, Who acts mercifully, please have mercy on us and put understanding into our hearts," etc. (And see what is written in Shir HaShirim, in the discourse beginning "The voice of my beloved," mentioned above, regarding matzah and maror, etc.; and in Parshas Bamidbar, at the end of the discourse beginning "And He spoke," regarding "by their families, by their fathers' house."

And see what is written on the verse "As an eagle rouses," etc.; and this is "And I bore you on eagles' wings," which is the level of the attribute of mercy, for through this specifically, "and I brought you to Me," truly.)

And this is the matter of the daily offering coming from the lambs: for lambs have in them the level of compassion, and their voice is a voice of mercy.

And the compassion is as it is written, "like a ewe (rachel) that is silent before her shearers." And the matter of "her shearers" is this: the lamb has wool on its skin, and the skin is what separates between the flesh and the wool.

For from the flesh itself the hairs of the wool cannot grow, but only through the separation of the skin.

And this will be understood [as it is] above: for the matter of hairs is the combinations of letters that are enclothed in [the Worlds of] Beriah, Yetzirah and Asiyah, to be, from nothing, a "something" and a separate thing; and the coming into being of the level of the combinations of letters as separate worlds is through a dividing screen, the level of a firmament (rakia)

(and see what is written about this in Parshas Lech Lecha, in the discourse beginning "And the curtain shall divide," and in the discourse beginning "Eliyahu opened," in Parshas Vayera).

And the shearers of the hairs are those that separate the level of the combinations of letters mentioned above from their root, in which they are attached and united with G-dliness itself, so that they be in the level of things truly separate, going after the life of the body and the animal soul alone; and they are wholly cut off from their root, until this physical world appears as a "something" and a truly separate thing, etc.

(And see what is written about this in the discourse beginning "And the light of the moon shall be," in Parshas Tzav.) And because of this it is said, "And Rachel was barren": that she does not give birth to the level of love and awe, etc., which are the level of the children, etc.

Because Rachel (rachel, a ewe) "is silent before her shearers," therefore she is the level of a barren woman who does not give birth.

And for this [reason] they instituted in Tikkun Chatzos (the midnight lament) Tikkun Rachel, to arouse weeping and compassion. And as it is written, "Rachel weeps," etc. And afterward, Tikkun Leah: she is "a joyful mother of children," which is the joy that comes after the birth of the love, when she becomes the mother of children; for then she will delight, etc.

Now, the level of the lamb and of compassion is the level of Yaakov, who was a shepherd of Lavan's 19
flock. Moshe our teacher, peace be upon him, too, was a shepherd of Yisro's flock. However, it is stated in the Zohar: Moshe is within, for he is the Faithful Shepherd (Raaya Mehemna), and Yaakov is without.

And the explanation is that the arousal of this compassion comes from the side of knowledge (daas), which is comprehension of the greatness of the Infinite Light (Or Ein Sof), blessed be He, which, as is its name, so it is: it has no end, etc.,

and there is no comparison to Him, etc. Therefore, when he takes to heart that there his soul was included in its Emanator, blessed be He, before its descent,

and [that] it has descended wondrously, lower and lower, he will arouse exceedingly great mercy in his heart over the greatness and enormity of the descent. Whereas when he has no knowledge, "every way of a man is right in his own eyes."

And as in the saying, "In Your great mercy," etc., as above. Now, the drawing of knowledge (daas) 20
into the souls of Israel is through Moshe, the Faithful Shepherd (Raaya Mehemna); for Moshe is the King's groomsman (shushvina d'Malka), and through this it is drawn so that there be the level of Yaakov, the level of compassion.

And this is "Moshe within and Yaakov without." (And see what is written on the verse "And these are the ordinances that you shall set before them," etc.; see there. And on the verse "Your teeth are like a flock of ewes." And see further on the matter of Moshe and Yaakov in the Zohar, Parshas Balak, 187b, and in Parshas Vayetzei, 152b.)

And this is the matter of what is said, "This is the fire-offering that you shall offer," in the plural: for the offering of the lamb, the level of compassion, is a mitzvah for all Israel, only that it is offered through the kohen, Aharon, the Queen's groomsman (shushvina d'Matronisa).

Whereas of "making" the lamb, which is the arousal and bringing into being of the level of compassion, to make [it] in one's soul, it is written "you shall make," in the singular; and this refers to Moshe our teacher, peace be upon him, himself,

for he would make and draw the knowledge into the souls of Israel, to make and arouse the compassion, so that one come to "You shall love Havayah with all your heart," with a true expiry of the soul.

And this ascends in the level of "fragrance" (rei'ach); and afterward, nicho'ach, a term of descending a level (nechos darga), which is the drawing of the Infinite Light (Or Ein Sof), blessed be He, into the combinations of the letters of prayer, "Who heals the sick," etc., and "Who blesses the years," etc.; these are the level of the hairs of the wool, drawn from the skin, so as not to be in the level of separateness.

And of this it was said that Sandalfon ties crowns for his Maker from the combinations of the letters of prayer, which becomes the level of delight and of an actual crown (keser). And this suffices for one who understands.

(And see what is written about this in the discourse beginning "The Chanukah lamp," etc., "and the mezuzah on the right," and in the discourse beginning "How beautiful are your steps in sandals"; and see further on the matter of the lamb in Parshas Emor, in the explanation on the verse "And the kohen shall wave them with the bread of the first fruits"):

21 And one may further say regarding [the fact] that the daily offering came specifically from the lambs: there are two levels, tzaddikim and baalei teshuvah (those who return).

And although our Sages, of blessed memory, said, "In the place where baalei teshuvah stand, perfect tzaddikim cannot stand," and this is because [they come] with greater strength, nevertheless at times we also find that the level of tzaddikim is higher, as in the saying, "With whom did He take counsel? With the souls of the tzaddikim"; and see the Gemara, end of chapter 5 of Berachos. And also, the tzaddik does not fear the drawing of nurture by the external forces.

22 And along these lines it can be said [of] the level of the lamb relative to the bull: for the bull has more strength and might, and this is like the elevation of teshuvah (return), "with greater strength"; and therefore its libations, too, are more numerous. And see what is written about this in Parshas Shelach, at the end of the discourse beginning "The matter of the libations."

But nevertheless, the advantage of the lamb, that it has wool on its skin, from which [come] garments, alludes to the mitzvos, which are called garments; and also, the Torah is drawn from the level of "and the hair of His head like pure wool"; therefore it alludes to the level of a tzaddik.

And this is "and lambs shall graze" (Isaiah 5:17), "lambs for your clothing" (Proverbs 27:26).

And therefore, regarding the daily offering, it must be a lamb specifically: for teshuvah is only for the time being, but in constancy there must be the level of a tzaddik; as is written at the end of the discourse beginning "Return, O Israel," regarding "Take words with you," and regarding "For with You is forgiveness, that You may be feared."

Also, keves (lamb) can be said [to come] from the term [in] "and fill the earth and subdue it (vechivshuha)," and "and the land shall be subdued." And so the tzaddik subdues the evil inclination.

And also the reverse: that he is subdued before the Holy One, blessed be He, and nullifies his will to Him, may He be blessed: "and the land shall be subdued before Havayah" (Numbers 32:22); "And I was like a docile lamb" (Jeremiah 11).

And see in Torah Ohr, in the discourse beginning "And Esther once again," and in the discourse beginning "If you do not know," regarding "And Rachel was of beautiful form."

Also, he is of "those who are insulted but do not insult," the level of "like a ewe that is silent before her shearers."

And in the Gemara (chapter 2 of Chagigah, 13a), on the verse "lambs (kevasim) for your clothing," they said: "Matters that are the hidden things (kivshono) of the world shall be under your garment"; and Rashi explains: the secret of the world.

As in "the head in pickling brine (kivsha)" (Chullin 93b); "What have you to do with the hidden matters (kavshei) of the Merciful One?" (Berachos 10a); "From Me went forth the hidden matters (kevushin)" (Makkos 23b).

And the meaning of "the secret of the world" is this: for "the Torah is hidden and revealed, and the Holy One, blessed be He, is hidden and revealed." Now, the level of Z'eir Anpin is called "revealed" relative to Atik Yomin;

and therefore the Chesed of Z'eir Anpin is called "the outer Chesed," and the Chesed of Atik Yomin is called "the inner Chesed" (in the Idra Rabba, 133b). And the drawing forth from the level of Atik Yomin is called "the hidden matters of the Merciful One," as in "Be silent! Thus it arose in thought," as is written elsewhere.

Now, the level of the daily offering is to draw down great mercy from the level of Atika, "before Havayah," above the Name Havayah, etc.

And this is "And Havayah will guide you always (tamid), and satisfy your soul with radiances (tzachtzachos)," as is written in the Zohar, Part I, Parshas Toldos, 141 (and see what is written in the discourse beginning "You have captured my heart");

and therefore it came from the lambs specifically, for it is a term of concealment: to draw from the level of the hidden to the level of the revealed. And this is the level of tamid (constancy), the level of "I have not changed," etc.

And also the ramp (kevesh) of the altar, and "you shall not ascend by steps": this is the level of "walking modestly." And this is "He went up the ramp and turned to the surrounding ledge (sovev)," the level of the light that encompasses all worlds (sovev kol almin).

Also, as our Sages, of blessed memory, said: "Why do the goats go in front and afterward the lambs (imrei)? As in the creation of the world: first darkness, and afterward light." Thus the lambs are called "light."

Now, the lower unity (yichuda tata'ah) is called "darkness" relative to the higher unity (yichuda ila'ah); and along these lines, even Z'eir Anpin of Atzilus is called so relative to Atika Kadisha: for the hairs of Z'eir Anpin are "black as a raven," and those of Atika Kadisha are "like pure wool."

It can also be said [that] imrei is along the lines of "You have exalted (he'emarta) Havayah today," and Rashi explains (first chapter of Berachos, end of 6a) [that it is] a term of importance and praise. And see what is written on the verse "Who is like You among the mighty, Havayah," that this praise refers to Atika Kadisha (in the Idra Rabba, 128a).

(Now, the firmament is the parsa (partition) that separates between Atzilus and Beriah. However, there are several levels of parsa, as is written elsewhere on the verse "And the curtain shall divide," etc.

And the level of the lamb's skin: since even after the separation of the firmament, hairs are drawn from it which are the level of wool, which is a lofty level, it therefore indicates that the separating firmament is like the curtain that separates between holy and holy.

Whereas with goats, from the hairs of the goats nurture is drawn to the external forces; if so, it indicates that the separating skin is lower in level, separating between holy and profane. And therefore it is said, "Your hair is like a flock of goats that streamed down," etc.

And all the more so with the other animals, whose hairs are not fit for garments like wool. And if so, it is specifically in the lamb's skin that the rectification of the parsa is alluded to, and [of] the letters drawn through the parsa, that they not be in the level of separateness, etc. And therefore the daily offering came specifically from the lambs.

And the root of this skin and firmament is the level of the "membrane of air" (kruma d'avira), etc., as is written elsewhere regarding [the fact] that "separating" is mentioned twice in the matter of "Let there be a firmament," etc.):

Summary. (1) The two times "and you shall say": immediately and for the generations. "You shall offer," "you shall make." Before the world was created there was He and His Name alone, for the light was included in the Luminary itself. 23

And after the world was created there came about the spreading forth of the light; and this is a great descent relative to the light, as is written in the discourse beginning "Blow [the shofar] on the new moon."

And this is for the sake of an ascent: that the something be nullified to nothing. "This Leviathan You formed to make sport with." And see what is written about this in the discourse beginning "These are the journeys," and in the discourse beginning "I [am Havayah]" of the section of tzitzis. 24

And this is the matter of the song of the angels. And the principal nullification (bittul) of the something to nothing is in the act of the offerings; and therefore the song was over the offering.

And such is the matter of prayer. And one can say that this is why in prayer we first say Pesukei deZimra (the Verses of Praise) and the Song at the Sea, as is written in the discourse beginning "Then Moshe and the children of Israel sang." The meaning of "My bread for My fire-offerings": for the level of the Serafim.

(2) And as for the daily offering coming specifically from lambs, although the "face of an ox" is the head of all the offerings, in the passage "An ox, or a sheep, or a goat," as is written in Midrash Rabbah there, chapter 27, it is because the lamb has a voice of mercy; see what is written in the discourse beginning "And the kohen shall wave them."

And also, it has wool on its skin, to which the level of "and the hair of His head like pure wool" is likened.

(And it is written, "Though they be red like crimson, they shall be like wool"; see what is written in the discourse beginning "Give ear, O heavens." Now, [on] olas tamid (the daily burnt-offering), the Arizal, of blessed memory, explained: olas has the letters of tola (crimson worm); see what is written in the discourse beginning "The statute of the Torah," regarding "the worm (tola'as) Yaakov.")

Now, the flesh, sinews and bones of the daily offering would all go up. The bones derive from the brain, and this is the level of Chochmah, Binah and Daas; and see what is written in the explanation on "And He spoke" of the Ten Commandments, that the bones are bound up with the bone of the skull, which covers the brain.

But within them there is also marrow (moach). And the flesh derives from the blood in the heart, and it is the dwelling of the emotive attributes (middos). And the sinews are what connect the wisdom with the emotive attributes, that is, the bones with the flesh. And all this would go up entirely.

(3) And so in prayer: the contemplation and the knowledge (daas) of how "all before Him is considered as nothing," this is the level of bones.

(And see Midrash Rabbah, Parshas Emor, end of chapter 30, on the verse "All my bones shall say": "the spine," etc.;

and in the Zohar, Part III) (Pinchas, 256a): "the spinal cord, in which there are eighteen vertebrae," etc., "corresponding to the eighteen blessings of prayer," etc. And see what is written on this matter in the discourse beginning "He has not beheld iniquity in Yaakov."

Also, in the Jerusalem Talmud, end of the first chapter of Berachos, [it says] that one must bow in the Shemoneh Esreh until all his vertebrae stand out, on account of "All my bones shall say."

From all this the matter of the level of bones will be understood, in prayer that corresponds to the daily offering; and from this, sinews are drawn to the level of flesh, to transform the emotive attributes of the animal soul.

(And according to what is written in the Zohar on the explanation of "bone of my bones and flesh of my flesh," and in the Pardes, under the entry "Etzem" (bone), it can be said that bones are the level of the higher unity (yichuda ila'ah), for self-sacrifice (mesirus nefesh) in "One"; and the level of flesh is the lower unity (yichuda tata'ah), the level of "with all your soul." And see what is written in the discourse beginning "And I will betroth you to Me," regarding "my heart and my flesh sing out."

And there must be a joining of the two levels, along the lines of "like a city that is joined together," as was explained in the discourse beginning "These are the accounts of the Mishkan"; and this is through the connecting sinews; see what is written in the discourse beginning "And Yehoshua sent," etc., "spies." And see in the Pardes, the entry "Gad": gimmel, which is Binah, gives drink to dalet, which is Malchus;

and this giving of drink is through the tzaddik, the level of the yud that is between gimmel and dalet) (see the Zohar, Part I, Vayechi, 234b).

That is, gimmel is the general and collective expression (klalus) of Keser, Chochmah and Binah, from which there is drawn the flow of the nullification of the higher unity, which is the yud, so that from this there be the nullification of the something to nothing, etc.,

and so that there be "[He] Who rescues the poor from one stronger than he"; see Midrash Rabbah, Vayera (beginning of chapter 54), and the Zohar, Part III, Va'eschanan (267b), that it refers to the evil inclination.

And the dashing of the blood is the level of intense love. And afterward, "And these words, which I command you today": this is the matter of burning the fat, the level of delight; for "the precepts of Havayah are upright, gladdening the heart."

And this is "today, to do them": "the doing is on high." And see what is written on the meaning of "today" in the discourse beginning "On the eighth day, an assembly (Shemini Atzeres)," on the explanation of "This is the day that Havayah has made."

(4) But the path that leads to the revelation of the G-dly soul, so that there be "You shall love with all your heart" (see what is written in the discourse beginning "Havayah is for me among my helpers," on the explanation of "with all your heart," that it be absorbed, etc.), is the level of compassion

(and this is why we mention "In Your great mercy, have mercy on us" in the blessing "Who forms the luminaries": so that there be the union of the sun and the moon, and that me'oros (luminaries) not be lacking. And see the Jerusalem Talmud, chapter 3 of Taanis, halachah 3; the Zohar, Part I, Bereishis) (19b, 46b), Toldos (146a), the beginning of Parshas Vayishlach (166a), and the commentary of the Ramaz there; but rather [that it be] the level of "you shall lack nothing in it," and like the matter of "with joy and with gladness of heart, from the abundance of everything."

That is, for the moon is the Congregation of Israel (Knesses Yisrael), as is written in the discourse beginning "In the third month after the going out of the children of Israel."

There will be drawn into it the light of the sun, which is the "sun" of Havayah, so that the nullification of the higher unity, that "all before Him is considered as nothing," be absorbed and grasped, like the nullification of the sun's radiance within the sun.

See what is written on the verse "for the sun has gazed upon me," and what is written in the discourse beginning "And I will make your windows (shimshosayich) of kadkod," and in the discourse beginning "And it shall be, from one new moon," regarding "a sun of righteousness, with healing," etc.

And see the Gemara, chapter 4 of Tamid (end of 31b), on the verse "two each day": "corresponding to the day"; and the commentator explains: opposite the sun. And so wrote Rabbi Ovadiah of Bartenura there, in the commentary on the Mishnah, and [so it is] in the Rambam (chapter 1 of Hilchos Temidin, halachah 11).

And this is (along the lines mentioned above, to draw down the revelation of the "sun" of Havayah; and all this is through the lamb, the level of mercy). And the compassion is as it is written, "like a ewe that is silent before her shearers" (in Isaiah 53:7); and see about this in the Zohar, Part II, Va'era (29b).

And because of this, "And Rachel was barren." And therefore one must arouse mercy, which is from the level of Yaakov.

And this is made and drawn from the level of Moshe, which is knowledge (daas), from which the mercy comes into being. And this is "the one lamb you shall make": "you shall make," literally.

(And like the matter of what is written, "Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me": that he actually makes the level of the supernal peace and the lower peace, as the Ramaz writes, Parshas Bamidbar) (118a).

And see what is written in Parshas Behar (110b) on the verse "and do good": "and do," literally; see there in the Ramaz. And what is written elsewhere on the verse "and you shall do them": "as though you had made Me."

And see in Me'orei Or, the letter kaf, section 64, on the matter of keves and kevasim (lamb and lambs). And see the Zohar, Part I, Vayetzei, end of 156b. And so too, "and the second lamb you shall make."

And "you shall offer" is a mitzvah for all Israel (and see the Zohar, Part I, Chayei, 133a, and consider it carefully; and in Parshas Vayechi, 229b). And this is the "pleasing fragrance" of the offerings.

One may further say regarding the lamb: although the ox has more strength, alluding to the level of "with greater strength," nevertheless the lamb, which has wool on its skin, alludes to the level of a tzaddik, and the level of a tzaddik must be constant (tamid). 25

Also, keves (lamb) is a term [related to] "the hidden things (kivshono) of the world": to draw from the level of the hidden to the level of the revealed. Imrei (lambs) is along the lines of "You have exalted (he'emarta) Havayah." And the matter of the skin and the firmament, etc.

LIKKUTEI TORAH • PARSHAS PINCHAS • MAAMAR 4

קדש ישראל לה' ראשית תבואתה

Israel Is Holy to Havayah, the First of His Produce

◇

"Israel is holy to Havayah, the first of His produce; all who devour him shall incur guilt." "His produce" (תבואתה) is written with a hei, which implies that Israel are the first of the produce of the hei. 1

Now, we need to understand what this growing produce is, of which Israel are called by the name "first." And this is [the meaning of] what is written, "Creator of holy beings, Former of ministers, and whose ministers."

That is: "and whose ministers" implies that they have been ministering to Him since long ago, from of old; while "Former of ministers" are the angels that come into being every day to say song before Him, as is written in Midrash Eichah on the verse "They are new every morning."

And in their saying [it] they are utterly nullified; that is, the power that revealed their coming into being returns to its source, to be in potential and not in actuality. And this is what the verse says, "Let the earth sprout grass (deshe)." That is, ha'aretz ("the earth"), with a hei, is the supernal earth. (See what is written on the verse "None shall miscarry or be barren in your land.")

Just as the physical earth reveals every day the power of growth within it, to bring forth kinds of plants, so the supernal earth reveals the power of bringing into being that is within it, to create and to bring into being something from nothing.

And through this, angels come into being every day, to say song and be nullified into their source; and they are what is called "grass" (deshe). (As is written in the Zohar, Parshas Bereishis, 19a, and in the Mikdash Melech there; and in Parshas Terumah, 171a.

And see Parshas Pinchas, 217a, on the verse "He causes grass to sprout," etc.; and see what is written elsewhere on the verse "Like showers upon the grass.")

Therefore we say every Shabbos eve, "Render to Havayah, you sons of the mighty (bnei eilim)." The bnei Elokim ("sons of Elokim") are the angels that were created in the six days of creation;

but the bnei eilim are the angels that come into being every day from the level of the final hei, the lower Chochmah (Chochmah tata'ah), the Malchus (sovereignty) of the World of Atzilus (Emanation).

And eilim is a term for strength, as in "and the mighty (eilei) of the land"; for the bnei eilim are angels of the World of Asiyah (Action), as is written in Pri Etz Chaim. 2

And through the angels of Asiyah all the flows of influence are drawn down to this physical world: "There is no blade of grass that has no mazal (constellation)," etc.

It follows that they are the power and the life-force of this world. And when the food is elevated, through a person eating it in purity and praying with that strength, with the innermost point of his heart, through this the angel that imparts the power and the life-force to that food is also elevated, to rise and be included in the source from which it was hewn.

And also, the reason they are called bnei eilim, lacking the hei, is along the lines of the saying of our Sages, of blessed memory, in Gittin (56b), on the verse "Who is like You among the mighty (eilim)": "Who is like You among the mute (ilmim)!"

And "mute" means as it is written, "as a ewe before her shearers is mute": that the word of G-d does not shine in a revealed way in Beriah, Yetzirah and Asiyah, since Asiyah bears no comparison to Atzilus.

And this is the level of ilem ("mute") from the Name Elokim: the speech is not revealed, only the level of breath (hevel) alone; for in the breath there is no revealed enclothing of the wisdom at all, whereas in speech the wisdom and the intellect are drawn and enclothed.

And this is the difference between [the two]: the angels called bnei Elokim are drawn from the speech of the Holy One, blessed be He, the speech in which the revelation of Chochmah (wisdom) and Binah (understanding) is enclothed, and this is the level of the yud-hei of Elokim; whereas the level of ilem of Elokim is that the level of yud-hei is not drawn and enclothed in the breath.

And this is "I was mute with silence (dumiyah)": dum Yah ("Yah is silent"), etc.

(And see what is written in the discourse beginning "Your name shall no longer be called Avram," regarding circumcision (milah), that it is the level of mal Yah, mal being a term of revelation, etc.;

that is, through the speech of "a speaking spirit" (ruach memalela), through which Chochmah and Binah are drawn in a revealed way, for "the mouth of Havayah has spoken." And the opposite of this is when the Congregation of Israel (Knesses Yisrael) is at the level of "I was mute with silence, I was still (hecheshesi)," the chash (silence) of chashmal; and this is because of the concealment of the kelipas nogah of Asiyah.

And see what is written in the discourse beginning "And the light of the moon shall be," etc.; and see what is written in the discourse beginning "In the third month after the children of Israel went out," on the meaning of "the work of Your hands," etc.: the power of action, which is the external power, etc.; see there. And this is the matter of the level of breath, which is below the level of speech. And see what is written about this in the explanation on the verse "And you shall count for yourselves.")

Now, therefore, it is impossible for the angels mentioned above to ascend and be included in the supernal Chochmah (Chochmah ila'ah) except through Israel, who are drawn from the inner dimension (pnimiyus) of the supernal Chochmah, as is written in Parshas Mishpatim (121); and see what is written in the explanation on the verse "My dove," regarding "Arise, my love."

Therefore we ask, "Render (havu) to Havayah, you sons of the mighty." Havu is a term of preparation: prepare yourselves to ascend and be included in the source of the Name Havayah, blessed be He.

And this is [the meaning of] what is written, "Six days you shall work": the level of work is the bringing into being of something from nothing; "and on the seventh day you shall rest": this is the return of the worlds to their source, with added light upon them, and all are included in the essence of the Name Havayah, blessed be He.

As it is written, "And Elokim finished (vayechal) on the seventh day"; and the meaning is explained 3
elsewhere, in the discourse beginning "I have come into My garden": that the level and rank of Elokim was finished (kalsah), so that an end and conclusion was made to this rank, and the revelation of the Name Havayah was drawn down.

And therefore we say to the angels that are drawn from the Name Elokim, "Render to Havayah, you sons of the mighty": that they should prepare themselves to ascend and be included in the Name Havayah, blessed be He, which is revealed on Shabbos. And this is "Bow down to Havayah in the splendor of holiness": this is the level of the World of Atzilus (Emanation) in general, for Beriah, Yetzirah and Asiyah ascend into Atzilus.

And this is also the matter of the seven "voices" mentioned in this psalm, "The voice of Havayah is upon the waters," etc.: all is the drawing down and revelation of the Name Havayah. And see what is written at the end of the discourse beginning "This is the dedication of the altar."

Now, along these lines is the whole matter of "Come, let us sing to Havayah," etc., "Sing to 4
Havayah," etc., which are said at Kabbalas Shabbos (the welcoming of Shabbos).

And this is "For great is Havayah," etc., "He is awesome above all elohim (gods)": that is, above all the 120 combinations of Elokim, as is explained elsewhere. Now, this ascent is through Israel, who are the inner dimension (pnimiyus) of the worlds.

That is, all the created beings came into being only as a passageway, in order that the level of Israel come into being and be revealed in this physical world.

And this is also [so] every day: the purpose of the service, "this is prayer," is to nullify and include oneself and all the worlds in the Name Havayah, blessed be He, who brings them into being from nothing to something; 5

and to draw Him also into this physical world, through Torah and mitzvos: the higher unity (yichuda ila'ah), the lower unity (yichuda tata'ah); above without end and below without limit, it is only the power of the Name Havayah, blessed be He.

(And see what is written in the discourse beginning "I have come into My garden," mentioned above. And this is "My dove, in the clefts of the rock," etc., "let me hear your voice": for when she is "in the clefts of the rock, in the covert of the cliff," she is at the level of "I was mute with silence," and is called "the mute dove" (yonas elem).

But through occupation with Torah and mitzvos, "let me hear your voice," etc., we draw down the level of the yud-hei of Havayah and of Elokim, so as not to be at the level of "mute"; so it is written in the book ע"ה) (103a). And of this it is said, "The voice of my beloved knocks."

And see the commentary of the Ramaz (Rabbi Moshe Zacuto) on the Zohar, Parshas Va'eira (26a), regarding "I was mute with silence," etc., and "And if he arouses," etc.; and Pri Etz Chaim, Sha'ar HaKaddishim (the Gate of Kaddish), chapter 2 and the beginning of chapter 3.

2. Now, to explain well the matter of this ascent and this revelation through Torah and prayer, we must explain the saying of our Sages, of blessed memory, "The study of Torah is equal to them all," even to concentration in prayer (iyun tefillah). 6

And nevertheless, before prayer it is forbidden to eat, while before study it is permitted to eat. And this is because man is a small world.

And just as in the world there are day and night, by day the light shines and in the absence of the light it is the level of night, physically, so it is in man too, spiritually,

as it is written, "Even though I sit in darkness, Havayah is a light to me": even in this physical world, Havayah shines in Israel.

And when the power of his soul spreads out and shines in him, then it is called "day"; and when the light of his soul withdraws, it is called by the name "night." (And see what is written on this matter in the discourse beginning "And Esther spoke again," and on the verse "Know this day and take it to your heart," etc., and in the discourse beginning "Because you did not serve.")

Therefore at night he is entirely in a state of sleep, because of the withdrawal of the light of his soul. And in the morning, when he rises from his sleep, the power of his soul is only in his nostrils,

for it has no revelation, to shine and spread out within him, because of the material yeshus (independent existence) of the body. And so that he not return to being nothing and naught, G-d, may He be blessed, brings into being and restores his soul to him every morning, as it is written, "They are new every morning; great is Your faithfulness." And see Parshas Vayakhel (213, end of side b).

That is, as it is written, "who renews every day, continually, the work of creation (Bereishis)": for the word Bereishis (בראשית) is ברא"ת י"ש, bara es yesh ("He created something"). That is to say: by renewing it every day, He is the One who brings into being something from nothing.

But because the life-force of the body has become exceedingly physical, he cannot receive the radiance of his soul within him except a very little, at the level of his nostrils.

That is, the G-dly soul has no revelation in his heart and his body, because of the material yeshus of the body, since he has not yet prayed.

For through prayer he nullifies his will to the supernal will, blessed be He; and the will is the source of all the emotive attributes (middos), and it is their life-force and their existence;

and this is the matter of self-sacrifice (mesirus nefesh), that he gives over his will, etc.; and "the blood is the soul," which is the will. Therefore, through this the soul, which is from the level of the Name Havayah, is drawn down and spreads through the whole body.

Whereas before prayer it is still only in his nostrils; that is, only in his mind and intellect does he acknowledge G-d, but it has not yet spread into the heart, etc. And so the Ramaz explained, on Parshas Tetzaveh (182), according to the writings of the Arizal, the matter of "whose breath (neshamah) is in his nostrils."

And see in the Zohar there on this verse, in another sense. And see what is written on the verse "And I shall be sanctified in the midst of the children of Israel": "in the midst" means that the matter of His holiness, may He be blessed, be grasped specifically in the heart of man.

And see what is written at the end of the discourse beginning "To understand the saying of our Sages, of blessed memory, 'Better is one hour in teshuvah,' etc.," regarding "one who bows must see an issar (a coin) opposite his heart."

And this is [the meaning of] what is written, "Cease from man, whose breath (neshamah) is in his nostrils, for as what (bameh) is he accounted?" Do not read bameh ("as what") but bamah ("a raised altar"). That is: "cease from" is a term of separation: separate yourselves from the level of such a man, whose soul is only in his nostrils, which could not spread through his body as a whole. 7

"For as a bamah he is accounted": just as with a bamah, its yeshus is seen and revealed as a something, a thing by itself, so in him too the material quality of his yeshus has prevailed, until he is not nullified at all before the light of G-d, which is the light of his soul that is in his nostrils. (And see what is written on the verse "The lords of the high places (bamos) of Arnon.")

Therefore it is forbidden to eat before prayer.

As our Sages, of blessed memory, said: "You shall not eat over the blood": do not eat before you have prayed for your blood; so as not to give the side of the evil blood (sitra dedama bisha) dominion over him, after which the power of his soul could no longer shine in him fully.

Therefore they instituted for us the morning blessings, such as "who clothes the naked," "who releases the bound," "who prepares the steps of man."

Because for adam (man), the level of "I will be like (adameh) the Most High," all his powers, even to put on a garment and a shoe, are all the power of the Name Havayah, blessed be He, and there is nothing outside Him. (And see above on the verse "How beautiful are your steps in sandals.")

Although the blessings are rabbinic, nevertheless they come first, because they are a preparation for the Shema, which is from the Torah, which is the revelation of the truth of the Name Havayah: that in truth there is nothing else besides Him, above without end and below without limit.

And through contemplating beforehand, in the blessings, he can come to this in the Shema, when he first says, "Blessed are You, Havayah, our G-d." 8

Baruch ("blessed") is like a pool (berechah) of water, a term of drawing down: we draw down the Infinite Light (Or Ein Sof), blessed be He, which is hidden and concealed, to be revealed in Israel and in the source of the Congregation of Israel (Knesses Yisrael).

Therefore we ask, "Blessed are You": that Havayah, blessed be He, be drawn down at the level of "You," which addresses one who is present (nochach), that is, in revelation; just as in truth everything is utterly nullified before Him.

As it is written, "I, Havayah, have not changed." Only to us does physicality seem to be something (yesh); but before Him, may He be blessed, all physicality "is accounted by Him as naught and nothingness."

That is, Havayah is Elokeinu ("our G-d"), as in "the mighty (eilei) of the land": that is, He is truly our strength. For all the powers of the body too, which seem to us to be natural, for Israel are all the power of Havayah, blessed be He.

For Pharaoh said, "I do not know Havayah," since he knew only the Name Elokim; and he said, "Havayah has forsaken the earth."

For all know and acknowledge that there is a G-d (Elokim), but they consider the power of their own selves, and all the life-force of the world, to be something (yesh), a thing separate in itself, as though they were outside G-dliness;

for they call Him "the G-d of the gods (Elaha de'Elahaya)," since in truth all their flow of influence comes only through the seventy princes.

And although it is written, "Who would not fear You," etc., "and in all their kingdoms there is none like You," which implies that the idolaters (lit. worshipers of stars) too say that there is none like You, nevertheless it is written, "High above all," etc.:

that is, He is exalted above the idolaters and does not bestow influence on them except through the seventy princes, who receive nurture and life-force from the bnei eilim, which are the angels of the World of Asiyah (Action), from whom the power and life-force of the influence of this world are drawn, as mentioned above.

Therefore they have power and life-force only to be something (yesh), a thing separate in itself.

But not so with the children of Israel, for "Havayah's portion is His people": the souls of Israel are from the very essence of Havayah, blessed be He. Therefore for us He is "Havayah, our G-d": that is, He is our strength and our life, without any intermediary at all.

(And see about this in the commentary of the Ramaz (Rabbi Moshe Zacuto) at the beginning of Parshas Ha'azinu, regarding "For Havayah's portion is His people.") And see Parshas Mishpatim (96a).

Therefore it is certainly fitting to nullify our will entirely before His will, may He be blessed, as our Sages, of blessed memory, said, "Nullify your will," etc. As it is written, "Whom have I in heaven? And with You, I desire nothing on earth."

That is, when I am with You, in that Havayah is our G-d, then "I desire nothing on earth," in earthliness, for there is in it neither desire nor will nor longing at all. And this is the meaning of "Hear (shema), O Israel": shema is a term of understanding; "Havayah is our G-d, Havayah is One."

That is to say: when he truly understands that Havayah is our G-d, that all our life-force and powers are the power of Havayah, blessed be He, then He is One.

That is, "there is nothing else besides Him," for all the powers are utterly nullified to the source. (And see what is written on the verse "But Havayah your G-d was not willing," that in every soul there is a level and a radiance of the very Name Havayah.

And in Sefer Shel Beinonim (Tanya), Iggeres HaTeshuvah, chapter 4: this is the meaning of the Name Havayah being our strength and our life, etc.; whereas the worlds, and even the angels, have their life-force from the Name Elokim, and therefore they are called bnei Elokim or bnei eilim; see there in Iggeres HaTeshuvah. And see what is written in the discourse beginning "How goodly," and in the discourse beginning "In the section on the libations."

And this is "Fortunate are you, Israel! Who is like you, a people saved by Havayah"; Parshas Emor) (94, end of side a): that is, "Who is like You among the mighty (eilim), Havayah": that the Name Havayah is above the other Names, Kel and Elokim, etc., which are the level of the outer dimension (chitzoniyus) relative to the Name Havayah.

And see what is written on this matter in the discourse beginning "If the bright spot came first," etc. And this is what our Sages, of blessed memory, said, "Whoever prolongs [the word] echad ('One')": that is, one who dwells on it and contemplates how Havayah is our G-d, so that he may see that He is truly One, then "they prolong for him," etc.

And this is the meaning of "Havayah is near to all who call upon Him": we call upon Him, may He be blessed, that He not be at the level of "high," G-d forbid, but that He be revealed and be at the level of "our G-d," as in truth He is. 9

Then He is very near, and one can come to "And you shall love Havayah your G-d with all your heart," since all his desires have already been nullified and nothing remains but the will of G-d.

And then he can pray, as it is written, "He fulfills the will of those who fear Him"; then "He hears their cry and saves them."

3. But it is written, "to all who call upon Him in truth," and "there is no truth but Torah." For in truth, "His splendor (hodo) is upon earth and heaven": heaven and earth are only the level of splendor (hod) and radiance; but the souls are the inner dimension (pnimiyus) of the worlds, the inner dimension of Chochmah (wisdom). 10

Now, "Malchus (sovereignty) is the mouth; the Oral Torah we call it." That is: Malchus "has nothing of its own," for it is only the revelation of the inner dimension (pnimiyus) of His will; Torah and mitzvos are the inner dimension of His will. 11

Therefore, after he has nullified all the coarse, material desires, there is yet this further [step], which is the purpose of creation: to be included in the inner dimension of His will, may He be blessed, in order to make for Him a dwelling place among the lower realms;

that is, that in the physical [World of] Asiyah (Action) the inner dimension of His will, the source of life of all the worlds, be revealed. And this is [the meaning of] what is written, "See life with the wife whom you have loved" (in Koheles, chapter 9).

That is: whom you have already loved. (That is, as is explained elsewhere on the verse "Tell me, you whom my soul has loved": from long before, that is, when the soul was in the state of ibbur (gestation) above. And ishah ("wife") is read esh Hei, "the fire of G-d," as is explained elsewhere. And see in the Midrash Rabbah on the Song of Songs, at the end of [the passage on] "Set me as a seal."

And therefore, also when [something] of this level of supernal love is drawn into the soul, as it is enclothed in the body, this is the meaning of haggidah ("tell"), a term of drawing down: that it is drawn from the level of the supernal love, etc. And see what is written in the discourse beginning "And Elokim spoke," etc., "and I appeared to Avraham," etc.) Nevertheless, after all the loves, "see life with her."

And see about this in Parshas Mikeitz (folio 196b) and in Parshas Korach (177b), and in Reishis Chochmah, Sha'ar HaAhavah (the Gate of Love), at the end of chapter 9.

And "there is no life but Torah," as it is written, "For that is your portion in life," and it is written, "For it is your life and the length of your days," which refers to the Torah. And this is [the meaning of] what is written, "For that (hu) is your portion in life": hu ("he") is written, while the sense is hi ("she"),

that is, as it is written, "She (hi) is a tree of life," as is brought in the Zohar (ז"ג, Bereishis, 39b); and the meaning of hi is the six orders of the Mishnah and the Baraisa. Although all the matters of the Torah and the mitzvos speak of physical things, nevertheless they are the inner dimension of His will, may He be blessed.

As it is written, "And I (Anochi) taught Ephraim to walk (tirgalti), taking them upon His arms" (in Hoshea, chapter 11). That is, tirgalti is from the term raglayim ("feet"). (And so it is brought in the Midrash Rabbah on Eichah, on the verse "How (eichah) He has clouded," and cited in the Yalkut on Hoshea there: "his knees," etc.)

For the inner dimension of His will descended, step by step (nishtalshel), to the level of "feet," at a very low rank, in physical Asiyah, in the manner of "taking them upon His arms": that is, to lift them upon [His] arms, up high.

As, by way of analogy, a great man who bends himself down to a little child in order to take him upon his arms and lift him up high, because of the greatness of his desire and longing for him.

So G-d, blessed be He, drew the inner dimension of His will down, step by step, into physical things, so that Israel could be included in the inner dimension of His will, which is far, far above even the level of the supernal Chochmah (Chochmah ila'ah). (And see the explanation on the verse "Therefore say to the children of Israel," on the meaning of "[with which] I lifted up My hand," etc.)

Therefore, too, one cannot begin with prayer, but only by first doing mitzvos, that is, wrapping oneself in the tallis and tefillin, which are "the binding and the covering of the King," as it is written, "He wraps Himself in light as in a garment."

And the explanation of the matter is this: the Oral Torah, which is the level of Malchus, is also called "My feet," as it is written, "and the earth is the stool of My feet," etc.; and "earth" is the Oral Torah, as is explained elsewhere.

Now, the main revelation of the supernal will, to know the halachah and the mitzvah with clarity and precision, is in the Oral Torah; whereas in the Written Torah there is no revelation of the will. And see what is written about this in the discourse beginning "Therefore say to the children of Israel," mentioned above, regarding "And I will bring you to the land," etc. 12

And in Parshas Pinchas, in the discourse beginning "Command the children of Israel," regarding "you shall take care" (tishmeru). And this is "And I (Anochi) taught to walk": Anochi, "who I am," is the level of the inner dimension (pnimiyus) of the supernal will. 13

And, as it were, "And I taught to walk" [means]: I lowered the level of Anochi to the level of "My feet," which is the Oral Torah, for "their beginning is wedged in their end"; and all this "for Ephraim."

That is, all this descent and lowering is for the sake of the souls, so that in their souls there be a revelation of the level of Anochi. For this is why the supernal will was drawn down, descended and enclothed itself in the plain rulings of the halachah, which speak of the matters of the World of Asiyah (Action): "one who exchanges a cow for a donkey," etc.;

for through the binding of the intellect of the souls of Israel to this wisdom and intellect of the Oral Torah, they are bound to the very mind of the Father, that is, to His wisdom and will, may He be blessed, which were truly lowered into this halachah.

And this is the matter of the analogy of the father who bends his head down to his feet in order to lift up his little son, etc. So, in the same way, "And I taught Ephraim to walk." 14

And see what is written on the verse "The voice of my beloved ... leaping," etc., "skipping," etc., where it is also explained that the revelation and drawing down of the Infinite Light (Or Ein Sof), which is drawn down through the Torah, is, by way of analogy, like one who leaps with his feet, etc.; see there.

Now, this level is a greater ascent than the root of the soul in itself, even though "Havayah's portion is His people," as mentioned above. 15

And as is known, the level of Anochi, "who I am," is far, far above the Name Havayah, for it is the level that "is not grasped by any name and not alluded to by any letter or tittle at all," etc.

However, even though there is "And I taught to walk" in the occupation with the Oral Torah, there must still also be "taking them upon His arms."

For, by way of analogy, even though the father bends his head and his stature down to the child, this alone is still not enough to lift and raise the child from the ground up high, beside his father's head as it is when he stands at his full height; rather, for this the father must also lower his arms down to the very bottom of his feet and "take them upon his arms,"

and through this he will lift him and raise him up high, right beside himself.

And so too: even though in the Oral Torah the supernal will, which is above Chochmah (wisdom), is truly drawn down and enclothed, nevertheless, "Torah without awe and love does not fly upward." 16

And also, because the Oral Torah speaks entirely of physical matters, and it serves to refine the refinements (birurim) of kelipas nogah, through "fit" and "unfit," etc.

And for there to be an elevation of the refinements, it is specifically through prayer with awe and love. And see what is written in Parshas Behar on the verse "When you come into the land," on the meaning of "[he who] comes here with his learning in his hand," and in Parshas Bechukosai on the verse "And ten women shall bake," etc. 17

And therefore love and awe are called "wings" (gadfin). But there are two levels of love and awe: that is, the love and awe that a person arouses in his soul,

and these are only a preparation for the love and awe that are drawn down from above; and of this it is said, "taking them upon His arms." But it is known that the right and the left of the Holy One, blessed be He, are the opposite of those of man. 18

For man's attributes (middos) of love and awe are in the manner of ascent, from below upward; but the attributes of the Holy One, blessed be He, are a drawing down and revelation from above downward, so that the revelation be below as it is above. And see what is written about this on the verse "When you light the lamps," regarding the descent by way of His attributes, etc.

And therefore, in order that the right and the left of the Holy One, blessed be He, be drawn down, 19
so that there be a revelation of His attributes (middos) in the soul of man, this too is specifically through the lowering of the attributes of the Holy One, blessed be He, into the practical mitzvos, so that the soul can bind itself to His very attributes through fulfilling the mitzvos, which are the attributes of the Holy One, blessed be He.

As our Sages, of blessed memory, said: "Cleave to His attributes: just as He is compassionate," etc. 20
And through this the supernal attributes (middos) can be revealed in the soul. And this is the matter of the deed of charity (tzedakah), which is the level of the attributes of the Holy One, blessed be He.

And therefore it is said, "Charity exalts a nation": for through it there is the level of "taking them upon His arms," etc. And see what is written in the discourse beginning "Who is like Havayah our G-d, who is enthroned on high," etc.; see there on this matter.

And in particular, the right and the left of the Holy One, blessed be He, are Torah and charity: for the Torah is from the right, as it is written, "From His right hand, a fiery law for them."

And the Table, which is the flow of the food that the Holy One, blessed be He, bestows on the world, is in the north; and likewise rains, which are sustenance, come down through Gevurah (restraint),

for in order that the flow of influence be drawn into the inner dimension, it is through the level of gevuros. (As is written in the explanation on the verse "The voice of my beloved," on the meaning of "His left hand is under my head, and his right hand embraces me"; see there.)

And although it was explained above that the Oral Torah is called "My feet," and here we say that it is the level of the right hand, it can be said that this is the Written Torah.

And this is "The heavens are My throne," which refers to the Written Torah, for the hands are on the throne; whereas the Oral Torah is the level of "and the earth is the stool of My feet," which descended, step by step, below the level of the throne; except that "their end is wedged," etc., as mentioned above. And also, shamayim ("heaven") is esh and mayim ("fire and water"), and this is the level of "right and left," etc.

4. Now let us return to our subject: that this is why it is written, "to all who call upon Him in truth," 21
and "there is no truth but Torah." Therefore our Sages, of blessed memory, said, "The study of Torah is equal to them all."

Even one who is a man of business must nevertheless set times for Torah; and also, he should engage in business dealings faithfully, without warmth of heart, but rather at the level of "the back" (achorayim).

As is explained elsewhere on the verse "Your hand shall be on the nape of your enemies." Then his 22
thought, speech and action can also be included in the inner dimension (pnimiyus) of His will, may He be blessed. And one who cannot study: through giving charity, all his doing ascends and is included, as it is written, "Charity exalts a nation."

And as is written at the end of the discourse beginning "And I will betroth you to Me." And this is "with all your soul": with all your will, in Torah and in charity. And this is "right and left, and between them the bride."

That is: through Torah and charity, the source of the Congregation of Israel (Knesses Yisrael) also ascends and is included in the inner dimension of His will, may He be blessed. And see in the Zohar, Terumah (166b).

And this is the meaning of "Holy," etc., "to Havayah": one who is at the level of Israel, so called after "for you have striven (sarisa) with Elokim," who wins the battle with the animal soul, which was drawn by way of the chain of descending worlds (hishtalshelus) from the 120 combinations of Elokim, he is "holy to Havayah," for he ascends and is included in the inner dimension of the will of the Infinite One (Ein Sof), blessed be He.

(And see on the matter of "Holy," etc., in the second chapter of Kiddushin (53a, end of side a), that the meaning of "the first of His produce" is the matter of terumah, and so Yonasan translated there; and so it is in the Midrash Rabbah, Bo, section 15; near the beginning of Mishpatim, section 31; Vayakhel, section 49. And see further in the Midrash Rabbah, Vayishlach, beginning of section 81;

Beshalach, end of section 24; Bechukosai, section 36; Bamidbar, section 2, the beginning of section 4, and section 10; and in Shir HaShirim Rabbah on the passage "To the nut garden." And see in Sefer HaGilgulim, chapter 15, on the saying of our Sages, of blessed memory, that Adam, the first man, was the challah and the terumah of the world, as is written in the Midrash Rabbah, Bereishis, beginning of section 14; Mishpatim, section 30.

And it is in the same vein as what they explained in the Midrash Rabbah at the beginning of Bamidbar on the matter of "And He has raised up a horn for His people": that it is what is written, "Lift up," etc., "by their heads."

And see what is written in the discourse beginning "For You are my lamp," on the meaning of "I will exalt You"; and what is written elsewhere on "Extol her, and she will exalt you," and on "And charity exalts a nation"; and what is written on the verse "And you, lift up your staff," etc.)

(And see further on the matter of the verse "Israel is holy" in Parshas Emor, 91a, 94a, 100, end of side b; Mishpatim, 122a, 101b, 108b, 120b, 121; Bo, 42a; Shemini, 42a; Beshalach, 59a, regarding "glorious in holiness.")

"The first of the produce of the hei" is the renewal: for through the lower Chochmah (Chochmah tata'ah) He renews every day, continually, the work of creation, bringing into being and giving life from nothing to something, from the beginning of Beriah (Creation) to the end of Asiyah (Action); and so, in this renewal, Israel are at the level of "first" to Him.

For when they have an ascent through the renewal of the intellect (mochin) in the inner dimension of His will, may He be blessed, then also the source of the Congregation of Israel, and all the angels, ascend and are included in the inner dimension of the will of Ein Sof, blessed be He.

(And see on the matter of "the produce of the hei" in Parshas Vayechi) (226b); Parshas Ha'azinu (folio 297a): "And when this, the supernal Chochmah, shines, the wisdom of Shlomo shines," etc.

And see what is written elsewhere on the statement in Parshas Korach (folio 176b), "So too, the lower Kodesh," etc.

And see Parshas Pekudei (folio 225b), "What is that Kodesh?" etc.; and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there.

And all this will be understood in the manner of what was explained in Parshas Vayechi, in the discourse beginning "Binding to the vine," on the meaning of what we say on Shabbos, "and may Israel, who sanctify Your Name, rest on it": that is, that they draw down from the level of "You are holy" to the level of "Your Name is holy," etc.; see there.

And see what is written on this matter, that Israel "sanctify Your Name," in the explanation on the verse "Go forth and see." And this is what is intended here too, in the meaning of "the first of His produce." 23

And see what is written further on this matter, that the souls are rooted in the level of Kodesh ("holy"), and on the matter of the descent into the body, which is for the sake of ascent, in the explanation on the verse "For as the earth brings forth its growth," and on the verse "And it came to pass, when Pharaoh sent out";

for there it is explained, regarding the sowing and the growth, from the level of "the first of His produce"; see there. But the opposite, G-d forbid: "all who devour him shall incur guilt."

That is: one who devours his own level of Israel, that is, the power of the radiance of his soul that is renewed in him every day, pushes it away, G-d forbid, until it cannot shine within him; that is, because of anger.

As our Sages, of blessed memory, said, "Whoever becomes angry, his soul departs from him." (And see in Parshas Tetzaveh) (folio 182a), that this is the matter of "he tears his soul in his anger";

and in Parshas Mishpatim (121b), regarding "And you shall be holy men to Me, and flesh torn in the field you shall not eat." Or because of lusts, as it is written, "Evil shall not dwell with You"; or because of arrogance.

Through all of these he can devour his own level of Israel, as it is written, "Israel is swallowed up": that is, his level of Israel is swallowed up in the seven evil attributes (middos), which are from the powers of Egypt and Canaan.

Therefore it is written, "all who devour him shall incur guilt (ye'shamu)": he shall bring a guilt-offering (asham), like one who has misappropriated sacred property, who would bring a ram and offer the fat, which is the cheilev, and also the blood, which is the warmth, upon the altar; then he too is obligated to do likewise.

And not mortifications alone, but bitterness, that his heart be embittered within him, so that there be "a broken and crushed heart," [which] "O G-d, You will not despise."

As it is written, "You grew fat, you grew thick, you became covered (kasisa)": that is, with your fatness and your physicality you have covered the light of your soul, until it cannot shine and rule in you. But the word kasisa is written with a shin of three strokes: there is still the merit of the three Patriarchs.

And see the Midrash Rabbah, Bechukosai, end of section 36: "Rabbi Acha said." And see what is written on the verse "Your teeth are like a flock of ewes." 24

And according to this, it can be said further regarding ye'shamu ("shall incur guilt"): for regarding one who misappropriates sacred property it is written, "And for that which he sinned against the sacred he shall pay, and he shall add its fifth to it."

And the fifth is a quarter of the principal, so that it and its fifth make five, as is said in the Gemara in Bava Metzia, chapter HaZahav, and in the Rambam, Hilchos Me'ilah. 25

And the matter is as is explained elsewhere on the verse "Or number the fourth part (rova) of Israel": that in the level of Israel there are four levels, as it is written, "For My glory I created him, I formed him, also I made him," which are three levels: thought, speech and action;

and the af ("also") of "also I made him" includes a fourth level, which is the level of the supernal will, which is far, far above the level of thought, speech and action; and it is what is drawn down and revealed in the soul through the performance of the mitzvos.

And these four levels are truly the level of the four letters of the Name Havayah; and this is "Israel is holy to Havayah." And when he has misappropriated sacred property and devoured his level of Israel, there must be teshuvah (return): tashuv Hei, "the hei shall return," 26

and it is the level of "the depth of the heart" (umka deliba), "From the depths I have called You," which is a fifth level, above the four ranks mentioned above, which are the level of the stature and rank of the tzaddikim.

That is, as is explained elsewhere, the supernal will has two levels. The first is [the will] enclothed in Chochmah (wisdom): this level of will is drawn down through Torah and mitzvos, which are the very supernal will, blessed be He, enclothed in Chochmah, for "the Torah comes forth from Chochmah." 27

And this is the matter of the yud of the Name Havayah, which is the level of Chochmah, in which the supernal will is enclothed, which is the tip (kotz) of the yud.

But the second level is the level of the supernal will that is far, far above the order of the chain of descending worlds (hishtalshelus), and is not enclothed in the level of Chochmah at all; and it is called "the Will of all wills" (ra'ava dechol ra'avin),

and it is what is revealed in those who return in teshuvah (baalei teshuvah), through the depth of the heart, beyond what his soul is able to bear, etc.; and of this it is said, "Before Havayah you shall be purified."

And this is the matter of Yom Kippur, of which it is said, "And he shall atone for the Holy (Kodesh)"; that is, through the Kohen Gadol entering the innermost sanctum, into the Holy of Holies, which is what is above the level of Kodesh, from where it is drawn so that "he shall atone for the Holy," etc., as is explained elsewhere. 28

And therefore Yom Kippur is a day on which one is obligated in five prayers. (And see Etz Chaim, Sha'ar (Gate) 31, chapter 7, on the verse "And four parts shall be yours," and "the fifth to Pharaoh"; and see what is written about this in the explanation on the verse "Go forth and see," at its end; and see the Zohar, Part I, Vayigash, 210a, on the verse "And the voice was heard in Pharaoh's house.")

LIKKUTEI TORAH • PARSHAS MATOS • MAAMAR 1

וידבר משה אל ראשי המטות וגו' איש כי...

And Moshe spoke to the heads of the tribes

"And Moshe spoke to the heads of the tribes," etc.; "When a man vows a vow," etc. And in the Gemara [our Sages] said: "until he vows by a thing that is vowed"—for example, that he says, "This meat is [forbidden] to me like a burnt-offering and peace-offerings," or that he says, "Konam: this meat [is forbidden] to me," for konam is a term for korban (an offering). 1

And on this foundation the whole Tractate Nedarim is founded, in [its] explanation of "a thing that is vowed." And [we need] to understand this matter: why must one attach [the vow] specifically to a thing that is vowed? 2

And also [we need] to understand why this section was said specifically to the heads of the tribes. Now, we learned in [Pirkei] Avos: "Vows are a fence for abstinence."

Now, they said: "Abstinence leads to holiness, holiness leads to humility, and humility leads to fear of sin."

And we need to understand why fear of sin comes after humility and holiness, etc. Is it not written, "The beginning of wisdom is the fear of Havayah"? [Although it was explained elsewhere, on the verse "And He spoke" of the Ten Commandments, regarding [the teaching] "If there is no wisdom there is no fear; if there is no fear there is no wisdom," that there are two levels of fear. 3

But this is not enough to resolve why fear of sin comes specifically after humility and holiness, etc.]

But the explanation is that the essence of holiness is as the saying, "Who has sanctified us with His commandments": for the mitzvos are the essence and the purpose, as it is written, "The end of the matter, all having been heard: fear G-d and keep His commandments, for this is the whole of man." And it is through the mitzvos that He "has sanctified us."

And the explanation of this matter: "holy" (kadosh) means "set apart," etc. And what the holiness of the mitzvos is, is alluded to in the wording of the blessing, "Blessed are You, Havayah, our G-d, King of the world." 4

The meaning is: "King of the world" is in the sense of "Your kingship is the kingship of all worlds": the life-force of all the worlds, higher and lower, and their coming into being from nothing into something, is through the primordial thought that arose in His will, blessed be He, "I will reign," etc. Whereas before the world was created, there was He and His Name alone.

Now, it is written, "I, Havayah, have not changed": that even after the world was created there is no change at all before Him, G-d forbid; rather, "You are He before the world was created, and You are He after," etc. 5

And as it is written, "I am first and I am last, and besides Me there is no Elokim" (in Isaiah, chapter 44:6). That is: "I am first"—before the world was created; "and I am last"—after the days of Mashiach and the life of the World to Come have come to an end, for then there will be He and His Name alone, as there was before the world was created.

And also "besides Me" means "in the middle," between what was and what will be—that is, what is in the state of the present, at the time and period of the world's creation, its life-force and its existence, from the six days of Creation, "six thousand years," etc.,

and the days of Mashiach and the Resurrection of the Dead: all is before Him, blessed be He, as though there were He and His Name alone, and there is no Elokim and concealment, etc. And as it is said, "And besides You we have no King but You": for this is only in the aspect of "King," for "King" is the world, 6

and the world is not a thing separate [and] outside of Him, G-d forbid. And "Your kingship is the kingship of all worlds," which extends upward without end and downward without limit, and to the four directions—"He is King, He was King, and He will be King."

And it is nothing but a radiance and illumination from the attribute of His Malchus (sovereignty), blessed be He, which extends and clothes itself in the higher and lower worlds, to bring them into being from nothing into something, to give them life and to sustain them.

(And see on the subject of "I am first," etc., in [Midrash] Rabbah, Vayishlach, section 81) (folio 90d): "What is truth (emes)?" etc. And so it is in Parshas Devarim (folio 286b),

and in Shir HaShirim [Rabbah], on the verse "To My mare among the chariots" (folio 10c). And see what is written on the meaning of "And the truth of Havayah is forever" in the discourse beginning "On the eighth day, an assembly," and in the explanation on the verse "These are the journeys."

Further on the subject of "I am first," etc.: in [Midrash] Rabbah, Toldos (section 63, folio 69d); Parshas Bo, beginning of section 15, on the verse "It shall be the first for you" (folio 129c);

Kedoshim (end of section 24); Zohar II, Terumah (158, end of side a); the end of Parshas Metzora (folio 56a); Tikkunei Zohar, Tikkun 5 (folio 16a);

the end of Tikkun 19 (folio 41b); Tikkun 69 (folio 108). And see what is written above in the explanation on "I" in the section of tzitzis.

And this is [the meaning of] "Havayah reigns; He has clothed Himself in majesty": that it is only in the level of a garment. And see what is written about this in the discourse beginning "My dove, in the clefts."

And it is called "the radiance of the Shechinah (Divine Presence)": that is, that which dwells (shochen) and clothes itself in the higher and lower worlds, to be the light that fills all worlds (memalei kol almin)—this is nothing other than through a radiance and illumination alone. And this radiance and this illumination is drawn from the attribute of His Malchus, blessed be He—from the thought "I will reign."

But in His own Self and His glory, blessed be He, "no thought can grasp Him at all"; [He is] "the most hidden of all hidden," and of Him it is said, "He made darkness His hiding place": for the higher and lower worlds cannot receive a radiance and illumination from Him, blessed be He, from His very essence and being, as it were,

for He is holy and set apart, etc., and "We cannot compare His holiness to Him," and "There is no comparison to You," etc.

[And see what is written about this in Parshas Va'eira, on the verse "Therefore, say to the children of Israel," etc., and in Parshas Beshalach, on the verse "Then Moshe sang," on the meaning of "We cannot compare His holiness to Him."]

2. But nevertheless, "Havayah is G-d, and He has given us light": a great and mighty illumination from this supernal holiness, wondrous and hidden, through the mitzvos that He gave us. 7

For of the Torah and mitzvos it is said, "Come, eat (lachmu) of My bread (lachmi)." Now, lachmu ("eat") is explained by the fact that the Torah is bread (lechem) and nourishment for the soul, just as physical bread is nourishment for the body, etc.

But nevertheless, "My bread" needs explanation: is it, then, [a matter] of eating and drinking, etc.?

And the explanation of the matter is along the lines of the saying of our Sages, of blessed memory: "My beloved" (rayasi) [means] "My provider" (parnasasi); "Israel provide sustenance," etc. And see what is written about this in the discourse beginning "My dove," mentioned above. 8

And the matter is this: food, which is inanimate, vegetative and animal, gives life to man, who is a speaking being, who is on a higher level than the food. How, then, does the food give him life?

But of this it is said, "For by everything that comes forth from the mouth of Havayah does man live": "that which comes forth from the mouth of Havayah" is the life-force of the food, and these are the Ten Utterances by which the world was created.

For by the utterance "Let the earth sprout" the vegetation was created, and by the utterance "Let the earth bring forth living creatures" the animals were created; and the power and life-force of that utterance is always clothed in it, to give it life and to sustain it, and it is this that gives life to man. But man, too, was created by an utterance: "Let us make man."

9 And he too has in him "that which comes forth from the mouth of Havayah"; why, then, does he need food to give him life? But the matter is this: it is written, "Behind and before You formed me"—"behind" [last] in the work of Creation, etc. For man is indeed last in the work of Creation in time,

and also in rank, with respect to his body and his animal soul, as [our Sages] said, "A gnat preceded you." For all the things that are inanimate, vegetative and animal, even though they descended very, very low into the physical World of Asiyah (Action), to be yesh ("something") and a physical thing, nevertheless are not a completely separate thing as is man, who can be completely separate, G-d forbid, and transgress His will, blessed be He, "defying the eyes of His glory"—see Sefer Shel Beinonim [the Tanya], chapter 24.

Only by virtue of the eminence of his neshamah and his G-dly soul alone is he "before," with a surpassing superiority over all created beings.

And also with respect to his body and his vital soul he has a surpassing superiority over the inanimate, vegetative and animal, through the spirit of life within him, which is the speaking and intellectual soul.

And the order of the utterances runs from below upward: first, "Let the earth sprout," which is for the vegetation to come into being; afterwards, "Let the waters swarm"—fish, which are not included in [the category of] meat; afterwards, "Let the earth bring forth living creatures," and cattle; and afterwards, "Let us make man."

10 Now, all this is in terms of the descent of the levels and the coming into being of their chain of descent (hishtalshelus) from nothing into something.

But in their source and root, far above the order of the chain of descending worlds, it is the reverse: the level of the G-dly soul in man is the level of "behind" relative to the source and life-force of the body and the animal soul, which were taken from very lofty and high levels,

except that they fell in the breaking of the vessels, as is known. And there, the life-force of the inanimate, vegetative and animal is high and exalted, with a surpassing superiority, except that they fell lower, into a very contracted life-force, such as the inanimate and vegetative, etc.

And [it is] like the analogy of a falling wall, whose uppermost [part] falls lower, at a greater distance, as is known.

Therefore food, which is from the inanimate, vegetative and animal, gives life to man, and it has an advantage of superiority over man: for man needs the food to supply "sufficient for his need, that which he lacks" without bread and food; whereas the food does not need man. 11

And this is [the meaning of] "For by everything that comes forth (motza) from the mouth of Havayah": for motza has two meanings. Motza [is] that which has already come forth from the mouth of Havayah—the extension of the life-force from the breath of His mouth in the Ten Utterances by which the world was created.

And motza [is] a term for source, and the Life of all life, as in motza mayim (a spring of water), which is the welling source, the fountain—namely, the source from which the Ten Utterances came forth, in whose source and root the inanimate, vegetative and animal are very exalted; and they are drawn down, descend link by link, and come down upon them from higher levels. And therefore "does man live."

3. Now, in accordance with all these words and all this analogy of the life-force of physical bread, which gives life to the body of physical man, so, in the same way, it is written, "For by everything that comes forth from the mouth of Havayah does man live"—the Man above; 12

that is, what is written, "And upon the likeness of the throne, a likeness like the appearance of a man."

For it is called adam (man) from the expression "I will be like (adameh) the Most High." For just as in man below there are 248 limbs, etc., in which and through which the life-force within him is divided—the eye sees, etc.—

so too above, the extension of the life-force is in the multiplicity of the divisions of the created beings, angels and souls, in many kinds of levels, of different levels, as it is written, "The eyes of Havayah," etc., "The ears of Havayah," etc., for there are angels and souls that are called thus.

And the extension of the life-force of each and every one according to its level, its temperament and its character is called by the name adam, which is the level of the light that fills all worlds (memalei kol almin).

And therefore it is written, "like the appearance of a man," and not the level of the actual Man himself. [And see what is written further about this in Parshas Mishpatim, 122a, and see what is written in the discourse beginning "And they saw," etc., "and beneath His feet," etc.; see there.]

Now, the life-force that is drawn to this level and rank—to be the light that fills all worlds (memalei kol almin) and "to revive the spirit of the lowly"—is from the level of "that which comes forth from the mouth of Havayah," which is the supernal source and "the beginning of all," the level of the light that encompasses all worlds (sovev kol almin), and is called the Supernal Will. 13

For "there is will and there is will." And "Supernal Will" means that it is supernal over all the worlds, that it cannot clothe itself within the worlds at all,

for it is "the most hidden of all hidden," and "no thought can grasp it at all"; while the lower will is that which clothes itself within the worlds, etc. Now, the Supernal Will is the source of the Torah and the mitzvos.

And therefore it is called "My bread," and "My beloved—My provider": for through an arousal from below [comes] an arousal from above, to draw down life-force from the Source and the Life of all life, from the level of the light that encompasses all worlds to the level of the light that fills all worlds. And this arousal from below is through the deed of the mitzvos specifically, in physical action,

and also through the speech of Torah, for "the movement of the lips is [considered] an action"; whereas "thought is not like speech," and "thought does nothing."

For the power of action and speech is taken from the power of the eating that he eats, through which his strength to speak and to act is reinforced. And the power of eating, in its root and source, is higher and more exalted than what his soul can bear according to the source from which it was hewn, as mentioned above.

And so, through this there can be an arousal from above from the very highest, from the level of the light that encompasses all worlds (sovev kol almin). And likewise the deed of the mitzvos themselves, such as esrog and lulav, etc.: 14

for the esrog is a food in itself, and the lulav, too, is at any rate a plant; and they have a surpassing superiority, in that in them and through them an arousal from above will be drawn down from a very supernal and lofty level.

And likewise the wool of the tzitzis and the coins of charity, etc. Whereas reflection and thought (machshavah) is the level of "chashav Mah," which is the level of man himself, and this arousal does not have the power to draw down supernal life to such an extent. 15

And this is [the meaning of] "One hour of teshuvah (return) and good deeds in this world is better than all the life of the World to Come." For the World to Come is that "they delight in the radiance of the Shechinah (Divine Presence)," which is an abundant radiance and illumination

and an increase in the delight of the souls, in revelation, in the level of the light that fills all worlds (memalei kol almin), which is called by the name Shechinah, for it dwells (shochen) and clothes itself in the worlds. And the power and life-force drawn to the level of the light that fills all worlds from the level of the light that encompasses all worlds (sovev kol almin) is brought about through teshuvah and good deeds, as mentioned above.

It follows that they are what make the radiance and the delight of Gan Eden. And therefore their superiority is greater than all the life of the World to Come, for they are the very ones that draw down the life of the World to Come, as mentioned above.

Now, because the Torah and the mitzvos are the level of the Supernal Will, they therefore have the power to draw down to the soul of man, too, the level of the Supernal Will. 16

For in the soul of man below, too, "there is will and there is will." There is [the case] where one arouses the will and the natural love hidden in his soul, to bring it out from concealment into revelation, to cleave to Him, blessed be He, through contemplating His greatness, blessed be He, who gives life to the living,

which is the light that fills all worlds (memalei kol almin), as much as his soul can bear, "each one according to his own measure"; and this is the level of "and with all your soul."

But there is a will that is higher than it—and "those who seek Havayah understand all"—that at times the soul will be kindled and set ablaze with an abundant love (ahavah rabbah), strong and mighty, in the level of "and with all your might (me'odecha)": very much (me'od) more than the measure of the soul in its comprehension of the light of G-d's countenance, but rather because of the nullification of its comprehension, for "no thought can grasp Him," "the most hidden of all hidden."

And this is the level of the desire of the heart (re'usa deliba), which no thought can grasp,

and this is the level of ahavah rabbah, which is far above the worlds, which cannot clothe itself within the worlds; rather, as it is written, "Whom do I have in heaven? And with You I desire nothing on earth."

Whereas the love that comes from contemplation and comprehension of His greatness, blessed be He, is called ahavas olam, as is known. And this ahavah rabbah, which is the level of the desire of the heart, comes from above through the Torah and the mitzvos,

which are themselves the Supernal Will—His will and His wisdom, blessed be He. [As is also written about this above, on the verse "Who has counted the dust of Yaakov," and on the verse "And now, let it be great, I pray."]

17 And this is the level of the bread and the nourishment that is made for the soul of man through the Torah and the mitzvos: that by "that which comes forth from the mouth of Havayah," which is the source of the Torah and the mitzvos, "does man live," and his soul will live in the Source and Life of all life, blessed be He, whom "no thought can grasp," etc.

And this desire of the heart does not come specifically through contemplating how the Torah gives life and how the life-force is drawn down.

Rather, [it is] like food, which gives life to man physically even if he does not understand how the food is digested and turned into blood, and how it becomes flesh like his flesh, and how the power that expels the waste [works], etc.; instead, man lives as a matter of course.

So this level of the desire of the heart is drawn down of itself and as a matter of course, through the fulfillment of the Torah and the mitzvos.

18 And this is [the meaning of] "Who has sanctified us with His commandments": that through the mitzvos a supernal holiness is drawn down from the level of "holy and set apart"—that is, that which cannot clothe itself within the worlds,

which is the level of the Supernal Will, as mentioned above—to sanctify him, too: that the revelation of this illumination be drawn down to the soul of man, into his soul, so that there be the love and the Supernal Will in the soul, which is the level of the desire of the heart and ahavah rabbah mentioned above.

And this is [the meaning of] "And you shall do all My commandments and be holy to your G-d": that through the mitzvos the very supernal holiness will rest upon you, so that this holiness be equal to your G-d.

(And see what is written on the meaning of the term "holiness" on the verse "gathering wood" in Parshas Shelach.) And this is the matter of the blessing: "Blessed" (baruch) is a drawing down, so that there be Havayah, which brings all existences into being,

that is, the root and source of all coming-into-being: that it be the level of "our G-d," that He unite with us in a single unity, "to be one with one."

[This is] through "Who" (asher), which is the level of the supernal delight, from which it is drawn down to be "has sanctified us" with His very holiness, through "His commandments" (mitzvosav: mitzvos, yud-vav), in the supernal holiness (kodesh), which is far above the level of the worlds; from which the desire of the heart is drawn down to the soul.

And then the soul of man itself is called the level of "behind" relative to the desire of the heart that is drawn down to him, which is the level of "before," from the Primordial One of the world.

Summary. The meaning of "Who has sanctified us with His commandments and commanded us": 19
the life-force of all the worlds is only from the level of His Malchus (sovereignty), blessed be He, but in His being and essence, blessed be He, "no thought can grasp"; and this is the meaning of "holy": set apart.

And through the Torah and mitzvos there is a drawing down from this very holiness. For it is written, "Come, eat of My bread"; and the meaning of "My bread" is: just as man receives life-force from bread because its root is from the level of "that which comes forth (motza) from the mouth of Havayah"—motza meaning source—

so [with] the level of the light that fills all worlds (memalei kol almin), which is called "like the appearance of a man": life-force is drawn to this level from the level of the Supernal Will, the light that encompasses all worlds (sovev kol almin); and this is through the Torah and mitzvos, which have been clothed in action, in which and through which the Supernal Will is drawn down. And this is the meaning of "My beloved—My provider" and "My bread."

And from this drawing down, the level of the Supernal Will is drawn to the soul of man, too, to come to the level of "and with all your might": ahavah rabbah. And this is [the meaning of] "Who has sanctified us with His commandments" and "You shall be holy."

4. Now, this holiness leads to humility, which is a person's lowliness with regard to his nefesh and 20
his neshamah, since there is no life-force and flow for his soul from the Source, "that which comes forth from the mouth of Havayah," except through lowly things, actually physical,

such as the esrog, the wool of the tzitzis and the parchment of the tefillin, and likewise all the practical mitzvos; or through speech about them, which is Torah study, etc. And this humility leads to fear of sin.

(In Reishis Chochmah, Shaar HaAnavah [the Gate of Humility], chapter 1, he cites that humility is the higher Shechinah (Divine Presence). Now, the meaning and matter of the higher Shechinah was explained in the discourse beginning "The Song of Songs": that it is the matter of the self-nullification (bittul) of the higher unity (yichuda ila'ah).

And according to this it can be said that the meaning of humility is that he regards himself as actually nothing, as he is before Him, blessed be He, for "all before Him is considered as nothing." And see what is written in the discourse beginning "I have become small from all the kindnesses." And see what is written in the discourse beginning "A land of mountains and valleys," regarding the "sunken seal": the self-nullification of humility, which is higher than love.

And according to this, what is written in the books on the subject of humility—that it is self-nullification and submission to the Holy One, blessed be He—is well understood. For at first glance it is not understood: does one need to say this, that man, a lowly and dark creature, should make himself small relative to the Creator, blessed be He?

But according to what was said above it is well understood: the meaning and matter of this humility that applies from man toward the Holy One, blessed be He, is that he should not occupy any place at all, but be actually considered as nothing. And in this way it is said of Moshe, "And the man Moshe was very humble," for of Moshe it is said, "And what (mah) are we?"

And see in the Gemara) (end of chapter 6 of Chullin, folio 89a): "Greater is what was said of Moshe," etc.: that the self-nullification of Moshe was above the level of the self-nullification of "And I am dust and ashes," for he was actually mah ("what"); and this is "very humble." And see Parshas Shelach (163, end of side b).

Now, the higher Shechinah is Binah (understanding); and according to this, "and humility leads to fear of sin" is the level of Chochmah (wisdom), which is the higher fear.

And Rabbi Yehoshua ben Levi, who holds that "humility is greatest of all": it can be said that this is as is written in Reishis Chochmah there: "And further, humility is found even in Keser (the Crown), etc., and it is called Ayin (Nothing) because it regards itself as nothing before the Emanator." End of quote.

And see what is written in the explanation on the verse "Who has counted," on the matter of "black (ukam) is kedem (before)," etc.; and this is the matter of "He made darkness His hiding place." 21

And see what is written on the subject of humility at the end of the discourse beginning "I will greatly rejoice." For "G-d made this opposite that."

Just as in holiness, the doing of the mitzvos raises a person up to draw down supernal life from the level of the Supernal Will, so too, conversely, regarding a transgression it is written, "That soul shall be cut off from before Me; I am Havayah."

The meaning of "I am Havayah" is that which brings all existences into being, to give life to all the worlds and all the created beings; and "from before Me" means higher than this level and rank: there the blemish and the punishment of the transgression reach, so that "it shall be utterly cut off" in the root of all roots. And a person must have fear of sin.

That is, fear because of the sin and the lack and the blemish that is caused above to such an extent. And chet (sin) is a term for lack and blemish, for the term chet applies even to neglecting a positive commandment and the fine points of the Scribes, in which there is at any rate a lack and blemish; whereas avon (iniquity) applies to prohibitions, etc.

Now, fear of sin in this sense comes specifically after humility and holiness. 22

That is, after he is sanctified with the supernal holiness that comes from above through the mitzvos, and comes to the level of humility, recognizing the lowliness of his soul, then he will also recognize and feel, through this—"this opposite that"—how great is the punishment of the sin and the blemish that reaches above, and he will have great fear because of the sin and the blemish. (And see what is written further on the meaning and matter of fear of sin in the discourse beginning "These are the journeys.")

But this holiness and humility come only after the levels of abstinence, which is to separate the evil in the animal soul from the kelipos (husks) of nogah, and "Sanctify yourself in what is permitted to you";

and this is the level of lower teshuvah (return), as our Sages, of blessed memory, said, "teshuvah and good deeds," etc.: for without teshuvah first, the deeds are not "good" and shining—from the expression "the light, that it was good," etc.

And with all the above, what is written, "And Moshe spoke to the heads of the tribes (matos)," will be 23
understood. Matos is in the sense of "He inclines (mateh) toward kindness,"

which is the matter of inclining and turning over the emotive attributes (middos) in the soul, so that they be toward kindness, and "you shall love Havayah," "to cleave to Him." And those who incline and turn [them] over are the level of the "heads,"

which are the level of the desire of the heart, which is drawn from the level of Moshe, which is the level of the supernal Daas (knowledge) and the supernal holiness (kodesh), far above the level of the worlds.

And the level of Moshe is the leader (for vayedaber, "and he spoke," is from the expression "He subdues, or leads (yadber), peoples under us," a term of leadership), and he draws this level down to be the desire of the heart. (And see further on the subject of "heads" in Parshas Pinchas) (folio 253b), on the verse "Lift up your heads, O gates."

[This is] also because Moshe is the level of "And we are mah ('what')," the level of "very humble"; and therefore, "And Moshe spoke," etc. And see what is written at the end of the discourse beginning "Moshe would speak," and at the end of the discourse beginning "Their appearance and their works."

Summary: The matter of "holiness leads to humility, and humility leads to fear of sin"; and the matter of "And Moshe spoke to the heads of the tribes.") 24

5. "Saying: This is the thing," etc. And our Sages, of blessed memory, said that all the prophets prophesied with "Thus" (koh); Moshe surpassed them, in that he prophesied with "This" (zeh), etc. 25

And the matter is: it is written, "Let us make man in Our image, as Our likeness." "As Our likeness" is the level of the light that fills all worlds (memalei kol almin), for the kaf of comparison [means] like the likeness, etc.;

whereas "in Our image" is the level of the revelation of His very essence, blessed be He, as it were. (And see about this below, in the discourse beginning "These are the journeys," mentioned above, and in the discourse beginning "For on this day He shall atone.")

Now, through the desire of the heart, which is above the level of the power of the soul, there is brought about through this an arousal from above: a revelation of the level of His essence, blessed be He, above the level of the worlds, that which cannot clothe itself within the worlds. As it is written, "And I have put My words in your mouth"—My very words.

And this is [the meaning of] "Saying: This is the thing," etc.: that is, when each and every one says a section of the Torah, or of the Prophets and the Writings, laws and aggados, it will be this very thing that was said long ago, of old. 26

As it is written, "And these words that I command you today shall be," etc., "and you shall speak of them," etc.

That is: these very words that Moshe said on that day shall be with you, and "you shall speak of them," of these very [words]. For through the level of the desire of the heart, a level is drawn down of that which is above the level of the worlds, and there it is above time.

(And see what is written on the verse "The voice of my beloved! Behold, this one comes," and at the end of the discourse beginning "And you shall tell your son," on the subject of "because of this," and at the end of the discourse beginning "In the third month," etc., "on this day.") And there was the level of Moshe's prophecy, for he was the level of the supernal holiness (kodesh), above the level of the worlds.

And therefore our Sages, of blessed memory, said that he was separated from [his] wife, which was not so with any of the other prophets, etc. (And see about this in Parshas Vayeitzei) (folio 152b), and in the Mikdash Melech there, and in Parshas Bereishis (22a);

and the Ramaz explained it, Parshas Va'eschanan (folio 260, end of side b), regarding "Enough for you," etc. And see Parshas Balak (187b).

And from all this it will be understood how his prophecy was from a level that is above the bounds of time; for the level of time has relevance only in the attribute of His Malchus (sovereignty), blessed be He—the level of "as Our likeness," the level of the "world of the Nukva (the feminine)," etc.,

that is, when it becomes the source for [the worlds of] Beriah (Creation), Yetzirah (Formation) and Asiyah (Action). And see Parshas Vayechi (folio 246, end of side a, and side b), and see what is written in the discourse beginning "My dove, in the clefts of the rock," on the meaning of "Arise, my beloved."

And from there will be understood, with additional explanation, what was written: that it is specifically through the desire of the heart that it is brought about that the occupation with Torah is in the manner of "Saying: This is the thing," etc.

"When a man vows a vow," etc.: "until he vows by a thing that is vowed." The matter is this: "Vows are a fence for abstinence."

Now, abstinence is to be [in the manner of] "Sanctify yourself in what is permitted to you." And for this level to be planted and fixed in his heart in absolute truth, he must devise counsels in his soul, in the manner explained above regarding humility, which leads to fear of sin: 27

namely, that he humble himself [by considering] how the thing from which he wishes to abstain (for example, one who vows [to abstain] from meat, etc.)—that meat and the like is higher than he in rank in its root, for its root is very high, exalted above the level and the ranks of man,

except that in the breaking of the vessels they fell far, far below man, into the inanimate, vegetative and animal. But nevertheless, it has an advantage and superiority, in that it gives life to man, and man needs it, while the food does not need man.

And therefore it is not fitting to bring it down so far into physicality, to benefit from it to fill the desires of his body and to be among "the gluttons of meat and the guzzlers of wine," but rather to broaden his mind for G-d.

And so the way of those who vow for the sake of Heaven is because they see their descent [caused] by the thing from which they vow: that thing causes them a descent and a turning away from following G-d. That is, after they bring that thing down into physicality, as a matter of course it draws and brings down the body of the man, too, after it.

(And see what is written in the discourse beginning "When you light the lamps," on the subject of "an unlearned person is forbidden to eat meat." And although here we are speaking of a Torah scholar, nevertheless, granted that it is not forbidden, nevertheless it is relevant that he fear lest he descend from his level, etc.) But in truth he must look into its root, how its root is very high and exalted.

And through this he separates from it. And therefore the one who vows must say, "This is like a burnt-offering" and "like an offering," which are holy—a thing that is vowed and set apart in its high root above.

And as it is written, "When he shall pronounce (yafli) a vow": a term of [something] wondrous (mufla) and covered, as though he vows by the life of the King, whose root is the supernal life, from the level of the light that encompasses all worlds (sovev kol almin).

(And see on the subject of a vow in Zohar II, Yisro, 91b; Mishpatim, 115b; Pinchas, folio 205a-b; and in the Pardes, the entry Neder (vow); and in Me'orei Or, the letter Nun, 69; [Midrash] Rabbah, Vayeitzei, beginning of section 70;

Ki Sisa, section 43; Naso, section 10, on the verse "When he shall pronounce"; in Eichah, on the verse "They sit on the ground, they are silent"; and in Bachya, Parshas Yisro.)

And from there all the levels of the encompassing lights (oros makifim) in the higher worlds descended link by link, and also below, in the lower man, in the level of the breath and speech that issue from the mouth, as is known to those versed in the hidden wisdom. (And see what is written about this in the discourse beginning "And I will betroth you to Me.")

And this is [the meaning of] "a thing that is vowed": that he consecrates the offering and says, "This is a burnt-offering" or "peace-offerings," to draw down with his mouth supernal holiness from the level of the light that encompasses all worlds, the source of all holinesses. And also the vows that are konamos are hekdesh (consecrated property), as is stated in the Gemara.

(And this is like the matter explained in the discourse beginning "Thus shall you bless," in Parshas Naso, on the meaning of "And the man gave names," etc.—to elevate them through this and to sanctify them in their source, etc.; see there. And similar to this is the matter of konamos: that he attaches it to a thing that is vowed and holy, and through this he draws holiness into it, until they are hekdesh.

And this power in the mouth of man is actually like the above-mentioned matter of "And the man gave names," etc. And it seems one may further say that this power is a semblance and an example of the power of "Saying: This is the thing," mentioned above, which is drawn from the level of "And Moshe spoke to the heads of the tribes," etc.

And this is the connection of the matter of "And Moshe spoke," etc., "saying: This is the thing," to the section of vows. And therefore now, when hearts have diminished, one must say "without a vow," as is written elsewhere.)

LIKKUTEI TORAH • PARSHAS MATOS • MAAMAR 2

ביאור ע"פ וידבר משה אל ראשי המטות

An explanation of the verse "And Moshe spoke to the heads of the tribes"

An explanation of the verse "And Moshe spoke to the heads of the tribes." 1

Now, to understand the matter of "Behind and before You formed me" — "behind the work of creation," etc.: the world was created with Ten Utterances. 2

And the Ten Utterances are from the Ten Sefiros of Tikkun (Rectification): "Let there be light" is Chochmah (wisdom) [and see Pardes, Sha'ar (Gate) 2, chapter 5; and the Zohar, Parshas Vayikra, at the end of page 11b, and the Mikdash Melech there; and Parshas Bereishis, page 16b, and page 22a-b]. And the Ten Sefiros of the World of Atzilus (Emanation) are G-dliness.

How, then, were Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) made from them, [worlds] which are bounded, and are a "something" (yesh) and a thing separate from G-dliness? [That is to say: how do they enclothe themselves to become spirit and soul for Beriah, Yetzirah and Asiyah? And see what is written on the verse "There are sixty queens," on the subject of "From your middle upward is of Hurmiz; from your middle downward," etc.] 3

But it is through there having been the shattering of the vessels of Tohu (Chaos): when they shattered and the lights departed from them, and the fragments of the vessels fell below into nogah, they became the level of yesh. For the meaning of the shattering of the vessels is the shattering of the letters, for the letters are vessels.

By way of analogy, below: when letters are combined, two or three letters together, they are then one word, which is a vessel and receptacle for some idea. 4

But when the letters separate from one another, then in each letter by itself there is not found enclothed any of the meaning of that idea which was enclothed in that word. And this is, by way of analogy, the matter of the light departing from the vessel.

Only, nevertheless, some impression (reshimu) and spark of the light remains in each letter, since they were at first joined and united together in one combination;

but nevertheless it is only a mere spark and impression, while the essence of the light has departed from the vessel. Now, by way of analogy, with physical vessels: the vessel is nullified and secondary in relation to the wine within it.

And therefore it is stated in the Mishnah, in the chapter HaMatznia: "One who carries out food less than the [required] measure in a vessel is exempt even for the vessel, for the vessel is secondary to it." This is not so when the vessel breaks: it becomes a shard in its own right.

So too, by way of analogy, Above: when the light is enclothed within the vessel, the vessel is then at the level of actual self-nullification (bittul) in relation to the light. 5

And this is the matter of the Ten Sefiros of Tikkun, where "He and His vessels (ihu vegarmohi) are one": the vessels too are actual G-dliness, for they are at the level of complete, actual nullification in relation to the Infinite Light (Or Ein Sof) that is enclothed in them.

This is not so in Tohu, where the vessels shattered and the lights departed from them: it is like, by way of analogy, a vessel below which, when it breaks, becomes a shard by itself and is no longer nullified to the wine.

So, through the shattering of the vessels, which are the letters that came apart, they became the level of yesh, to the point that from them came the coming into being of the "something" and separate thing of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action).

Whereas from the vessels of the Ten Sefiros of Tikkun, which are united with the lights, there could not have been the chain of descending worlds (hishtalshelus) and the coming into being of the "something" and separate thing, for the vessels of Tikkun are nullified to the light, as mentioned above.

And although it has been explained that the Ten Utterances are from the Ten Sefiros of Tikkun, nevertheless they enclothe themselves in the Ten Sefiros of the Name Ban. 6

For, after all, the Utterances are at the level of Malchus (sovereignty) of the World of Atzilus (Emanation), the world of speech [and see Pardes, in Erchei HaKinuyim, the entry "Architect"; and see what is written in Parshas Bereishis, at the end of the discourse beginning "Go forth and see," citing the Midrash: "A parable of a king who built a palace through an architect," etc.].

And Malchus of Atzilus is the Name Ban, into which there fell from the Name Sag, etc.; and through the letters of the Name Ban, which are the root of the letters that [came] from the shattering of the vessels, through this the level of the "something" and separate thing came into being.

Therefore, in truth, Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) also contain [something] of both levels, of Mah and of Ban, which is the level of the inner dimension (pnimiyus) and the outer dimension (chitzoniyus). [This holds] both in each individual creation in the holiness of Beriah, Yetzirah and Asiyah, whose inner dimension and soul is at the level of self-nullification (bittul), as it is written, "And the host of heaven bow down to You," and is drawn from the Name Mah, 7

while its outer dimension, that is, its vessel and body, is drawn from the Name Ban [and it is possible that what the Ramaz writes in Parshas Emor (on page 104a), regarding "Everyone who is called by My Name," is along these lines,

for he writes, citing Sefer HaLikkutim, that every person has two names, etc.; see there. And this is as [will be explained] below, that man is composed of the two levels of Tohu and Tikkun];

and in general: the inner dimension of Beriah, Yetzirah and Asiyah is the souls and the angels, which possess the quality of bittul, because they came into being from the level of Tikkun, where the Name Ban has already been rectified through Mah;

and the outer dimension is the chambers (heichalos) of nogah, which are the level of yesh, etc., drawn from the 288 sparks and the shattering of the vessels that have not yet been rectified, etc.

And see what is written on the subject of the letters of Mah and Ban on the verse "And under His feet was like the work of a sapphire brick," etc., and in the explanation of the verse "Who has counted the dust of Yaakov."

2. Now, man is composed of the two levels of Tohu and Tikkun: his G-dly soul is drawn from the level of the Name Mah of Tikkun, 8

and therefore it is in its essence at the level of self-nullification (bittul); while the animal soul and the body are drawn from the shattering of the vessels of Tohu. And on the contrary: in one respect the body and the animal soul are lower than the inanimate, the vegetative and the animal.

For there are several gradations in the matter of bittul and separateness: "the host of heaven bow down to You," for they possess the quality of bittul;

and likewise, domestic animals and wild beasts are not entirely separate, for among them there are none who transgress. Whereas man, from the side of his body and his animal soul, is more separate, for he is able to commit a transgression.

And this is "behind the work of creation": he is the last of all the gradations, in being a "something" and a thing in its own right; as is written in Sefer Shel Beinonim, chapter 24, that one who transgresses even a light transgression is utterly separated from His unity, may He be blessed, more than the sitra achra (the other side) and all the kelipos, etc.; see there at length. 9

And from the side of his G-dly soul he is utterly nullified, and this is the level of "before" the work of creation. (And see further what is written on the subject of man's body and soul in Parshas Bereishis, on the verse "And He formed," etc.)

But in particular, even concerning the G-dly soul itself, which is from the level of the World of Tikkun, it is said, "Behind and before You formed me."

For Tikkun comes after the World of Tohu, which preceded it also in stature and rank, except that it fell in the shattering of the vessels; for Sag is higher than Mah, except that it fell into the Name Ban, at the level of yesh.

And Tikkun is the joining of Mah and Ban: that is, that Ban too, which is at the level of yesh, should be at the level of Mah, through the transformation of darkness into light, etc.

And this is the level that carries out the refinements (beirurim) in Beriah, Yetzirah and Asiyah throughout the six workdays (see what is written at the end of the discourse beginning "And behold, we were binding sheaves," and elsewhere on the verse "Hear (shema), O Israel," [read as] shem ayin, "the name of seventy," and in the explanation of the verse "Then Israel sang," etc., "Spring up, O well");

it follows that Tikkun too is from the World of Tohu and the 288 sparks, as it is written, "And the spirit of G-d hovered (merachefes)" — [read as] mes rapach, "dead, 288" — which is the level of death and shattering;

and from this the Tikkun is made in Beriah, Yetzirah and Asiyah, as it is written afterward, "And G-d said, 'Let there be light'" — Chochmah (wisdom). And as is written in Etz Chaim, that Atik of the Tikkun of Atzilus took the first five [Sefiros] of the Keser (Crown) of Ban, etc.

Therefore the G-dly soul too, from the standpoint of Tikkun, is called the level of "behind" in relation to the World of Tohu, [to what is] from the 288 sparks, whose root is from Sag, which is above Mah, as mentioned above. And also regarding the rational animal soul in man it is fitting to say, "Behind and before You formed me," in relation to the inanimate, the vegetative and the animal.

For in the order of the Utterances, the inanimate, vegetative and animal preceded the speaking [being], etc. And this is because Tikkun goes from below upward — inanimate, vegetative, animal, speaking — and man, who is the speaker, is the highest of them all; whereas in Tohu the inanimate is higher than the vegetative, and the vegetative than the animal, etc.

And therefore it is written regarding the offerings, "an everlasting covenant of salt," etc., even though salt is inanimate; and see on this in the Likkutei Torah of the Arizal, Parshas Vayikra. But in its root it is very high, and salt is the Gevuros (restraints) of Abba, etc.

(And see in the Zohar, Vayechi, page 241b, on the subject of salt; and see what is written in the discourse beginning "And you shall not omit the salt.")

Therefore the rational soul too, although it is higher in stature than the inanimate, vegetative and animal, and its root is from the level of the face of man, as it is written, "And the likeness of their faces was the face of a man" —

and it is called "before": this is with regard to their emergence and coming into being through the Ten Utterances, which were drawn from the Ten Sefiros of Tikkun; but in their root in Tohu the inanimate, vegetative and animal are higher, and therefore it is called "behind the work of creation."

3. According to this, the meaning of "Come, eat of My bread" will be understood. The explanation: 10
"My bread" is what is written, "For by everything that comes forth from the mouth of Havayah does man live."

"The man" (ha'adam), with the definite article: that is, the supernal Adam, Malchus (sovereignty) of the World of Atzilus (Emanation), which is also called "Adam," as is written in the Zohar, "Before the form was created," etc.;

and as is written on this also in the explanation of the verse "These are the journeys," the one that begins "To explain the matter of the journeys." And this is the level of the light that fills all worlds (memalei kol almin), the drawing down of life-force (chayus) in a differentiated way, as it is written, "The eyes of Havayah," and it is written, "Let Your ears be attentive," etc.

Now, "that which comes forth (motza) from the mouth of Havayah" has two interpretations. The 11
first is according to its plain meaning: "that which comes forth from the mouth" means that which has already gone forth from the mouth of Havayah, the spreading forth of the life-force (chayus) from the breath of His mouth in the Ten Utterances with which the world was created; and this is from the level of the Ten Sefiros within Malchus (sovereignty) of the World of Atzilus (Emanation), the Name Ban.

The second: motza is a term for "source," as in motza mayim, "a source of water": meaning that 12
the source of the Ten Sefiros of Ban is the level of the Name Sag,

which is the root of the World of Tohu, the World of Nekudim (Points), whose root is from the level of the mouth of Adam Kadmon. And the eyes of Adam Kadmon, through their gazing, made vessels for the lights of the mouth of Adam Kadmon; and this is the matter of the World of Nekudim, etc.

Therefore the supernal Adam "lives" through this. For Adam Kadmon is called "the Adam of Beriah (Creation)"; and the World of Tohu is the level of Yetzirah (Formation), for Yetzirah is the level of the revelation of what is hidden, namely the lights drawn from Adam Kadmon through the breaths of the ears, nose and mouth. 13

And Atzilus, which is the World of Tikkun, is called "the Adam of Asiyah (Action)," because it is the level of lights in vessels, and its root is only a glimmer [shining] by way of the forehead of Adam Kadmon. Therefore the Adam of Tikkun "lives" through refinements from "that which comes forth from the mouth of Havayah," which are from the level of Yetzirah, which is above Asiyah.

And this is the matter of the Torah and the mitzvos, which are called "My bread." That is because all the practical mitzvos are the refinement of the level of nogah, whose root is from the World of Tohu; and through this one draws down the Supreme Will (ratzon), 14

which is the level of the Supreme Keser (Crown), which also includes the Keser of Tohu, as explained above; and this drawing down is into the level of Malchus (sovereignty) of the World of Atzilus (Emanation) [as is written elsewhere on the verse "And the number of the fourth part of Israel"; see there.

And this is [the meaning of] "His legs are pillars of shesh (marble)," which is explained in Midrash Rabbah (Parshas Kedoshim, chapter 25): "This is the world, which was created in the six days of creation."

And this means that "His legs" refers to those engaged in the mitzvos, who are called "supporters" (tamchin), and the doing of the mitzvos is with things that were created in the six days of creation; that is to say, they precede the creation of man, who is last in the work of creation, as mentioned above.

And see on the subject of "His legs," etc., in Parshas Metzora (page 53b), in Parshas Naso (page 143a) and in Parshas Pinchas, page 236a.] And this is [the meaning of the statement] that through this the supernal Adam, Malchus of Atzilus, "lives," as mentioned above.

And this is the matter of adding lights in Atzilus: for in Atzilus the light is limited within the vessels, and in order to add, it must be from higher up; and from this there is drawn also an addition of lights in Gan Eden.

For this is the meaning of "the reward of a mitzvah is the mitzvah": the reward of a mitzvah is drawn from the mitzvah itself. For the reward is in the Upper Gan Eden, in Beriah (Creation): "they delight in the radiance," etc.

And there is no delight and apprehension except in light that breaks through outside the vessels, which is not so when the vessel covers it, etc. That is: in Atzilus the light is enclothed in a vessel, and the vessel conceals the light; if so, what is drawn through the vessels into Gan Eden is only a contracted glimmer.

However, through adding lights in the vessels of Atzilus, which are lights of Tohu, through this the lights break through the vessels, and an addition of light is drawn into Gan Eden, etc.

(And see what is written on this in Parshas Shelach on the verse "The land is good," on the meaning of "a land flowing with milk and honey.") And this is [the meaning of] "Who has sanctified us with His commandments and commanded us." And from this the Supreme Will is drawn also below, into man.

"With all your might": for "with all your soul" is the level of the light that fills all worlds (memalei kol almin), and "with all your might" is the level of the light that encompasses all worlds (sovev kol almin), which is not limited within the vessel; rather, "my flesh and my heart pine away," to go out of the vessels.

And this is through one's drawing down the Supreme Will, which is above Atzilus, through Torah and mitzvos; therefore this level of will is drawn into the soul as well. And this is "Come, eat of My bread."

And the drawing down of this Supreme Will into the soul is the meaning of "And Moshe spoke to the heads of the tribes (matos) of the children of Israel." 15

For the matos are the tribes, the four banners — Yehudah, "the face of a lion on the right," etc. — and they are from the level of Tikkun, and "in the name of our G-d we raise our banners."

And they are the level of the emotive attributes (middos) drawn from Binah (understanding) and Daas (knowledge), "twelve diagonal boundaries," etc. And "the heads of the tribes" is the will that is above Binah and Daas

(and it is called "head" in the sense of "the skull that covers over the brain," etc., as is written elsewhere); and it is drawn from the level of Moshe, the Supernal Daas, which is Yesod (foundation) of Abba; and he is the one who draws down the level of "the desire of the heart" (re'usa deliba),

for Abba draws from the eighth mazal, and notzer [has] the letters of ratzon (will); and this is the Supreme Will that precedes Atzilus, for "through wisdom (chochmah) a house is built," which is the root of Atzilus, etc.

(And see what is written on the subject of notzer chesed ("keeping kindness"), the letters of tzinor (channel) and the letters of ratzon (will), which is the level of Moshe, in Parshas Yisro, in the discourse beginning "Their appearance and their workings"; and see what is written on the verse "When Pharaoh sent out," regarding the matter of "those who do His will, how much more so";

and see in the Zohar, Parshas Yisro) (at the end of page 88b and the beginning of page 89a), and in the Mikdash Melech there, citing the Arizal; and see what is written in the explanation of the verse "And you shall make a tzitz (headplate)," etc.

It may further be said, regarding "And Moshe spoke to the heads of the tribes": it is stated in [Midrash] Rabbah (end of Parshas Lech Lecha, chapter 47),

on "All these are the tribes (shivtei) of Israel," etc.: "but these are matos" (that is to say, strong like this staff), "as it says, 'Oaths to the tribes (matos), the word, Selah'" (in Habakkuk, chapter 3); and in Shir HaShirim Rabbah, on the verse "Behold, the bed (mitaso) of Shlomo": "his matos and his shevatim, as it says, 'Oaths to the matos.'"

And the matter of strength is as is written elsewhere, in the discourse beginning "See, I set before you," on the subject of "A maskil of Eisan": eisan is a term of strength, as in "Strong (eisan) is your dwelling place," etc.; see there.

And also as is written in the discourse beginning "Command, etc., My offering, My bread," on the subject of bones [and] sinews: that the bones are at the level of Daas (knowledge) that is firmly fixed.

And this is the meaning of "Oaths to the tribes," as is explained in [Midrash] Rabbah, Bamidbar, at the end of chapter 13: that just as the Holy One, blessed be He, swore to the Patriarchs, so He swore to the tribes.

Now, the meaning and substance of "which You swore to our fathers from the days of old (kedem)" 16
is explained elsewhere, in the discourse beginning "On the eighth day, an assembly": that it is a drawing down from the level of "the days of old," which are above Chochmah (wisdom), etc.; see there.

And this drawing down is also to the tribes, as is written in Parshas Naso (134b): "From here the twelve boundaries descended, etc., to the twelve tribes of the fathers; as it is written, 'which You swore to our fathers.'"

(And see Parshas Vayishlach, at the end of page 176a, and the Mikdash Melech there; and see what is written on the verse "And the border shall go down," etc.) And this drawing down is the meaning of "And Moshe spoke to the heads of the tribes": he is the one who draws down the level of "Oaths to the tribes," the level of "which You swore to our fathers from the days of old"

(and see what is written at the end of the discourse beginning "And Lavan rose early," on the matter of "and he kissed his sons," etc.; see there). And from this it comes about that they are strong like this staff, etc., the level of eisan (strength), etc.

And this is "the word, Selah": for wherever netzach, selah or va'ed is said, it has no interruption. And see on the subject of selah in Parshas Vayikra (at the end of page 20a). Also, matos can be explained as a drawing down from the level of the Tree of Life; and see what is written elsewhere on the verse "And you, lift up your staff," etc.,

and see [Midrash] Rabbah, Vayeishev, chapter 85, on "and your staff," etc.; and see what is written on the meaning of "tribes, the tribes of Yah, a testimony to Israel," in section 5 of the discourse beginning "These are the accounts of the Mishkan."

And see the Zohar, Part I (Vayeitzei, 162a), on the verse "And Yaakov took for himself a rod of poplar," and [Midrash] Rabbah, Vayishlach, chapter 76, on the verse "For with my staff I crossed the Jordan."

And see what is written above in the explanation of the verse "With the lawgiver, with their staffs," and in the discourse beginning "When I break for you," on the meaning of "the staff of bread."

Also, mateh is a term of dominion and rule, as in "the staff of your strength," etc.; and this is the level of "for you have prevailed with G-d."

From this one can understand the meaning of "And Moshe spoke to the heads of the tribes": Moshe 17
is the one who draws this level into them.

And through this, "saying: This is the thing" is drawn forth. The meaning is along the lines of what is written, "And these words which I command you this day shall be … and you shall speak with them (bam)":

that is, with what Moshe himself spoke, now three thousand years [ago], you shall speak; and this is "and you shall speak with them" — "with them," specifically.

And all this is through "the desire of the heart" (re'usa deliba), which is above place and time; and [it is] actually "My words, which I have placed in your mouth." This is not so with all the prophets, who prophesied with "Thus" (koh), the level of "after our likeness" (kidmuseinu), etc.

4. "When a man vows a vow" — that he vow by a vowed object. For a vowed object, such as an offer- 18
ing, is [made so] through his consecrating it by mouth; and afterward the offering elevates him, as it is written, "It shall be perfect, to be accepted (leratzon)," and it is written, "Their burnt-offerings and their sacrifices shall be accepted (leratzon) upon My altar."

And the reason that one must specifically first consecrate it by mouth is this: although the offering's root is higher, that is, its root is from the level of the motza, the source, of the mouth of Havayah, from the World of Tohu,

nevertheless, because it fell below in the shattering of the vessels, it is therefore impossible for it to ascend to its root except through man, who has in him a G-dly soul, which is from the Name Mah, the one that refines, consecrating it first. And through this he imparts to it an encompassing light (or makif) by means of the mouth.

For from a person's speech an encompassing light is made (as is written elsewhere on the matter of "And I have placed My words in your mouth, and in the shadow of My hand I have covered you," and as is written in Sefer Shel Beinonim, Part I, end of chapter 5. And see what is written in Parshas Shemos on the verse "Who has given man a mouth?"

And the encompassing light lifts up and elevates, as is written in the discourse beginning "Who is raised up to dwell [on high]," in Parshas Mikeitz. Therefore through this he gives power for the animal to be elevated from nogah and to be included in its root, which is from the World of Tohu, from "that which comes forth from the mouth," etc.)

And this matter, that encompassing lights are drawn from a person's speech, is along the lines of what is written in Etz Chaim: that from the kav (line of light) and thread that was drawn after the tzimtzum (contraction), from it the circles (igulim) are drawn and become rounded, and encompassing lights; and these circles and encompassing lights encompass also the end of the kav, at the bottom of the "straight" (yosher).

In the same way, man, who is from the level of yosher, has the power to draw down the circles and encompassing lights that were drawn from the kav, which is the root of the level of yosher, etc.

And this is the matter that by consecrating the offering by mouth he draws into it the level of the encompassing [light].

Nevertheless, he imparts to it only an encompassing light, but its inner dimension he cannot reach, because the inner dimension of the offering and its life-force (chayus) are higher than he is.

(And this matter is along the lines of what is explained in Pri Etz Chaim, Gate of the Counting of the Omer, chapter 3: that through the counting of the Omer and the blessing we draw down an encompassing light, but an inner light we cannot draw down now, for that was drawn down only when the Holy Temple stood, through the barley meal-offering that was offered, etc.; see there. And barley is animal food, as is written elsewhere.)

Rather, the inner dimension is revealed and drawn down through the offering, etc., as [will be explained] below. And along these lines is the matter of the vow: for "vows are a fence for abstinence."

For since he judges within himself that he will not be able to elevate the food to its root, from "that which comes forth from the mouth," etc., by eating it, since he is bound up with physicality (and see what is written in the discourse beginning "Thus shall you bless," in Parshas Naso), therefore he separates himself from it.

And he raises up the food by vowing [to abstain] from it and attaching it to a vowed object, saying, "Behold, it is upon me like an offering"; for through this he draws into it an encompassing light from its lofty root, from "that which comes forth from the mouth."

And this is what our Sages, of blessed memory, said: "Whoever vows is as though he vows by the life of the King." That is, all the encompassing lights are drawn from Binah (understanding), and Binah is "the life of the King" [and see the Raaya Mehemna, at the end of Parshas Yisro, page 91b].

19 And this is the meaning of "abstinence leads to holiness." And this is what our Sages, of blessed memory, said: "…unless he vows by a vowed object," specifically.

For just as the vowed object, like the offering, is elevated through the sanctity of the mouth, by a person consecrating it — for through this he draws upon it an encompassing light, and this is the meaning of the term makdish (consecrates) —

like kiddushin (betrothal), which is the drawing down of an encompassing light, and through this, specifically afterward, union and consummation, which is the level of inner light, etc. [And see what is written on this in the discourse beginning "And [G-d] spoke," of the Ten Commandments.]

So too, one who consecrates the offering by mouth draws upon it an encompassing light; and afterward, when it is offered and becomes an offering to G-d, inner light is drawn into it, and then it elevates the person, as mentioned above.

20 And so too with the vow: through the speech with which he attaches it specifically to a vowed object, through this he draws into it an encompassing light, and through this it is elevated, etc.

This is the matter of those who vow for the sake of Heaven, about whom it was said, "Vows are a fence for abstinence." Nevertheless, nowadays one must say, "without a vow."

LIKKUTEI TORAH • PARSHAS MATOS • MAAMAR 3

ואשה כי תדור נדר לה' כו' בנעוריה כו'

"And a woman, when she vows a vow to Havayah"

◇

"And a woman, when she vows a vow to Havayah," etc., "in her youth," etc. "And a woman" is the 1
Congregation of Israel (Knesses Yisrael), the source of all the souls of Israel.

And therefore its cantillation note is a zakef gadol, which indicates that it is from a very high place, as our Sages, of blessed memory, said, "Israel arose in [G-d's] thought"; "Havayah founded the earth with Chochmah (wisdom)."

(And see the Zohar at the beginning of Parshas Beshalach) (page 44a) on the verse "And there was a great woman there," and in the Ramaz's commentary there. And see [Midrash] Rabbah, Vayetzei, chapter 70, on the verse "the elder (hagedolah) [was] Leah": great in her gifts, etc.; "And Yehudah shall abide forever," etc.; Yosef for a time, etc.

And see what is written at the end of the discourse beginning "And Yehudah approached him," and in the discourse beginning "On the twenty-fifth of Kislev," on the subject of the small hei, Rachel.

And see what is written in the discourse beginning "The Song of Songs," on the subject of the su- 2
pernal Shechinah (Shechinta ila'ah); and this is the large hei. And this is the meaning of the Congregation of Israel, as is written on the verse "She is one, my dove."

And this is the meaning of the zakef gadol. See what is written on the verse "and raises up (zokef) all who are bowed down," and in the discourse beginning "Ado-nai, open my lips," on the subject of "and he straightens up (zokef) at the Name." However, there is a zakef katan, and this is the lower teshuvah (return): tashuv hei, "the small hei returns."

And there is a zakef gadol, the matter of the higher teshuvah (return); and this is along the lines of 3
what is explained below in the discourse beginning "These are the journeys," on the subject of "and these are their journeys according to their goings forth," and in the discourse beginning "My dove, in the clefts of the rock," on the subject of "Arise for yourself."

And this is [the meaning of] "On that day I will raise up the sukkah of David." And see what is written on the subject of charity: "every perutah joins together into a great sum."

And [see] on the verse "A great shofar shall be blown," and on the subject of "His great Name." And therefore the Congregation of Israel is called "woman" (ishah), as it is written, "On that day, says Havayah, you will call [Me] Ishi (my Husband)" (in Hosea, chapter 2).

Now we need to understand: what is [meant by] "on that day," and not now? And see on this in the Gemara, at the beginning of chapter 8 of Pesachim.

For there are three redemptions (and see Parshas Vayishlach, 169a, end of the side): the first redemption, the level of Chesed (kindness), was in the merit of Avraham; the second redemption was in the merit of Yitzchak; and therefore it was not a complete redemption.

The third redemption is in the merit of Yaakov (see on this the Alshich on Psalms, chapter 24). This is the meaning of the saying of our Sages, of blessed memory (chapter 8 of Pesachim, page 88a), on the verse "And many peoples shall go," etc., "to the house of the G-d of Yaakov":

Not like Avraham, of whom "mountain" is written, "On the mountain of Havayah it will be seen"; and not like Yitzchak, of whom "field" is written, as it is said, "And Yitzchak went out to meditate in the field"; but like Yaakov, who called it "house," etc. And see on this in Parshas Yisro (69b, end of the side), and in the Mikdash Melech there. (Pekudei, 221b; 232a-b.)

And see what is written on the subject of "house" at the end of the discourse beginning "The heavens are My throne," and in the discourse beginning "A psalm, a song at the dedication of the House"; and see what is written in the discourse beginning "He will revive us after two days," on the subject of "on the third day He will raise us up."

And this is the level of Yaakov, the choicest of the Patriarchs. And see what is written in the discourse beginning "As an eagle stirs up," etc.: "Havayah alone did lead him"; and it is written, "And Israel dwelt in safety, alone, the fountain of Yaakov."

For it is the level of truth, as it is written, "You will give truth to Yaakov." And the Torah is called truth, as it is written, "The Torah of truth was in his mouth"; "Havayah is near," etc., "in truth."

And there is no truth but Torah. As our Sages, of blessed memory, said in [Midrash] Rabbah, Parshas Tzav, chapter 7: "The exiles are gathered in only in the merit of the Mishnayos," as it is said (in Hosea, chapter 8), "Even though they study (yisnu) among the nations, now I will gather them."

And [we need] to understand why the attribute of Yaakov is called truth: are the attributes of love and awe, the attributes of Avraham and Yitzchak, then not truth, G-d forbid? Also, what is the attribute of Yaakov in a person?

(And the essential meaning of "truth" is not only the opposite of falsehood, G-d forbid; rather, it is as it is written, "and like a spring of water whose waters do not deceive (lo yechazvu)": that is, the opposite of the "deceiving rivers" (mechazvim) in the Mishnah, chapter 8 of Parah, which are those that sometimes stop flowing.

And see Parshas Beshalach) (44b), on the verse "Do not deceive your maidservant": that his soul was from the side of Nukva (the feminine), which has no permanence, for it is "a place that changes";

and therefore the "deceiving rivers" are unfit for sanctifying the waters of purification (mei chatas), which require living water, along the lines of the Tree of Life, "a place that does not change," as is written in Parshas Emor, 107.

And this is the meaning of "I, Havayah, have not changed." And this is the essence of truth. (And see what is written on this in the explanation on the verse "These are the journeys.")

And so too, at the redemption from Egypt [the song was] shirah, a feminine [form], whereas in the Time to Come there will be shir, a masculine term, as it is said, "Sing to Havayah a new song (shir)," as is written in [Midrash] Rabbah, Beshalach, at the end of chapter 23. And see there, in Parshas Bo, at the end of chapter 18: "A night of watching," etc.; a passing miracle, but in the Time to Come, etc.

And see what the Ramaz wrote in Parshas Tisa (188b) on the subject of the masculine shir; and see what is written on the verse "The lip of truth shall be established forever," in the discourse beginning "The land shall rest a Shabbos to Havayah."

Now, on the subject of Yaakov being called truth, see the explanation on the verse "And you shall know this day"; and see Parshas Acharei (66b) on the subject of "And I will remember My covenant with Yaakov," etc.

And see [Midrash] Rabbah, Vayetzei, chapter 70: The Holy One, blessed be He, took the speech of the Patriarchs and made it a key to the redemption of the children. You said, "And Havayah shall be (vehayah) Elokim to me";

By your life, all the good things, blessings and consolations that I give to your children, I give only in this expression, as it is said, "And it shall be (vehayah) on that day, living waters shall go out from Jerusalem," etc.; "And it shall be (vehayah) on that day, a great shofar shall be blown."

We see, then, that every level of the Time to Come is along the lines of the level and the matter of "And Havayah shall be Elokim to me," which Yaakov said. And this is because it comes through the revelation of the essence of the Infinite Light (Or Ein Sof), blessed be He, which is far, far above the level of the Name Havayah; and this is what will be revealed in the Time to Come,

and this is through the level of Yaakov, as is written on this at the end of the discourse beginning "Return, O Israel, to Havayah your G-d."

And see what is written on the saying in Parshas Vayeshev (181b): "He shall be exalted" — from the side of Avraham, etc.; "exceedingly" — from the side of Yaakov. And this is [the meaning of] "and also My covenant with Yitzchak, and also My covenant with Avraham," etc. And an example of the matter is what is written, "For as the new heavens," etc., "so shall your seed and your name endure."

Now, there are three lines: Torah, avodah (service) and gemilus chassadim (acts of kindness); and Yaakov is the level of Torah: "He established a testimony in Yaakov," etc.

And see what is written at the end of the discourse beginning "And I appeared to Avraham," that love and awe are still the level of "there is one who loves," whereas occupation with Torah is complete self-nullification (bittul), and one takes up no room at all; and this is the essential revelation of the level of truth,

that is, as in "All before Him is considered as nothing," as is written in Sefer Shel Beinonim [Tanya], chapter 35, in the gloss. And the way for a person to merit the light of the Torah is through the level of Yaakov, as is written at the end of the discourse beginning "Who has counted the dust of Yaakov."

2. For it is written, "Tell me, you whom my soul loves," etc. The meaning: "my soul," which is the spark of G-dliness that is in each and every one, has in it the quality of love, to cleave to Him. 4

And though he does not feel it at all, this is because the soul in his body is in exile with him, as it is written, "And I was in the midst of the exile," as our Sages, of blessed memory, said, "They were exiled to Edom," etc.

And this is the natural love that is in each and every one of Israel, like the love of a son for his father. For the love of a son for his father is not like flashes of fire, for he is "a son, his father's leg," a thing by itself.

Now, as for the love of a son for his father: even though the son receives no satisfaction and delight, but only cries out to his father to bring him close to him, nevertheless the father receives delight from this; and the more he cries out, the more delight the father receives. 5

And this is [the meaning of] "I have eaten my honeycomb (yaari)," which is the blessings before the Shema, "with my honey," which is the Shema: this is the matter of the sweetness and delight Above from the cry of the son who wants his soul to return to Him, even though his soul feels nothing at all; for the level of the spark of G-dliness within him is wrapped and clothed in other desires.

And therefore the love is not like flashes of fire, for the warmth of the desires of this world cools him. (See what is written in Parshas Shelach, in the discourse beginning "In the section on the libations.")

And this is [the meaning of] "I remember for you the kindness of your youth," which is the manner of the beginning of the [divine] service (and see what is written in Shir HaShirim, in the discourse beginning "For the fragrance of your oils," on the subject of "youth" (naar), and in the discourse beginning "And the light of the moon shall be," on the subject of "and youths from the feast of their song," etc.); "the love of your bridal days (kelulosayich)," which is the level of a bride (kallah) and not of a wife; "your going after Me in the wilderness."

The meaning of "after Me" (acharai) is that he is still on the level of the back (achorayim), which is the level of iskafya (subjugation) and not the level of is'hapcha (transformation), the turning of darkness into light, as is written on this in the discourse beginning "Remember what Amalek did to you," etc. And therefore he is still on the level of a wilderness and desolation, "a parched land," etc.

And also, midbar (wilderness) is a term of speech (dibbur): that he speaks (medaber) of physical things; and the open mem [of midbar] indicates that from this, foreign thoughts came to him.

(And along the lines of what was explained in the discourse beginning "And I will betroth you to Me," that the cause of foreign thoughts is that one's intellect and thought are vacant, like the analogy of a courtyard that has no roof and is open, etc.; see there.

And see on the subject of "I remember for you the kindness of your youth," etc., in Parshas Vayishlach) (176b), Emor (103b), Shelach Lecha (168b), Pinchas (257a), Eikev (274a), [Midrash] Rabbah, Bamidbar, chapter 2 (212d). And see what is written in the discourse beginning "Take from among you an offering."

And this is [the meaning of] "Draw me (moshcheni)": for a person knows in himself, each and every one, that the G-dly soul within him is sunk in darkness, the "skin (mashcha) of the serpent," which covers and conceals the light of holiness; and a prisoner cannot free himself.

And this is why the Congregation of Israel asks, "Draw me": that You draw me out of my exile, and then "after You we will run." And see what is written on this in the discourse beginning "When a man from among you brings an offering."

And this is [the meaning of] "Where (eichah) do You pasture?" The meaning is that the request is not for our sake alone; rather, otherwise, "how (eichah) will You pasture?" For the Congregation of Israel is called "My beloved" (rayasi), and the Holy One, blessed be He, is called "the Shepherd (Ro'eh) of Israel." 6

As our Sages, of blessed memory, said, "Israel sustain their Father in heaven"; that is to say, that there be the enclothing of the Infinite Light (Or Ein Sof), blessed be He, in the supernal attributes (middos), which are called "a body": "Chesed is the right arm," etc. For He, may He be blessed, in and of Himself, "is not of these attributes at all."

And see what is written on the verse "I sleep, but my heart is awake," regarding the explanation of "my perfect one" (tamasi) as a term of completeness, etc.; see there. And in the discourse beginning "Behold, you are beautiful, my beloved"; and above, on the verse "The heads of the tribes," on the subject of "Come, eat of my bread."

"Where do You rest [Your flock] at noon (tzohorayim)": this is a term for the heat of other desires (for noon is the time when the heat is at its strongest; and there is a foreign intensity of heat, of physical cravings, of which it is said, "and the sun (chamah) shall be ashamed." And Cham is the father of Canaan; and see Pardes, the entry "Cham";

and see on all this in Parshas Vayikra) (17b), and in Parshas Balak (197a-b), and in Parshas Terumah (143b), on the subject of ei koh ("where is Koh"). And see what is written on this in the discourse beginning "I will greatly rejoice."

And this is [the meaning of] "For why should I be as one who is veiled (ke'otyah) beside the flocks of your companions?": this is a term of shame, as in "You have covered him with shame" (in Psalms, chapter 89), "And let them be wrapped in their shame as in a robe" (there, chapter 109), "Let them be wrapped in reproach and disgrace" (there, chapter 71).

And see the Zohar, Bereshit (page 20a).

It is also a term for being wrapped and clothed in "the flocks of your companions," which are thoughts and words from other desires, which are drawn down and flow from the supernal princes; for there is no speech or thought below that does not flow and is not drawn down from Above.

(And see the Zohar, Parshas Vayetzei) (page 162), in the Sisrei Torah, on the verse "And the wrapped ones (ha'atufim) were Lavan's," etc.: "they are ashamed (iskasfan) and wrapped (misatfei)." And this shame is the subject of our request, "and may we not be ashamed forever and ever."

See the explanation in the discourse beginning "I saw, and behold, a golden menorah." And see the Zohar, Parshas Emor (page 89b), on the verse "To You, Ado-nai, belongs righteousness, and to us shamefacedness"; and these levels are called "Lavan's" (lelavan).

And this is the meaning of "the flocks of your companions," as is written in [Midrash] Rabbah on Shir HaShirim. Not so "the bound ones (hakeshurim), Yaakov's," who are bound with a firm and strong bond to Him, may He be blessed,

as is written in the Zohar, Parshas Acharei (page 73): "There are three levels bound one to another: the Holy One, blessed be He, the Torah, and Israel." And see what is written on this in the explanation on the passage "Take the head count of the sons of Gershon," on the subject of the incense (ketores).

3. Now, there is yet another level of love, which is the love of a wife for her husband, which is a love like flashes of fire, and he has no other desires at all; [a love] that comes through the Torah, as it is written, "And besides You I desire nothing," only "and your longing shall be for your husband." 7

(And see what is written on the subject of this love in the discourse beginning "Your cheeks are comely with rows (torim)," on the subject of "rows of gold." And this is [the meaning of] "and the name of his wife," etc., "the daughter of Mei-zahav (waters of gold)": for this level of love is on a level like the superiority of gold over silver;

and also, the meaning of "the daughter of Matred" may be said to be the preoccupation (tirdas) of this great love (ahavah rabbah), to the point that he has no other desire at all.) And this is [the meaning of] "with all your heart," as is written elsewhere, in the discourse beginning "The matter of the Shema."

That is, because of the greatness of his passion and desire for Him, may He be blessed, like flashes of fire, a flame that blazes up, on the level of "When you raise up the lamps"; and this great love is drawn forth through the Torah

(for "on the day of his wedding" — this is the Giving of the Torah; and the Torah is the level of "from His right hand, a fiery law," which was given as black fire upon white fire.

And see what is written in the discourse beginning "And it shall be for you as tzitzis," on the subject of "this one shall be called woman (ishah), for from man (ish) was she taken"; and in the discourse beginning "After Havayah your G-d shall you walk," regarding "and to His voice shall you listen"; and in the discourse beginning "So that the Torah of Havayah may be in your mouth," in Parshas Bo.

And this level of great love is called truth; and this is [the meaning of] "You will give truth to Yaakov," for "the voice is the voice of Yaakov," the level of Torah, as mentioned above. And see what is written on this in the discourse beginning "On the eighth day, an assembly (atzeres)."

And this is [the meaning of] "I have drunk my wine with my milk," which is the level of Torah. And this is [the meaning of] "For your love (dodecha) is better": that is, great love, and it is drawn "from wine" (miyayin), the wine of Torah.

And this is [the meaning of] what is written, "And the man (ha'adam) said": the Supernal Man (Adam), as it is written, "And upon the likeness of the throne was a likeness like the appearance of a man (adam)," etc. "This time (zos hapa'am)": the Torah, which is called zos ("this") (chapter 5 of Menachos, 53b); for in the Time to Come the Torah will be unveiled from its garments and its physicality

(and therefore it is said, "On that day you will call [Me] Ishi (my Husband)." For the Torah is called light, as it is written, "and the Torah is light"; and it is also called water, as it is written, "Ho, everyone who thirsts, go to the water."

And the matter is as is written elsewhere, on the verse "Praise G-d in His sanctuary," on the subject of three levels: light, water, firmament, etc.; see there. And in the same way with the Torah: the Torah as it is Above is the level of light, and in its descent to be clothed below it is called water, which descends from a high place to a low one.

And see what is written in the discourse beginning "The Song of Songs," on the subject of two levels of bridegroom.

And now the Congregation of Israel receives the drop of supernal Chochmah (wisdom) on the level of enclothement, [as] water [and] firmament; but in the Time to Come, when the inner dimension (pnimiyus) of the Torah will be revealed, it is the level of light. And this is the meaning of "you will call [Me] Ishi": that she will receive from the level of light, as the Ramaz wrote in Parshas Pekudei) (page 220b).

Yet nevertheless, even now the light is drawn down through enclothement, etc., as mentioned above. And this is [the meaning of] "this time": even as it is now, clothed in many garments, in physical things, nevertheless it is "bone of my bones" (etzem me'atzamai), of my very essence (atzmiyusi), which is the inner dimension of His will, which is the Written Torah.

"And flesh of my flesh": a term [related to] "red flesh" (bisra sumka), the Oral Torah, stringencies and distinctions. 8

"This one shall be called woman (ishah)": esh (fire) [and the letter] hei, which is a love like flashes of fire, "for from man (ish) was this one taken"; as it is written, "For Havayah gives wisdom" — this is the Written Torah — "from His mouth, knowledge and understanding" — this is the Oral Torah, as is written in [Midrash] Rabbah, Ki Sisa, chapter 41.

For since it is grasped and cleaves in his mind while he learns, and all the more so when he remembers it and it is not forgotten by him — and this is the level of "male" (zachar), as it is written, "He remembered (zachar) His kindness" — then His wisdom and understanding, may He be blessed, are absorbed in him, which is the level of the drop drawn from the father's brain.

(See what is written on this in the discourse beginning "I am black, but comely," and in the discourse beginning "And you shall honor the face of the elder.")

And this is [the meaning of] "And they were both naked": that is, through this love, of the level of flashes of fire, he is stripped of all foreign desires, and has no other desire at all, as it is written, "And besides You I desire nothing."

Not like the love that is in coolness, which is because he is still also clothed in foreign desires, and it is only the level of iskafya (subjugation). But through this great love, of the turning of darkness [into light], he has no other desire at all except to cleave to Him.

It follows that he is not clothed in foreign garments. And through the arousal from below [comes] the arousal from above in the Time to Come, that "your Teacher shall no longer be cloaked."

And this is [the meaning of] "And they were both naked, the man and his wife": that is, in the Time to Come there will be a revelation of the inner dimension of the Torah without garments. 9

Yet even "this time," when the Torah is clothed in a garment, as mentioned above, it is nevertheless along the lines of "And they were both naked." For through occupation with the Torah, the soul of the person is clothed in the Torah.

And likewise, through this, the Infinite Light (Or Ein Sof), blessed be He, is drawn down and clothed in the Torah; and this is the meaning of "one who occupies himself with Torah lishmah": for the sake of the Torah. 10

It follows, then, that the Holy One, blessed be He, as it were, and the person who occupies himself with Torah are clothed in one garment, by way of analogy like two who cover themselves with literally one tallis, as is written on this in the discourse beginning "For on this day He shall atone." And this is specifically when the person is stripped of foreign desires.

Whereas when he has a foreign desire and soiled garments, it is called "he in his garment and she in her garment," and "he must divorce [her] and give [her] the kesubah."

But when he is stripped of foreign desire, so as to be [in the state of] "And besides You I desire nothing," there is likewise a drawing down from Above, as mentioned above. And this is [the meaning of] "and they were not ashamed": that is, that there will not be the level of "as one who is veiled beside the flocks of your companions," mentioned above.

And this is [the meaning of] "and may we not be ashamed forever and ever." And see what is written of a yet greater level in the explanation of "and My people shall never be ashamed," in the discourse beginning "And you shall eat, eating."

4. And this is [the meaning of] "And a woman, when she vows a vow," etc. Now we need to understand: what is the matter of the vow, to forbid upon herself things that are permitted? 11

And surely it can be said, "Let what the Torah has forbidden you suffice you," as is written in the Rambam's Eight Chapters, chapter 4, in the name of the Jerusalem Talmud, chapter 9 of Nedarim.

However, there is in fact no difference between the permitted and the forbidden, except that the permitted can be elevated to G-d. But as long as he does not elevate it, it too covers and conceals.

And this is the meaning of "Vows are a fence for abstinence": that is, "Sanctify yourself in what is permitted to you." For he sees that he will not be able to elevate the thing, and he will bring the thing down into physicality, and as a result the person too is drawn after it into physicality. 12

And this is "heaviness of head" (koved rosh): for "Israel is to Me a head (rosh)," and this level is hidden because of the heaviness of physicality, which covers and conceals "like a heavy burden," etc. (see what is written on this in the discourse beginning "A menorah all of gold"). And therefore there must be abstinence.

However, this, that he will not be able to elevate the thing, is when he is still on the level of "And a woman," etc., "in her youth," which is the level of Nukva (the feminine) ("before she has received the male," as was explained on the verse "For the fragrance of your oils"), that is, the first love.

"In her youth, in her father's house," which is "the kindness of your youth"; "her father's house," like the love of a son for his father.

"He shall not profane his word": since he is still on the level of a woman, Nukva; and "it is the way of a man to conquer, and it is not the way of a woman to conquer," for "women are light of mind," as is written in the discourse beginning "She shall surely rejoice," in Parshas Tazria, and in the discourse beginning "And they shall take to you a heifer."

And therefore he cannot refine (levarer) the permitted and elevate it Above, for he still cannot come to the level of is'hapcha, the turning of darkness into light, but only the level of iskafya; which is the meaning of "your going after Me in the wilderness," as mentioned above. 13

And therefore whatever is somewhat superfluous (mosros) will bring him down into physicality. And see what is written on the verse "When you go out to war," etc., regarding "and she shall shave her head," etc.,

and in the discourse beginning "And I shall be sanctified among the children of Israel," regarding "your hair is like a flock of goats." And therefore Tractate Nedarim is in the Order of Nashim (Women), since it [applies] only when one is on the level of Nukva. 14

But: "And if she shall be [married] to a man (ish)"; "And if she vowed in her husband's house": that is, when she has received the male, receiving the drop of supernal Chochmah, which is the Torah, which is His wisdom, may He be blessed; and "the Torah is the supernal palace of the Holy One, blessed be He."

And then "both are naked," for he is stripped of every foreign desire. And then "he shall annul (hefer) her vow": that is, he transforms (mehapech) darkness into light, for "through Chochmah they are refined," etc.

(And see what is written in the discourse beginning "And all your children," on the subject of "and great shall be the peace of your children (banayich)": "do not read 'your children' but 'your builders' (bonayich)"; that for there to be "great peace," it is specifically through "your builders," because "through Chochmah they are refined," etc.; see there.

And it is stated in Parshas Tazria) (42b, end of the side), on the verse "When a woman conceives and bears a male": Rabbi Acha said, "A woman, from the day she conceives, has nothing in her mouth but her offspring, whether it will be male."

And the Ramaz explains that although the Nukva is the level of Gevurah (restraint), nevertheless, through her union with the chassadim (kindnesses), her gevuros (severities) are sweetened and mellowed, until her desire and longing are that her offspring be specifically male, which is the level of chassadim.

And see Parshas Shemini (38b, end of the side), on the verse "And Aharon took Elisheva," and in the Ramaz's commentary there.

And so it is here: through the supernal union in occupation with Torah, within which the light of G-dliness shines, the soul comes to be on the level of the male (dechar), and "it is the way of a man to conquer." And see what is written in the discourse beginning "And it shall be for you as tzitzis," on the explanation of "so that you remember (tizkeru)," etc.: that you be on the level of males (zecharim), etc.

And the matter of "her father annulled for her" may be explained according to what is written in Parshas Emor (page 100b), on the subject of "She is my sister, the daughter of my father": "at the time when they take from the house of Abba (the Father)," etc.;

that is, on Shabbos, for then there is an illumination in the soul from the level of Chochmah, which is the matter of the additional soul (neshamah yeseirah); and then she can come to the level of is'hapcha, etc., as is written at length elsewhere. And see on this below, at the end of the discourse beginning "And her father hears her vow."

And this is [why] "vows may be annulled on Shabbos." And the illumination of Shabbos shines every day, in the prayer of each day, as is written on the verse "to offer to Me in its appointed time." 15

And see Sefer Shel Beinonim [Tanya], at the end of chapter 18 and chapter 19; and see what is written on the verse "and the poor shall not give less": that the light of Abba (the Father) shines in all the souls of Israel, which is the meaning of "For the thing is very near to you."

Now, our Sages, of blessed memory, said, "A betrothed maiden: her father and her husband annul her vows. If the father annulled," etc.

And the matter is that it is stated in [Midrash] Rabbah, Bo (at the end of chapter 15), that now is the level of "And I will betroth you to Me," while of the Time to Come it is written, "For your Maker is your husband (bo'alayich)," the level of marriage (nisuin).

And so it is in the Gemara (at the beginning of chapter 8 of Pesachim), on the verse "On that day you will call [Me] Ishi": "like a bride in her father-in-law's house," that is, the level of marriage; whereas now it is "like a bride in her father's house," which is the level of betrothal (erusin).

That is, because "the Torah is concealed and revealed," and now only the outer dimension (chitzoniyus) of the Torah has been revealed to us; therefore it is called only betrothal, as mentioned above on the subject of "this time," etc.

And therefore it must be that "her father and her husband annul her vows." The meaning: "her father" is through occupation with prayer, to arouse love and awe, so that she be on the level of "the daughter of my father," and "He did not cease cherishing her until He called her 'my daughter'"; and afterwards, "and her husband," which is occupation with Torah, etc. 16

Whereas "whoever says, 'I have only Torah,' does not have even Torah," as is written in the discourse beginning "And all your children," mentioned above, on the subject of "because they did not first recite the blessing over the Torah."

And this is [the meaning of] "her father and her husband annul": "her father" is the level of the yud, and "her husband" is the level of the vav, which is the voice of the Torah. 17

However, in the Time to Come, when the inner dimension of the Torah will be revealed, this is the matter of "her husband's house," the level of "you will call [Me] Ishi."

And so too [one] such as Rabbi Shimon bar Yochai, whose Torah [study] was his occupation, as he said, "With one knot I am bound," etc., for he was not in a state of separateness even for one moment, along the lines of what was explained in the discourse beginning "And these are the ordinances," regarding the souls of the World of Atzilus (Emanation), etc.; see there. And see [Midrash] Rabbah, the order of Noach, chapter 35.

And he did not need to arouse the love, and therefore he was exempt from prayer. And this is the meaning of "And if in her husband's house," etc. And see what is written at the end of the discourse beginning "How goodly," on the subject of "your dwellings, O Israel."

Summary. "And a woman, when she vows." "And a woman" is the level of Nukva, that is, "in her youth," before she has received the male, as it is written, "the kindness of your youth," etc.; 18

"Your going after Me": on the level of the back. A love in coolness, like the love of a son for his father; and of this it is said, "Draw me, after You we will run."

"Tell me, you whom my soul loves": for otherwise, "how will You pasture?" "Israel sustain their Father in heaven" through the love of the son, too. "I have eaten my honeycomb with my honey": the two [blessings] before it, and the Shema; prayer [said] seated.

"For why should I be as one who is veiled": shame; and "the wrapped ones were Lavan's." The level of "your going in the wilderness": an open mem. And then "when she vows," for there must be "vows, a fence for abstinence," since "it is not the way of a woman to conquer."

However, "And if she shall be [married] to a man": for there is a love greater than the love of the son, which is in coolness; rather, [a love] in flashes of fire, the level of a wife: "And the name of his wife," etc., Matred, "the daughter of Mei-zahav." "And besides You I desire nothing," only "and your longing shall be for your husband." 19

And it is drawn forth through the Torah, which was given as black fire upon white fire; and of this level it is said, "And they were both naked," the opposite of the level of "as one who is veiled." "On that day you will call [Me] Ishi." And this redemption is in the merit of Yaakov, who is called truth.

Now, "this time": even now, when it is clothed in physicality, nevertheless it is "bone of my bones," etc. And since this is so, "he shall annul her vow."

Now, "a betrothed maiden: her father and her husband annul her vows." The meaning is along the lines of "He did not cease cherishing her until He called her 'my daughter'": this is the first level, "in her youth, in her father's house." 20

Afterwards, "He did not cease cherishing her until He called her 'my sister'": and this is through occupation with Torah, and then it is the level of "And if she shall be [married] to a man," as in "She is my sister, the daughter of my father," etc., "and she became my wife."

And this is still the level of betrothal, for "the Torah is the fallen fruit (novlos) of the supernal wisdom."

And see the Zohar, Part III, Parshas Acharei (77a, end of the side), on the verse "And a man who takes his sister, his father's daughter," etc., "it is Chesed (kindness)"; and this is the matter of the union of vav and hei. And therefore "her father and her husband annul her vows."

But "He did not cease cherishing her until He called her 'my mother'": the inner configuration (partzuf) of Nukva, "the desire of the heart" (re'usa deliba), "with all your might"; "She is one, my dove; she is the only one of her mother," for she is like the level of Imma, the supernal bride (kallah ila'ah). And this is the matter of marriage, "and if in her husband's house."

And this is [the meaning of] "On that day you will call [Me] Ishi": for on that day it will be that the level of vav-hei will be like yud-hei, "two companions who never part"; "A tent that shall not be moved," etc.

If so, the superiority of Ishi (my Husband) over the level of Baali (my Master) is like the superiority of companions (re'im) over lovers (dodim).

And see the Zohar, Part I (236b, end of the side), on the verse "her husband may uphold it (yekimenu)": that it is along the lines of "And it was, when the Ark set out," "Arise (kumah), Havayah": the elevation of Malchus.

That is, as is written in Parshas Vayikra (6a, end of the side), on the verse "She shall rise no more": rather, "the Holy One, blessed be He, will raise her up." And see what is written on this at the end of the discourse beginning "For the mountains may depart."

And then also "her husband may annul it," along the lines of what is said in the Gemara at the end of Nedarim (page 90a); this is the matter of "And the moon shall be confounded, and the sun ashamed" (in Isaiah 24:23). And as is explained in the Tikkunei Zohar (Tikkun 8): this is Samael and [his] Nukva; and so it is written at the end of Tikkun 69. And this is as it is written, "Havayah has annulled," etc.

However, in [Midrash] Rabbah (Bamidbar, chapter 2, page 212b): And why were they compared to the stars and not to the sun and moon? Rather, Avraham is compared to the sun, Yitzchak to the moon, and Yaakov to the stars.

In the Time to Come the sun and the moon will be ashamed, as it is said, "And the moon shall be confounded," etc.; but the stars will not be ashamed, etc., as it is said, "Not now shall Yaakov be ashamed," etc.

And Rashi explains at the end of Nedarim, there, that it is because regarding the Time to Come it is said, "And the light of the moon shall be as the light of the sun, and the light of the sun shall be," etc.; for at that time the light of the present moon will be confounded. 21

And see what is written elsewhere on this matter: that specifically the stars have no shame, because they appear very small.

That is, as Above is the yesh (existence), and below "all is considered as nothing." Not so the level of the sun and moon, from which it is drawn forth that there be the yesh and a separate thing, etc.

And this is [the meaning of] "her husband may annul it": "and the moon shall be confounded," [the moon] of now. And the matter of "and her husband may uphold it" is that the light of the moon of the Time to Come will be as the light of the sun, etc., "sevenfold," etc.; and also as it is written, "On the third day He will raise us up (yekimenu)." And see [Midrash] Rabbah, Vayera, chapter 56.

LIKKUTEI TORAH • PARSHAS MATOS • MAAMAR 4

ושמע אביה את נדרה

"And her father hears her vow"

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"And her father hears her vow." To understand the matter of the fine points of the Scribes (dikdukei soferim), as we see that almost the entire Talmud is full of laws and stringencies in which our Sages, of blessed memory, were stringent and added many fences and safeguards to the Written Torah. 1

The matter is understood from what our Sages, of blessed memory, said on the verse "For Your love is better than wine": the Congregation of Israel said, "The words of the Scribes are sweeter to me than the wine of the Torah."

That is, "the wine of the Torah" is the inner dimension (pnimiyus) of the Torah and its secrets, as our Sages, of blessed memory, said, "Wine enters, the secret comes out." The words of the Scribes are sweeter to the Congregation of Israel than the secrets of the Torah,

because all the fences and stringencies in the words of our Sages, of blessed memory, and the ways of moral instruction in the Aggados and Pirkei Avos, all of them are drawn from the level of great love (ahavah rabbah), as it is written, "I have loved you, says Havayah" (and see what is written on the verse "For Havayah your G-d loved you" in the discourse beginning "[But Havayah your G-d] would not"),

as, for example, a person who, because of his love for his son, is more exacting with him, to add superior guarding over him, with safeguards and fences in every way possible, against his will, so that he will be wholly clean,

and likewise he greatly desires that [his son] find favor and understanding in surpassing measure. And as, for example, with pearls: the more precious one is, the more one guards it, with a superior guarding, a vessel within a vessel.

So too, because of the greatness of His love, may He be blessed, toward us, He is stringent and exacting with us through the fine points of the Scribes, which are themselves the words of His Torah that are drawn

from great love, with safeguards and fences, to give us merit, for our good, so that we will be clean before Him, may He be blessed (see what is written about this on the verse "I am black but comely," and see in the Midrash Rabbah at the beginning of Parshas Shemos, on "but he who loves him disciplines him early").

Now, at the time when the Holy Temple stood, Biblical law sufficed, for our spirit was faithful to G-d,

and we did not draw the cords and ropes of our love toward physical desires; and it was easy for the love of G-d to be fixed in the heart of every man, to be aflame for the service of G-d and His Torah, even without our arousing great love from this.

But generation after generation, as the hearts that are whole in the service of G-d, with fierce love, with flashes of fire, have dwindled, and we have been scorched by a strange fire, by bodily loves and desires,

and they have overpowered us so greatly that we cannot serve G-d with love unless we arouse great love from this, through the fine points of the Scribes and their stringencies in all their details: both in the category of "turn from evil," in all the stringencies in the Gemara and the halachic authorities,

and in the category of "and do good," in the words of moral instruction in the Aggados and the sayings of Avos: "a good eye," that one should look upon his fellow with a good eye, and "let him not devise in his heart evil against his fellow," and likewise "a good heart" and "a good companion," etc.

(And see what is written in the discourse beginning "Thus shall you bless the children of Israel," on the explanation of "How shall I not lift My countenance to Israel…, and they are exacting with themselves to [the size of] an olive…".

It follows that through the Congregation of Israel being exacting with themselves, being stringent upon themselves beyond what is written in the Written Torah, from this is drawn the level of "May Havayah lift up His countenance," which is the level of great love that is above the chain of descending worlds (hishtalshelus), etc.,

and this level is drawn "to you" in actuality, so that there is a revelation of this great love in man as well. And as is also explained in the discourse beginning "I am black but comely," mentioned above, that through this the animal soul too will be elevated, etc.; see there.

And see what is written in Parshas Mikeitz, at the end of the discourse beginning "For You are my lamp," regarding "Now, in the earlier generations..., but the later generations...". And this is [the meaning of] "And Havayah illumines my darkness..."; and see there, that it is from above the order of the chain of descending worlds. And this is the matter of "May Havayah lift up His countenance to you," and that is through their being exacting with themselves;

and as is written in the Raaya Mehemna on Parshas Pinchas) (folio 238b), that it is the level of "He bears him on His pinions," which is above what is drawn through the 248 commandments, which are the 248 limbs of the King. And see in the Gemara, in Megillah (folio 27b and folio 28a), regarding "And by what have you prolonged your days..."; see there.

And see what is written elsewhere on the explanation of "Whoever prolongs [the word] Echad, his days are prolonged...".

And this is [the meaning of] what is written, "And her father hears her vow...," "her father has disallowed her": that the father annuls the vow, for it is from the level of great love that he annuls, as the Targum renders it, "nullifies," all the bonds and knots with which the Congregation of Israel is bound and tied; and "a prisoner cannot free himself," except through the attribute of great love, the level of "her father."

(And the matter of the bonds with which she is bound and tied can be explained as the weakness of the soul's power, which does not have the strength to go out of its sheath and its prison, etc., the materiality of the body and the animal soul,

as is explained elsewhere, in the discourse beginning "In the third month" in Parshas Yisro; and there it was explained that through the Torah strength and might are drawn to the soul to nullify these knots, etc. And elsewhere it was explained that these knots are called "adhesions" (sirchos) in the Raaya Mehemna, in which the soul becomes entangled, and through this it cannot rise, etc., in the discourse beginning "The explanation of the verse 'Who is a G-d like You.'"

And it can be said that the annulment of vows on Yom Kippur means that through teshuvah there is drawn the level of annulling and nullifying the knots, and the revelation of the great love in the soul, etc.

And further, it can be said regarding the father's annulling that it is along the lines of what is said in the Zohar, Parshas Emor) (folio 100b), regarding "at the time that she takes from the house of Abba, and not at the time that she takes from the house of Imma"; for from the level of Binah and Daas comes the subduing of the sitra achra (iskafya).

And this is the matter of "vows are a fence for abstinence."

But for actual darkness to be transformed into light (is'hapcha), it is impossible for this to come from the level of Binah, from which judgments are aroused, but rather from the level of supernal Chochmah, "and wisdom gives life"; and this is the self-nullification (bittul) that is above comprehension and knowledge, etc., as is explained in the discourse beginning "See, I set [before you]."

And this is [why] the father annuls and transforms darkness into light. And from this level there is also drawn the level of "And if she is to be [married] to a man," mentioned above; and see in the Zohar there. 2

However, the meaning of "And her father hears her vow" is that through the subduing (iskafya) at first, which is the matter of vows, there is drawn from this, afterwards, the revelation of the level of "her father," so that darkness is transformed into light (is'hapcha).

And see further on the matter of the level of "her father" in the Pardes, Gate Five, chapter 3.

And this is also [the meaning of] what is written, "And Moshe spoke to the heads of the tribes…, saying: This is the thing…": that through "saying: This is the thing," which is from the level of Moshe, through this one is able to release the vow, etc. Also, "the heads of the tribes" is the level of the heart's desire (re'usa d'liba), great love, as is explained above.

LIKKUTEI TORAH • PARSHAS MATOS • MAAMAR 5

עיני כל אליך ישברו וגו'

"The eyes of all look to You with hope"

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"The eyes of all look to You with hope," etc. Now, on what is written, "Her husband is known in the gates," the Zohar, Parshas Vayeira (page 103b), explains: "according to what he gauges (meshaer) in his heart." 1

It further explains there: "What are 'gates'? As it says, 'Lift up your heads, O gates.'" And they explained this in Parshas Pinchas (page 253b): "These are the supernal gates," etc., "and they are fifty gates";

and these are the fifty gates of Binah (understanding). And to understand this: how did they say, of the gates of Binah, "what he gauges in his heart"?

But [the answer is] that, behold, they said, "The heart knows, the heart understands" (as is written in the Raaya Mehemna, at the end of Parshas Ki Seitzei) (page 280b).

And in [Midrash] Rabbah on Koheles, on the verse "I spoke with my heart": "The heart sees, as it is said, 'And my heart saw much wisdom'; the heart hears, as it is said, 'Give Your servant a hearing heart,' etc.; the heart thinks," etc.

And see Avos, chapter 2, mishnah 9. And so too they said, "Binah is the heart, and with it the heart understands."

The explanation of the matter is this: contemplation of the Infinite Light (Or Ein Sof), blessed be He, how it is the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin), etc., while it is still in the mind of his understanding, and no radiance or flow has been drawn from it into the heart so that the heart would be stirred by it, is called the mind of Binah, and not the gates of Binah.

But when a light opens from it to shine in the heart as well, it is called the gates of Binah; by way of analogy, like a gate that is opened in order to go out through it to the outside.

So the light of comprehension goes out from the mind of his understanding and is grasped in the heart, so that the heart too gauges and comprehends that same comprehension and contemplation

(and see the Yalkut at the beginning of Mishlei: "Where is wisdom found?" etc.; see there. And see the Zohar, Parshas Shelach) (page 161b).

And see what is written elsewhere, in the explanation on the verse "And it shall be to you for tzitzis," in the discourse beginning "To understand the matter of the heart." And of this it is said, "Hear, O Israel": hearing in the heart, to understand, etc.

And this is the intent of the saying [in] Vayeira, [page] 103, on the verse "Her husband is known in the gates": "each one according to what he gauges in his heart"; that is, according to how much he gauges and comprehends in his heart the contemplation in his mind of the light that encompasses all worlds, etc.

And therefore it is also called the fifty gates of Binah, for the light goes out from his mind outward, to the understanding of his heart, as, by way of analogy, an opened gate

(and elsewhere, on the verse "And you shall count for yourselves," it was explained that the fifty gates of Binah are the seven supernal emotive attributes (middos), each one comprising seven, which makes forty-nine. That is, the dwelling place of the emotive attributes is in the heart, and through [the light] being drawn from the mind to the understanding of his heart, so that the heart understands, etc., the drawing-down of Binah is thereby drawn into the emotive attributes in the heart;

therefore they are forty-nine gates, corresponding to the seven emotive attributes, as mentioned above. And see what is written in the discourse beginning "Command, etc., My offering, My bread," on the matter of bones, sinews and flesh; and see the Pardes, Sha'ar (Gate) 13, the Gate of Gates, chapter 5 and chapter 7; and see what is written elsewhere on the verse "And your gates of carbuncle stones").

And this is kol ("all"), which in gematria is fifty, these being the fifty gates of Binah. And this is the meaning of "The eyes of all," etc.: the Congregation of Israel (Knesses Yisrael) is called kol, corresponding to the fifty gates of Binah, each one according to his own measure; "look to You with hope," etc.

(And the meaning of "the eyes of all" is as mentioned above regarding "the heart sees": for even though the gates are from the mind of Binah, and seeing is from the level of Chochmah (wisdom), yet the fiftieth gate is what joins Chochmah and Binah and draws the extension of the higher Chochmah (Chochmah Ila'ah) into all the forty-nine gates.

And see what is written at the end of the discourse beginning "And you shall count for yourselves," mentioned above. And see the Ramaz (Rabbi Moshe Zacuto) on Parshas Emor) (page 93b) on the matter of the heart.

And in the name of the Maggid, whose soul is in Eden, it is said on [the verse] "the breast of the wave-offering" that it is called chazeh ("breast") because Chochmah, which is the level of sight, is drawn down as far as the chest, and from there downward is the level of the thighs (yarchin); as is known from the matter of the diaphragm (chatzar hakaved), which is a partition that separates between the organs of breathing, etc.;

only, because the chest is an external thing, it is therefore called chazeh, which is the Aramaic (Targum) for "seeing." And see what is written elsewhere on the verse "And from my flesh I will see (echezeh) G-d," in the discourse beginning "And you shall know this day": that echezeh, which is an Aramaic expression, is the back (achorayim) of the level of actual sight.

However, the Congregation of Israel is sometimes called kallah ("bride"), with an added hei. The reason for this is that there is a betrothed woman (arusah) and a married woman (nesuah):

before she has entered the chuppah, when she is not yet fit for union and coupling, she is called betrothed; and the married woman is after she has entered the chuppah and is fit for coupling: then she is married, and she is called kallah, with a hei. And see what is written in the discourse beginning "He will revive us after two days."

And the explanation of this matter in "the service of the heart, which is prayer," according to what has been explained: when the contemplation is drawn into the heart, it is called a gate (sha'ar), [as in] "what he gauges (meshaer) in his heart." 2

However, it can be that even if he gauges [it] in his heart, the light has not been absorbed into the innermost depth of his heart.

As it is written, "With all my heart I have sought You": the meaning is that when it is absorbed, etc., then it is called "with all (kol) my heart," that is, that all (kol) the fifty gates of Binah (understanding) enter within the point of his heart. But if it is not absorbed, but is only in the outer dimension (chitzoniyus) of the heart, it is called kol without a hei.

But when it is absorbed, as mentioned above, it is called kallah, with a hei; for the hei indicates the inner dimension (pnimiyus) of the heart, which receives the fifty gates of Binah within it, in the likeness of the Nukva (the feminine / Malchus) absorbing the drop of the masculine.

Therefore it is called married, after the Infinite Light (Or Ein Sof), blessed be He, which is in the comprehension of his mind, has been absorbed within the point of his heart, in union and coupling. And see what is written in the discourse beginning "The matter of Rosh HaShanah," in Parshas Savo.

Whereas the level of a betrothed woman is when it has not been absorbed, as mentioned above; then it is called betrothed, and it is called kol, as mentioned above. And this is "Her husband is known in the gates": the meaning is that "known" is a term for union and coupling, as in "And Adam knew," etc.

And this is [the meaning of] **what is written, "And you shall know this day, and take it to your heart," etc.** (And see what is written in the discourse beginning "For the fragrance of your oils," on the matter of "and when she has received a male, she is called na'arah with a hei"; for the hei indicates that she has received the influx from the world of the masculine (alma dedechura).

Therefore, according to the Holy Tongue as well, the addition of the hei indicates the masculine form: as ve'at ("and you") is the feminine form and ve'atah the masculine form, as Rashi explains in Parshas Va'eschanan on the verse "And you (ve'at) shall speak."

And so it is in the Mishnah, chapter 4 of Nazir, and in the Gemara at the beginning of Kiddushin, regarding shalosh and sheloshah ("three"). And see the Pardes, the Gate of Gates, at the end of chapter 6, and in Erchei HaKinuyim, under the entry kol. And see further what is written on the matter of "For all (kol) that is in heaven and on earth," in Shir HaShirim, in the discourse beginning "To My mare among Pharaoh's chariots.")

2. However, the aspect of absorption does not come about until after the chuppah, because the aspect of the chuppah is an encompassing light (Or Makif) from above, which shines upon the groom and bride so that they can unite; 3

that is, the radiance of the Supernal Will, which rests in the manner of an encompassing [light] **over the heart, so that it can absorb the light within it.**

And above, in the Congregation of Israel (Knesses Yisrael), there is likewise a supernal encompassing [light] **that is called chuppah, as it is written, "For over all the glory** [there shall be] **a canopy (chuppah)," so that there may be union and coupling; and then the Congregation of Israel is called kallah, with the hei.**

(And the matter of this level of chuppah in [divine] service can be explained according to what is written elsewhere on the verse "It is better to take refuge": that there are several kinds of contemplation. There is [contemplation] that enters "the inward part of man and a deep heart," etc., so that the heart is a receptacle for this love;

and there is contemplation that is above, in the comprehension of his mind and his understanding, and the heart is too small to contain this contemplation, for if it reached the heart, "his flesh and his heart would fail" in the expiry of the soul (kelos hanefesh), etc.;

and there is [contemplation] that even his mind cannot bear, etc., and this is the matter of prayer in a whisper and in silence, etc., which is the nullification (bittul) of the soul's comprehension, [it being more] than it can bear, etc. And this level of contemplation, which is the level of an encompassing [light] (makif), is called chuppah. And see what is written on the matter of this level of makif in the explanation on the verse "And you shall count for yourselves," in Parshas Emor; and see what is written on the matter of the chuppah in the discourse beginning "To My mare," mentioned above, and in the discourse beginning "The Torah [that Moshe] commanded.")

And this is "The eyes of all"; the meaning is: before she is called kallah, that is, before the absorption, she is then called "The eyes of all (kol) look to You with hope," in the manner of longing from afar, like a betrothed woman for her betrothed.

But after the chuppah, it is then the time of union and coupling, to receive and absorb the light as kallah, and then she is called married.

And of this it is said, "And You give them their food (ochlam)," which is a term for coupling, as in "I have come into My garden, My sister, [My] bride; I have eaten," etc. (And see the Zohar, Parshas Pinchas, page 226a, and page 240, at the beginning of side b, and in the Mikdash Melech there, and there in the name of Rabbi Chaim Vital);

that is, the influx of supernal light, to be received and absorbed in the level of Malchus (sovereignty), which is called heart (lev); and then she is called kallah: "You have captured My heart (libavtini), My sister, [My] bride." And the drawing-down of mayin duchrin (masculine waters) is called by the name "their food" (ochlam), as in "except the bread that he eats," and as in "She eats and wipes her mouth."

And as for its not saying be'itam ("in their time"), like ochlam ("their food"), but rather be'ito ("in His time"), with a vav: this refers to the time of the Supernal Will of the Essence of the Emanator;

because the drawing-down of mayin duchrin mentioned above depends on an arousal from above, without any arousal from below at all. Therefore it says be'ito: His will, the Supernal Will alone, as on Shabbosos and Yamim Tovim.

(And see nearby that the Supernal Will is the level of the chuppah; and therefore it is well understood that this revelation is on Shabbosos and Yamim Tovim, for then there is the revelation of the Supernal Will, as is written in the discourse beginning "The Torah [that Moshe] commanded," mentioned above, on the matter of "And bestow upon us," etc., "as You have willed and said," etc.; see there;

and in the discourse beginning "And Moshe assembled," regarding "And on the Shabbos day it shall be opened"; and see the Zohar, Parshas Bereishis, page 8a).

And to this they alluded in the Sanctification of the Moon: "A statute and an appointed time (zman) He gave them, that they should not alter their task." (And see the Zohar, Parshas Acharei, page 58, at the end of side a.

And to understand, accordingly, the wording "and an appointed time He gave them," it will be understood according to what the Ramaz (Rabbi Moshe Zacuto) wrote on Parshas Tisa) (page 188b), on the explanation of "The Holy One, blessed be He, is destined (zamin) to do for Israel," etc.; see there. And see what is written in the discourse beginning "And the number of the children of Israel shall be," on the meaning of "You visited the earth," etc.

And this is the meaning of ve'atah ("And You"): that is, a drawing-down from the level of Chochmah (wisdom), the beginning of the drawing-down of mayin duchrin. And see the Zohar, Parshas Balak (page 193b), on the verse "Havayah, You are my G-d; I will exalt You," etc.

And the meaning of ve'atah: es [alef-tav], that is, the drawing-down of the twenty-two letters to the lower hei, which is the level of Malchus.

And the vav of ve'atah indicates this drawing-down, for the form of the vav is that at its head it is like a yud, and from there a thin line is drawn down.

And see [the Zohar,] Parshas Tetzaveh (page 179b); and see what is written at the end of the discourse beginning "And Havayah shall be to me," regarding "and he set it up as a pillar," etc.; see there.

And this is "And You give," etc., "in His time" (be'ito), specifically: that is, at the time of the Supernal Will, which is the level of the chuppah that precedes the union. (And see what is written further on the matter of "The eyes of all" in the discourse beginning "For the mountains may move away.")

And the matter of "You open Your hands" is along the lines of what is written, "The Sanctuary, Adonai, that Your hands established": for a receptacle, the level of a vessel, must be made in Malchus, so that she may receive the drawing-down of mayin duchrin, which is called "their food," etc.

For before the union she is called besulah ("virgin"), a term for being sealed, [as in] "his heart is sealed like a virgin." And of this it is said, "A well that princes dug," etc.

(as is written in Etz Chaim, Sha'ar (Gate) 31, chapter 7, and the Gate of the Moon, chapter 3; and in Pri Etz Chaim, the Gate of the Shema at Bedtime, chapter 11 and chapter 6).

And this is "You open Your hands": that He opens the supernal hands, to dig with them, to make below a vessel and a well to receive "their food," mentioned above.

And this is "The Sanctuary, Ado-nai, that Your hands established." For behold, it is written, "And they shall make Me a Sanctuary, and I will dwell within them"; and our Sages, of blessed memory, said: "It does not say 'within it,' but 'within them.'"

And our Sages, of blessed memory, also said: "Since the Holy Temple (Beis HaMikdash) was destroyed, the Holy One, blessed be He, has only the four cubits of halachah," which is the revelation of His will and His wisdom, may He be blessed; and it is called the drawing-down of mayin duchrin, the drop of the higher Chochmah (Chochmah Ila'ah).

But there must be a receptacle for this, so that it be "With all my heart I have sought You," etc., for then she is called kallah, as mentioned above. And the making of this vessel is "Your hands established." And see what is written in the explanation on the verse "A well that princes dug," etc., and in the explanation on the verse "Lift up the head of the sons of Gershon."

Also, yadecha ("Your hands") is a term for yudin ("yuds"), for the opening of the yuds (pesichu deyudin) is that it is drawn from the yud at its head and becomes a vav;

and this is the drawing-down of the Supernal Will in order to build for her a vessel, a receptacle; as our Sages, of blessed memory, said: "A woman makes a covenant only with the one who made her a vessel."

As it is written, "For your Husband is your Maker," etc. And afterwards, "You satisfy every living thing (kol chai) [with] will (ratzon)." Kol chai is the level of the Yesod (foundation) of the Nukva (the feminine / Malchus), which receives from the Yesod of the masculine; therefore she is called kol chai, for she receives from Chai Almin (the Life of the Worlds). 4

And after the absorption, then "You satisfy," in the manner of satiation, the opposite of longing; for longing is from afar, when one has not attained the desire, [as in] "And your longing shall be to your husband."

And after the union, when the abundance of the light has been absorbed within her, "and it brings her rest," as is written at the beginning of Parshas Noach (page 59b), then "You satisfy every living thing" [with] the Supernal Will that is drawn down "in His time," as mentioned above, in the manner of satiation, as mentioned above. And see what is written in the explanation on the verse "Thus shall you bless," etc.

And from all this one can understand the matter explained on the verse "And if a woman vows," etc., "in her father's house, in her youth"; and the matter of a betrothed and a married woman.

LIKKUTEI TORAH • PARSHAS MATOS • MAAMAR 6

החלצו מאתכם וגו׳

“Arm yourselves from among you”

◇

“Arm yourselves from among you (hechaltzu me’itchem),” etc. We need to understand this, for it should have said yechaltzu (“let [men] be armed”): hechaltzu (“arm yourselves”) implies all of you, and since it says “from among you,” that is, some of you, “a thousand per tribe,” then it should have said yechaltzu. 1

Also, what is [meant by] “the vengeance of Havayah upon Midian”? And also, what is [meant by] “for all the tribes (lechol matos)”? It should have said “from all the tribes (mikol matos).” However, the level of Midian stands directly opposite the level of the Name Havayah;

and therefore, before the Giving of the Torah, there had to be the subduing of the kelipah (husk) of Midian through Yisro, the priest of Midian, who said, “Now I know,” etc. (as is written in the Zohar at the beginning of Parshas Yisro, 67b).

The matter is along the lines of what our Sages, of blessed memory, said: at the time of the Giving of the Torah all the nations gathered, etc., until all of them opened [their mouths] and said, “Havayah will give strength to His people; Havayah will bless His people with peace.” And as our Sages, of blessed memory, said: one who occupies himself with Torah makes peace in the household above and in the household below.

To understand these two [kinds of] peace, it must be said: concerning the destruction of the First Temple, our Sages, of blessed memory, said that the Holy One, blessed be He, overlooked idolatry, forbidden relations and bloodshed, but did not overlook the neglect of Torah; and the destruction of the Second Temple came only because of the sin of baseless hatred alone. 2

If so, why is the exile now so long, that the Holy Temple has lain destroyed for more than seventeen hundred years, while the Babylonian exile, which came because of the grave sins mentioned above, was nevertheless only seventy years? 3

But the explanation is this: concerning the seven nations that were in the land when our fathers came into the land, the Canaanite and the Hittite, etc., it is said, “And it shall be that those of them whom you leave remaining…,” etc.; for they were the seven evil emotive attributes (middos).

Therefore, when Israel sinned then, in [the time of] the First Temple, and these seven evil attributes grew strong in them because they had left [some] of them [remaining],

as it is written (in Judges, chapters 1 and 2), "And you shall make no covenant…," etc., "but you have not listened to My voice," etc.; and because of them they stumbled into the grave sins mentioned above.

Therefore the Babylonian exile was seventy years, for through it the seven attributes mentioned above were rectified: ten years for each attribute, since each one is composed of ten.

In the Second Temple, however, the sin was not in the evil attributes themselves but in baseless hatred; and this is the kelipah of Midian, which is not counted among the seven nations mentioned above, and is not complete evil like evil lusts, etc., [such as] adultery, but rather baseless hatred, for this is what the word Midian denotes: quarrel and strife (madon).

And this trait, although it is not complete evil, is nevertheless the source from which evil comes into being.

And it is also the opposite of divine holiness (and see the Zohar, Vayikra, 16b), which is precisely the quality of oneness and inter-inclusion, which is the foundation of the whole Torah, as Hillel the Elder said, "What is hateful to you…," etc., "and the rest is its explanation."

And this is because so it is above: "Havayah is One": the quality of oneness and inter-inclusion, "He and His vessels (ihu vegarmohi) are one," etc., "He is the Knower and He is the Knowledge."

For the meaning of "One" is not His being and essence, may He be blessed, which is called "Singular" (Yachid); rather, the meaning of "One" is: One in the seven heavens and the earth, which above are the seven attributes, all of which are nullified and included in the One.

And therefore the level of Midian, and "a grumbler separates," is what opposes the Name Havayah, which is One, in that even all the attributes and the opposites all become united and nullified in the light of Havayah, etc. And therefore this exile, which is the rectification and refinement of baseless hatred, lasts a much longer time.

And this is what our Sages, of blessed memory, said: "The earlier ones, whose sin was revealed, had their end revealed," etc. That is: their sin was revealed, for it was complete evil; therefore they did teshuvah (returned) for it at once. 4

Whereas the later ones, whose sin was not revealed, that is, the matter of baseless hatred, about which each person deludes himself that it is not a complete sin: therefore their end was not revealed, because people do not regret it so much

(as Rabbeinu Yonah writes along these lines at the beginning of the first chapter of Berachos: that this is why the guilt-offering [must be worth] two sela'im and the sin-offering [may be] worth a danka, for since the guilt-offering comes for a doubtful sin, one does not regret it so much, etc.; see there).

Or, as by way of analogy, sorting out fine refuse takes more time than coarse refuse, which is recognizable to all as refuse.

So too with laws in the Gemara: there is no need for study [to know] that the raven is forbidden and the dove permitted; but to clarify doubtful laws, where the prohibition is not evident, requires effort and much more time in debate and study, after which one recognizes that it is forbidden.

So too the rectification and refinement of the sin of baseless hatred: because it is not considered so much as complete evil in a person's eyes, since he imagines that he hates the other with justice, therefore it needs a long time.

But to understand somewhat the gravity of this matter of baseless hatred, how it is the very opposite of the Name Havayah: the explanation is that the Name Havayah is so called because it brings into being (mehaveh) from nothing (ayin) to something (yesh).

Now, the question is well known: why is the coming into being called "from nothing to something"? On the contrary, He, may He be blessed, is the true Something (Yesh), and "all before Him is considered as nothing," truly nothing and naught. 5

But the explanation is this: the Infinite One (Ein Sof), blessed be He, is as His name [says]: He has no beginning, etc.

Therefore, when there was to be a drawing forth of the light to bring into being created beings that have limits, this could not be through a chain of descent (hishtalshelus) of cause and effect, for if so, everything would have been without limit; rather, there had to be a tremendous tzimtzum (contraction) at the outset, so that the revelation would be only a contracted illumination, in order that this illumination could then be the source and root for the coming into being of worlds that have limits, and that they not be nullified out of existence.

And this is the meaning of the yud of the Name Havayah: it is the level of tzimtzum, "He made darkness His hiding place," only the revelation of a point, "and His arrow shall go forth like lightning," etc.

After the yud there extends the level of the hei, which has length and breadth; this is the level of the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin), upward without end and downward without limit, all of which extends after the level of the yud.

Therefore creation is called "something from nothing" (yesh me'ayin): for the source of the coming into being of the something is through that which is "nothing" and "considered as nothing" relative to His being and essence, which is above this tzimtzum. And see what is written in the discourse beginning "And Israel saw." 6

And this is what our Sages, of blessed memory, said: "As in the creation of the world: first darkness"; this is the level of the tzimtzum (and see the Zohar, Parshas Balak) (page 191), which explains "I am black" as the level of the yud, which has no white in it; "and afterwards light"; this is the level of the expansion.

Now, the tzimtzum and the expansion are two opposite qualities, and there must be an intermediary to join these two opposites;

and this is through a level that is above both of them, namely, a drawing forth from the Infinite Light (Or Ein Sof), blessed be He, before Whom "darkness is as light"; for darkness and light apply only to the levels and degrees of the creation of the world, but before the world was created these levels do not apply.

And through a drawing forth from this level there can be a bond and joining between the two opposites, so that Chochmah (wisdom) and Binah (understanding), which are the yud and the hei, become "two companions who never part."

Although in essence they are two opposites and are called "nothing" and "something," nevertheless, through a drawing forth from the Infinite Light, blessed be He, which is above both levels, they are included in each other and become one.

And this drawing forth is alluded to in the tip of the yud, which is far above the level of the yud; and through it the yud spreads out and joins with the hei. As is explained in the Pardes, the yud has three tips; from the lower tip the hei extends, and in the lower tip there is the quality of the upper tip.

It follows that the yud's spreading out and extending into the hei comes about through the tip of the yud, which is far above the essential level of the yud; and it is this that joins the yud with the hei.

(And see what is written on this at length on [the verse] "Go forth (Lech lecha)"; and see the Zohar, Parshas Vayikra) (pages 10b and 11b), and the Mikdash Melech there, in the name of Rabbi Chaim Vital, that the lower tip is Daas (knowledge); that is, that Daas is what joins Chochmah and Binah.

And see the Zohar HaRakia at the beginning of Parshas Bereishis, on "The letter tzaddi entered," etc.; see there. And in the Zohar, Parshas Acharei (page 77b), on "but their union depends on the mazal," etc.;

and in Sefer Hadras Melech (section 115), in the name of the Likkutei Torah of the Arizal; and in Pri Etz Chaim (Sha'ar HaBerachos, chapter 3), on [the verse] "and Your path is in the great waters"; and further in Sefer Hadras Melech (beginning of section 156).

And see further in the Pardes, in Erchei HaKinuyim, the entry "Kotz" (tip). And this is the meaning of [the saying] that one who occupies himself with Torah makes peace in the household above.

For that which causes this flow from the essence of the Infinite One, blessed be He, to join the yud and hei comes about through the Torah. And this is [the meaning of] "Or let him take hold of My strength, that he may make peace for Me": peace for Me, literally, that is, in the yud and hei of the Name Havayah.

The reason is that "the Torah comes forth from Chochmah," and our Sages, of blessed memory, said, "Whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him." If so, he draws [it] down so that the Holy One, blessed be He, who is the essence of the Infinite One, blessed be He, is drawn down and clothed in the Torah, which "comes forth from Chochmah."

And this is [the meaning of] one who occupies himself with Torah lishmah: for its sake, for the sake of the Torah itself; and also lishmah: l'shem hei, "for the sake of the hei," since through this the joining of the letters yud and hei is accomplished.

Therefore the Torah is called "peace" (for through it the level and degree of the upper tip is drawn down, etc.; for "the Torah comes forth from Chochmah," and its root and source is from a level above Chochmah; for the 613 commandments of the Torah together with the seven commandments of the Rabbis are the level of Keser (the Crown), the 620 pillars of light;

and as a pillar joins the roof with the ground, so through this the joining of the yud and hei is accomplished, so that the flow is drawn down and spreads below as well, etc. And see what is written in the discourse beginning "After Havayah your G-d shall you walk," on "and to His voice shall you listen," and what is written in the discourse beginning "On the day of Shemini Atzeres" on the matter of "Or let him take hold of My strength, that he may make peace for Me," etc.):

2. The matter of peace in the household below is in the letters vav and hei of the Name. For it is written, "Yours, Havayah, are the greatness and the might," etc., which are six supernal attributes; and this is the level of the vav of the Name Havayah. 7

Now, opposite this there are also seven evil attributes, and the source and root of their nurture is from the left line of holiness; as is written in the Zohar, there is a right and there is a left above, on the side of holiness; and from the left line the nurture of the external forces descends and is drawn.

And just as the River of Fire (Nehar Dinur) issues from the sweat of the Chayos, so Gehinnom came into being from the dross of the Gevuros (and see what is written on this matter in Parshas Chukas, on "This is the statute of the Torah," etc.).

Therefore the rectification for this is that there must be "the left included in the right"; and the whole Torah rests on this foundation. As is written in the Zohar at the beginning of Parshas Korach, from this came the sin of Korach, who did not want the left to be included in the right, etc.; and this is the opposite of the foundation of the Torah.

Therefore the Torah is called "a Torah of kindness (chesed)." And this is [the meaning of] "Your right hand, Havayah, is glorious in power"; and through this, "Your right hand, Havayah, shatters the enemy."

In the same way, all the punishments of the Torah too, although they are Gevuros, are nevertheless 8
included in Chassadim (kindnesses): for the punishment is such that through it a rectification is made for the sinner's soul. As our Sages, of blessed memory, said, "All who are liable to kares (excision) who were flogged are released from their kares," etc.

So too, even concerning the punishment of death by the court, our Sages, of blessed memory, said regarding Achan: "Havayah will trouble you this day": this day you are troubled, but you will not be troubled in the World to Come. It follows that the punishment is to rectify his soul.

The sin itself, however, is more bitter than death, as it is written, "life and good, and death and evil." It follows that evil is worse than death (and see what is written on this at the end of the discourse beginning "And Korach took").

Thus in the Torah there is [the quality of] the left included in the right. Whereas the punishment that existed before the Giving of the Torah was from the level of Gevuros proper,

as with the generation of the Flood: our Sages, of blessed memory, said, "The generation of the Flood have no share in the World to Come," etc.; and so too with the generation of the Dispersion.

It follows that the punishment was not for the sake of rectifying the sinner's soul; and these are complete Gevuros (yet even so, their purpose is kindness, for the good of the world in general; and see the Ramaz at the beginning of Parshas Shoftim).

And this level, that the left be included in the right, is called peace in the household below; and it is the sweetening of the Gevuros by the Chassadim.

This too comes through the Torah, for of the Torah it is said, "From His right hand, a fiery law": black fire upon white fire. And this is "I am" and "You shall not have," which are the source of Chesed (kindness) and Gevurah (restraint).

So too, all the fine points of the Torah are Gevuros and contractions: that only in such-and-such a way will it be valid, etc., and if not, it is invalid. And these Gevuros are the ultimate kindness, for through this there will be a revelation of G-dliness. 9

And this is [the meaning of] "From His right hand, a fire," etc. This too is through the light of the drawing forth that is above the chain of descent (hishtalshelus): from there it comes about that Chesed and Gevurah are included in each other, although in themselves they are two opposites, and that the left is included in the right, and "abundant in kindness" inclines toward kindness;

and this is "peace he shall make for Me," literally: that the attributes be included in one another, "He and His vessels (ihu vegarmohi) are one," so that they are united in a complete and true union, until they are truly one.

3. Now likewise, the two [kinds of] peace mentioned above are also in the soul of man. 10

For the soul too has in it the level of the Name Havayah (as is explained elsewhere on the verse "But Havayah your G-d would not listen to Bilaam," etc.), as it is written, "that the Name of Havayah is called upon you"; for the soul is composed of the Ten Sefiros.

Now, in the Chochmah (wisdom) and Binah (understanding) of the soul the yud and hei are clothed. And it is stated, "Chochmah is the brain and Binah is the heart," as the dictum says, "The heart understands."

The difference between the brain and the heart is that the brain is cold and moist, for there is the source of the element of water and moisture, while the heart is the dwelling place of the element of fire.

So too [with] the level of Chochmah and the knowledge (daas) of the greatness of G-d, how "His greatness is unsearchable" and "all before Him is considered as nothing": when a person grasps this in his mind, from this comes the nullification (bittul) of will: to nullify oneself completely before the will of G-d. 11

Therefore this level is called yud, for the yud is the level of tzimtzum, as explained above.

And this tzimtzum in man is that he nullify his will, etc., and likewise nullify himself in thought, speech and action, not to think and speak as he wishes, etc. Humility, too, comes from this.

Therefore it is said of Moshe, "And the man Moshe was very humble," because he was of the level of Chochmah. Awe, too, comes from the brain and from Chochmah, as it is written, "The beginning of wisdom (chochmah) is the awe of Havayah"; and also, "With wisdom He founded the earth": "Abba founded the daughter," who is called "a woman who fears Havayah." 12

Therefore the bones derive from the brain. The nature of the bones is that they have great strength, 13
and they are also the quality of standing; and standing is the quality of the nullification of will, and this nullification is with great strength,

that is, because of constancy in fixing the mind (daas) firmly on the greatness of G-d always, and not that it pass and be gone after prayer.

Nevertheless, since the brain is water and moisture, it is in a state of coolness. But the virtue of the heart is that there is the element of fire, and thirst, with the revelation of love in veritable flashes of fire, from "the inward part of a man and a deep heart."

This comes from the level of Binah (understanding), and it is the level of the hei, which has extension in length and breadth: the extension of the emotive attributes (middos), love, etc. And this is [the meaning of] "He established the heavens with understanding (tevunah)": the heavens, the level of fire, derive from the level of tevunah;

and from this comes [the quality of] "his heart was lifted up in the ways of Havayah" and "I will walk in a broad place." Now, from the heart comes the flesh; and this is [the meaning of] "My heart and my flesh sing for joy," etc.

Now, in truth both levels, of brain and heart, are needed. 14

For the virtue of fire is that with it one cooks a thing, and through the fire it is transformed into another nature, whereas without fire it would remain in its original nature. So through the fire there can be a transformation of the emotive attributes of the animal soul. And there must also be [the quality of] "his heart was lifted up," etc.

But the virtue of the brain is very great, for from it come the strength and endurance of the nullification of will in thought, speech and action; for its being carried out in actual deed comes specifically through the power of the brain. And this is [the meaning of] "With wisdom He founded the earth," which is the level of action, etc. Likewise, humility is a great principle.

But they are two opposites, water and fire; therefore there must be peace between them, joining them to be truly "two companions."

And this is the peace in the household above that is within the soul: that the brain rule over the 15
heart. For from the heart comes the level of running (ratzo), "if your heart runs"; but afterwards there must be returning (shov), and that is the main thing.

And also concerning "his heart was lifted up," our Sages, of blessed memory, said that a Torah scholar should have an eighth of an eighth [of pride], etc.

If so, humility must be much, much more than [the quality of] "his heart was lifted up," etc.; and see what is written on this in the discourse beginning "Let them bring royal apparel."

And this is what our Sages, of blessed memory, said: one who prays must bow until an issar is seen opposite his heart. The meaning: issar is a term for binding, as in "and she binds a bond (ve'asrah issar)"; that is, to bind the flow from the brain to the heart, so that the brain rules over the heart and both virtues, of brain and of heart, are maintained.

Along these lines were the Kohanim and the Levites: the service of the Kohanim was in silence, and that is from the level of Chochmah (wisdom); and the Levites [served] with song and music, etc., the level of running. And it is written of the Levites, "that they may be joined to you and serve you," for they were nullified before the Kohanim.

Now, this peace in the household above comes through occupation with Torah, which is the drawing down of the Supernal Will that is above Chochmah and Binah (understanding), and it is what makes peace between them, as explained above concerning the tip of the yud. So too there is in the soul the level of the tip of the yud: the will that is above reason, etc.;

and from it comes the level of the higher Daas (knowledge), which joins and unites Chochmah and Binah, brain and heart. That is, occupation with Torah is in a state of self-nullification, "To You, Havayah, I lift up my soul": thought with thought, speech with speech, etc.

Therefore, through this it comes about that the brain rules over the heart, 16

so that the heart's arousal in love will not be in the manner of "there is an 'I' who loves" and "there is an 'I,'" etc., but rather in the manner of "and with all your soul," self-nullification: for "To You, Havayah, I lift up my soul," because "You will one day take it from me," etc. And see what is written in the discourse beginning "And you shall know this day," concerning "peace to the one who is far" who has become near.

4. The matter of peace in the household below is to include the left in the right. That is: the emotive 17
attributes (middos) of the G-dly soul are called, in general, the right, since Chesed (kindness) prevails in them;

and therefore the soul is called "the daughter of a Kohen." But the attributes of the animal soul are the left, for the root and source of the animal soul is from "the face of an ox on the left."

Now, there are twenty-eight "times": at times the animal soul is utterly subdued to the G-dly soul, 18
and at times it grows strong, to be drawn after physical desires.

And this is not peace; rather, peace is that the left be included in the right: that the attributes of the animal soul be refined so as to be nullified in the attributes of the G-dly soul. And see what is written on this in the Biur (explanation) on "And I was with Him as a nursling (amon),"

and as it is said, "with all your heart (levavcha)": with both your inclinations; that the evil inclination itself be turned to the love of G-d, through contemplating how in truth "there is nothing else," literally; and if so, whom should one desire besides Him, may He be blessed?

Now, this peace too is brought about through the Torah. For the main refinement of the attributes is through the drawing down of Daas (knowledge), which is the life-force of the attributes and their inner dimension; and it is what draws Chochmah (wisdom) and Binah (understanding) into the attributes, so that "through Chochmah they are refined," the attributes of the animal soul

(as is written on this in the Biur on "Many waters cannot quench the love," on the matter of Daas: what its function is.

And see also what is written in the discourse beginning "And all your children," on the matter of "Do not read 'your children' (banayich) but 'your builders' (bonayich)": that for there to be [the quality of] "and great peace," this comes through the level of "your builders," which is the yoke of Torah. And see what is written in the Biur on "Many waters," etc.)

Now, through this the sweetening of the Gevuros is drawn forth above; and this is the union of vav and hei, which is the drawing of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin). And this drawing forth, in general, comes through the performance of the mitzvos.

And this is [the meaning of] "And the work of charity (tzedakah) shall be peace": charity too draws down the peace mentioned above. For just as through charity peace is made below, since the poor man envies the rich one, and through charity peace is made between them, so too it brings about peace above, between the giver and the receiver, etc.

And see Iggeres HaKodesh, in the letter beginning "And the work of charity shall be peace." And see what is written further on this matter, of peace in the household above, the joining of the running and returning (ratzo vashov) of heart and brain, and of peace in the household below, in the discourse beginning "And all the people saw the voices," in Parshas Yisro; see there. 19

After all this, the matter of "the vengeance of Havayah upon Midian" will be understood: for baseless hatred and separation is the very thing that opposes the Name Havayah, whose essence is the peace and inter-inclusion in the household above and in the one below. 20

The explanation is that through the inter-inclusion that is brought about, a supernal light is drawn down from the level of "the wholeness of all" (shelimusa dechola), which includes everything, for it is written, "For all comes from You." Whereas with separation, etc.

Therefore the war against Midian is to take the vengeance of the Name Havayah itself. And this is 21
[the meaning of] "Arm yourselves (hechaltzu)," which implies all of you: that is, every person must stand in this war, to fight against his inclination for the sake of the Name Havayah, which denotes unity;

that is, that there be inter-inclusion, all of them truly as one, as one man, without any division of hearts, etc.; and specifically through this they will subdue Midian.

And this is [the meaning of] what is written, "for all the tribes (matos)": for the six hundred thou- 22
sand souls correspond to the six extremities (vav ketzavos), each of which is composed of ten, and [each] ten of ten, etc.

Now, there are six extremities from above to below and from below to above, and these are two levels of tribes, as it is written, "where the tribes went up, the tribes of Yah": that is, from the masculine world and the world of Nukva (the feminine).

So too with matos there are two levels: the first, inclining and drawing down from above to below, as in "Incline Your heavens and come down" (Psalms 144); and there is inclining from below to above: "I have inclined my heart to perform Your statutes."

"And behold, the staff (mateh) of Aharon had blossomed"; "Lift up your staff (mateh)," etc. And there must be the inter-inclusion of all the levels, through the two [kinds of] peace mentioned above, of the household above and of the one below.

And this is [why it says] "for all the tribes" and not "from all": for "from all" would imply only from the tribes below, which are of the level of the world of Nukva; but "for all" implies all of them.

That is, through the inter-inclusion below, in the twelve tribes below, light will be drawn from above, from the root of the twelve tribes, which are called "the tribes of Yah," the level of the household above, as mentioned above.

And this is [the meaning of] "and let them be over (al) Midian": that through this there will rest 23
upon them a light from the level of "the wholeness of all," which is far above the root of the level of Midian, etc.

And this is [the meaning of] what is written, "Say to Him, 'All'": for He, may He be blessed, is called "All," since He includes everything, and He rests [upon them] through the inter-inclusion below. From all the above, the gravity of baseless hatred will be understood. And see what is written in the discourse beginning "Behold, one people and one language."

Now, what brings about the joining and inter-inclusion is the level of Moshe, "and what are we," etc.; therefore the war and the vengeance against Midian had to be specifically through Moshe. 24

And this is what is said in [Midrash] Rabbah on Song of Songs, on the verse "Your teeth are like a flock of ewes," etc., "all of which are matched," that it refers to Israel, who went to the war against Midian; and so it is also in [Midrash] Rabbah (at the beginning of Parshas Matos).

The explanation, as is written elsewhere on the verse mentioned above, is that the meaning of "which have come up from the washing" is the drawing forth of mayin duchrin (masculine waters) from the sea of Chochmah (wisdom); and this is through Moshe, the faithful shepherd (Raaya Mehemna), of whom it is said, "for I drew him out of the water."

Therefore "which have come up from the washing" (she'alu min harachtzah) has the initials of Moshe. And through this they became "all of them matched," which is the level of inter-inclusion, truly together; and therefore it was specifically they who fought against Midian, as mentioned above: to be over Midian comes through inter-inclusion together.

LIKKUTEI TORAH • PARSHAS MATOS • MAAMAR 7

ביאור ענין החלצו מאתכם יחלצו מיבעי ליה דהא...

An explanation of "Arm yourselves from among you"

An explanation of the matter of "Arm yourselves (hechaltzu) from among you": it should have said "let them be armed" (yechaltzu), for "from among you" implies not all of you, while "arm yourselves" implies all of you, since it is written, "And Moshe spoke to the people, saying: Arm yourselves." 1

But the explanation is this: to understand the matter of Midian, we must first introduce the matter of the seven nations, the Canaanite and the Hittite, etc.,

of whom it is said, "For all these abominations the people of the land have done," etc. They are the remnants of the seven kings of Tohu (Chaos), that is, the dross and the refuse that remained after the refinement,

like Avraham, from whom there came out, etc.: for it had already gone out to be sifted away, and was separated from Avraham, and became dross and kelipah (the husk); that is, below it became dross, but not above.

(That is to say: when the soul of Avraham, which is from the supernal Chesed (kindness), was enclothed below it, in a body, then there came out of him, etc., because the body is taken from kelipas nogah, where there remained [some] of what fell in the shattering of the vessels (sheviras hakeilim); which is not so from the side of Avraham's soul as it is above, in the World of Atzilus (Emanation). And see what is written in the explanation on the verse "I am black yet comely … like the tents of Kedar," etc.)

Now, first Atzilus was refined: that is, the choicest of the sparks and vessels of Tohu was included in the holiness of Atzilus; and what could not be included in Atzilus became the World of Beriah (Creation). And all of it is on the side of holiness, in the state of self-nullification (bittul); only, in Atzilus it is complete bittul, while in Beriah it is a being (yesh) that is nullified,

as in "And the host of heaven bow down to You"; and it is written, "The heavens are not pure in His eyes"; and it is written, "And in His angels He finds fault" (in Job, chapter 4); and as when they took Metatron out and struck him with sixty lashes of fire,

(This is because the bittul is not as it should be, as is explained elsewhere. And see what is written in the discourse beginning "Command the children of Israel," etc., "My offering, My bread," on the subject of the song of the angels.)

From this it can be understood how, through the many [steps] of the chain of descending worlds (hishtalshelus), it can become actual dross. And this is what they said: "He set his eyes on the First Temple"; and yet once they said, "The Satan and Peninnah intended it for the sake of Heaven."

But both are true: for the root of the beginning of the dross and the kelipos is not complete evil, and there it is a matter of "they intended it for the sake of Heaven."

However, what descends lower and lower becomes harsher dross and actual accusers, and he [the Satan] said, "Is it for nothing that Iyov fears," etc.

And see what is written in the discourse beginning "And Moshe made a copper serpent." Along these lines is the coming into being of the seven nations, the Canaanite and the Hittite, etc., from the seven emotive attributes (middos) of Tohu.

But the matter of Midian is what is written in the Sifra DiTzniusa (in the Zohar, Parshas Terumah, 176b): "Until there was a balance, they did not gaze face to face"; for they were in the state of back to back,

and this is the level of Tohu: one beneath the other, a "public domain" (reshus harabim). (And these are the words of the commentary by a disciple of the Arizal there: "That is to say, in the World of Tohu the six extremities descended one upon another; if so, Keser (the Crown) did not gaze face to face with Tiferes (beauty),

for Chesed and Gevurah (restraint) interposed between them; also Chesed and Gevurah themselves were not face to face, etc.; which is not so in the World of Tikkun (Rectification)." End of quote. That is to say: but in the World of Tikkun, Chesed and Gevurah are in a state of face to face, and also Keser with Tiferes,

that is, Atika with Z'eir Anpin (the emotive attributes), are in a state of face to face, as is written there in the commentary of the Arizal. And see the Zohar HaRakia, Parshas Bereishis, folio 2b, on "The letter tzadi entered," etc., "the face of the yud turned backward," etc.; see there.)

And the meaning is that Chesed had no relation with Gevurah, for the Chesed was Chesed within Chesed and the Gevurah was Gevurah within Gevurah; and since this is simple Chesed and that is simple Gevurah, they are two opposites, like water and fire, which cannot join and unite together.

And this is [the meaning of] "they did not gaze face to face." And the rectification is that there be inter-inclusion, and this is through the Name Mah (45); for the shattering is in the level of the Name Ban (52), the World of Nekudim (Points), and the inter-inclusion is through drawing the intellect (mochin) into the emotive attributes (middos), and this is from the level of Chochmah (wisdom): ko'ach mah, "the power of 'what.'" 2

For, by way of analogy, "from my flesh I behold" that when the emotive attributes in a person are without the guidance of the intellect, then each attribute has no bond or connection at all with any other,

as when he becomes angry and enraged, at that moment he has no compassion or kindness at all toward the one he is angry with; and likewise the reverse.

It turns out that the attributes of Chesed and Gevurah are separated from one another, and therefore from the excesses of judgment an extremely harsh judgment can branch out.

But through the enclothing of Chochmah in the emotive attributes, the attributes will conduct themselves as Chochmah dictates, and he will subdue his anger so that there be in it also an admixture of kindness and compassion, etc.

And of this our Sages, of blessed memory, said, "A person should always be soft as a reed and not be hard as a cedar"; and this is through the mind ruling over the heart.

Now, the rectification consists of two things. The first is that there be inter-inclusion of Chesed (kindness) with Gevurah (restraint) and of Gevurah with Chesed. That is to say, that Chesed should not be only a single aspect, namely simple Chesed, which is called Chesed within Chesed. 3

And likewise Gevurah should not be only a single aspect, namely Gevurah within Gevurah—and this is the meaning of "the World of Nekudim (Points)": that each Sefirah was only the level of a single point alone, which is a single essence alone, Chesed, and likewise Gevurah—

but rather, that Chesed itself should also be comprised of six attributes, Chesed, Gevurah, Tiferes, Netzach, Hod and Yesod, and likewise Gevurah should be comprised of all six extremities; or each one should be comprised of seven attributes

(see what is written below in the explanation on the verse "These are the journeys," that sometimes the inter-inclusion is of six, sometimes of seven, and sometimes each one is comprised of the Ten Sefiros).

And therefore, through this they can "gaze face to face," for the Chesed within Gevurah and the Gevurah within Chesed are close to being equal, and through this Chesed can join and unite together with Gevurah (as is written in the discourse beginning "When a woman conceives," etc.).

And this is the rectification in the aspect of the vessels, and it is through drawing down the intellect (mochin), as mentioned above in the analogy: that through the revelation and drawing down of Chochmah (wisdom) into the emotive attributes (middos), the inter-inclusion of the attributes, which are the vessels, comes about.

And the second is in the lights: that through the multiplication of the vessels, [the vessel] holds more of the light. For the shattering came about because of the paucity of the vessels, which could not bear the light.

Whereas through the multiplication of the vessels, as mentioned, through the inter-inclusion—for at first the vessel was only in the state of a single point, and in the Tikkun it grew and multiplied to be comprised of ten aspects—

therefore, through this they hold more of the light. (And see what is written above in the explanation on the verse "And the Jews accepted," etc., on the meaning of their putting "we will do" before "we will hear.") And the main rectification is through the lights, for the lights are what join and include [the vessels] through the abundance of their illumination.

And not only that, but they even "exchanged their places": the light of Chesed in the vessel of Gevurah, etc. (That is: this itself, that the vessels be in true inter-inclusion, comes about through the light of self-nullification (bittul) being drawn into them from the level of the Name Mah, in the manner of "He makes peace in His heights," etc.;

and as is written in Parshas Yisro, in the discourse beginning "To understand the matter of 'The Patriarchs are the Chariot,'" that for there to be inter-inclusion of the three lines and their joining, etc., there must be an illumination and drawing down from a higher level, where these two opposites are nullified, etc.; and this is the level of the Name Mah; see there.

And this is as is written in Parshas Emor, in the explanation of the verse "And the kohen shall wave them," that there are two kinds of inter-inclusion: the first by virtue of the drawing of the intellect into the emotive attributes, and the second through the revelation of the light afterward from the level of "the perfection of all," etc. And this is the matter that the main rectification is through the lights, etc., meaning that through this the rectification and the inter-inclusion come about to a greater degree, as is written there.

It is also possible to say that these two aspects are themselves the meaning of "gazing face to face," which likewise includes two things. The first: that the emotive attributes themselves became face to face, Chesed with Gevurah; and this is the rectification in the aspect of the vessels, in that Chesed became comprised of Gevurah and Gevurah of Chesed, and through this Chesed and Gevurah join together face to face.

And the second interpretation of "gazing face to face" is found in the commentary of the Arizal there, and these are his words: "Nevertheless, the main gazing face to face is [that of] Atika into Z'eir Anpin (the emotive attributes), as we shall say below, with G-d's help." End of quote.

And this is the rectification in the lights: for the gazing of Atika into Z'eir Anpin is the drawing down of supernal lights, because Keser (the Crown) is the intermediary that joins and draws the illumination of the Emanator, the Infinite One (Ein Sof), blessed be He, into the emanated [levels], etc.

Now, likewise in the soul there are these two aspects: the rectification and inter-inclusion of the vessels, and afterward, through this, the abundance of light. And this is as is written in the discourse beginning "If you do not know, O fairest," etc., the explanation of "And Rachel was beautiful of form and beautiful of appearance"; and Rachel is the Congregation of Israel (Knesses Yisrael).

And "beautiful of form" is, by way of analogy, the rectification of the form of the limbs of the soul, as it is written, "Let us make man in our image": that all the attributes be given form in them in their completeness and their beauty, as they are above in the World of Tikkun; that is, the inter-inclusion of the attributes, love and awe, and thought, speech and action, as is written below on the verse "These are the journeys," concerning the inter-inclusion of the attributes in the service of G-d.

And all this is the rectification of the vessels, and it is called "beautiful of form." And through this one will afterward come to the level of "beautiful of appearance," which is the level of the desire of the heart (re'usa deliba), which is an illumination from the inner dimension (pnimiyus) of the Infinite Light (Or Ein Sof), blessed be He; and this is the level of the light that rests in the vessels mentioned. And all this is through Daas (knowledge), as will be explained below on the subject of "Let him make peace for Me," etc.

And so too in the soul: in order for there to be the drawing down of the desire of the heart, it is through the higher Daas, as is explained above on the verse "And Moshe spoke to the heads of the tribes," etc.) (And see what is written on the verse "And Moshe assembled.")

And also, because Daas is the drawing down of the inner dimension, which is the level of the light; and therefore it is said, "'Moshe, Moshe': there is no break in its cantillation," for the level of the light is G-dliness even in Beriah, Yetzirah and Asiyah, as in Atzilus,

as is explained elsewhere, in the explanation of "And these are the laws." And so it is stated in Pri Etz Chaim, Sha'ar HaLulav, chapter 3, that Daas is only a receptacle for these lights, etc.

And this is the meaning of "Your right hand, Havayah, is glorious in power": the left is included in the right. "Your right hand, Havayah, shatters the enemy" is the reverse. (And see the commentary of the Ramaz on the Zohar, Beshalach, folio 52b.)

Now, Midian is from the root of Tohu before the rectification, when "they did not gaze face to face." Therefore Yisro, the priest of Midian, came before the Giving of the Torah,

as is written in the Zohar at the beginning of Parshas Yisro (folio 67b), that "the Torah was not given until after Yisro came and acknowledged." And this is because the Torah is the rectification, as it is written, "Havayah will bless His people with peace"; and there must be the nullification of the level of Midian.

2. Now, the root of the rectification is the revelation of the Name Havayah: the yud is Chochmah (wisdom), the level of lightning; for "He made darkness His hiding place"—this is Keser (the Crown). 4

And this is the matter of "the hind that leaps to the mountains of darkness" (see the Zohar, Parshas Pinchas, folio 249), which is the level of Malchus (sovereignty) that is included in Keser;

for "He reveals deep things out of darkness": for the Ten Sefiros that are in revelation are above also in concealment;

and also all the inter-inclusion, Chesed within Chesed, etc.—all was at first in concealment, and there it is called "the mountains of darkness." And in Nekudim is the revelation; that is, the revelation is only the level of a point, and the rest is in concealment. And from the level of the darkness of Keser is the revelation of Chochmah, like lightning

(and therefore the [vowel] points (nekudos) are in Chochmah, as is written in the Pardes, Sha'ar HaNekudos: for the revelation of Chochmah out of the concealment of Keser is like the revelation of a single point, and like lightning flashing out of the darkness; and see what is written on this subject in the explanation on the verse "And G-d spoke all these words," etc.; see there). And in the Zohar it is called "a point in the palace."

The "palace" is the level of Binah (understanding)—"Imma nests in the Throne"—and it is called "the living Elokim and King of the world," and it has an expansion of length and breadth;

whereas Chochmah is the level of a point alone. That is, as for example, when a person contemplates his studies and a new idea occurs to him, that idea is nothing but a point,

and it is lightning flashing within the spirit of his understanding, which spreads in length and breadth in the "palace." And what joins [them] so that there be "a point in the palace" is Daas (knowledge),

for Daas rises up to the membrane of the Avira (air); and the Avira that is before the membrane that covers the Mocha Stima'ah (the hidden brain), etc., is from the essence of the Infinite Light (Or Ein Sof), as in the analogy of the intellect welling up from above the intellect; and through this is the joining of Chochmah and Binah, "two companions," etc.

(The meaning is: by way of analogy, when a person conceives and originates some new insight, this is a flow drawn from the source of the intellect, which is called the maskil (the one who conceives); and sometimes no idea occurs to him from above the intellect.

If so, one must necessarily say that there is something above the level of the source of the intellect, the maskil, which binds it and joins it to come to revelation in the intellect, sometimes one way and sometimes another. Now, the source of the intellect, which is called the maskil, is what is called the hidden Chochmah (Chochmah Stima'ah).

And the level above this is the level of the Avira over the membrane that covers the Mocha Stima'ah, which is what binds and joins the hidden Chochmah to come to revelation, etc. And why it is called Avira (air) can be understood with what is written in Parshas Mikeitz, in the discourse beginning "The Chanukah lamp," etc., "the mezuzah on the right," etc.; see there on the subject of or (light) and avir (air).

Now, in the Avira is the illumination of the level of the Daas of Atik Yomin. And this is what was said, that the root of Daas is there; and therefore the Daas of Atzilus also has the power to join Chochmah and Binah, which is the level of "a point in the palace," because its root is very high, as mentioned above. And see further on the subject of Daas in the Zohar HaRakia) (at the end of Parshas Terumah, on folio 166).

And see what is written about this also in the explanation on the verse "I am Havayah your G-d" of the section of tzitzis, and on the verse "You have captured my heart, my sister, bride." And this is the matter of occupying oneself with Torah lishmah, for the sake of the Torah, so that the Torah be in the level of Chochmah, and "Havayah, with Chochmah," etc.,

as is written in the Zohar: "David bound the Torah above with the Holy One, blessed be He." The Torah above is the supernal Chochmah, and he bound it with the Holy One, blessed be He, so that there be in it the indwelling of the Infinite Light; and this is the meaning of "He reveals deep things out of darkness," as mentioned above.

And this is [the meaning of] "Or let him take hold of My strength; let him make peace for Me; peace let him make for Me." The meaning: "let him make peace for Me" is peace in the household above (pamalya shel maalah), that is, the joining of Chochmah and Binah, which are yud-hei, through the Torah, 5

which is the level of the higher Daas, which makes the higher peace mentioned above; and this is through drawing down the Infinite Light from far above Chochmah, so that it be drawn into Chochmah and Binah. And see what is written elsewhere on the subject of "like the curtains of Shlomo."

Now, from the level of the higher peace there also comes about the lower peace, as it is written, "For Havayah is a G-d of knowledges (de'os)": two [levels of] Daas (knowledge), the higher Daas, which joins Chochmah and Binah, and the lower Daas, which joins the emotive attributes (middos), so that there be inter-inclusion of the attributes, Chesed within Gevurah and Gevurah within Chesed. 6

And this is the inter-inclusion explained above: that the attributes not be in the state of "branches that separate," but in the state of inter-inclusion, "to include the left in the right"; and this is through drawing the intellect (mochin) into them.

And the explanation of this above [in the supernal realms] is that there is Gevurah (restraint) without Chesed (kindness), as with the generation of the Flood, who were punished because of their sin and not for the sake of their rectification,

for they have no share in the World to Come; and likewise the people of Sodom—a flood of fire—and they have no share in the World to Come

(This is as is explained elsewhere, that the root of the Flood was from the World of Tohu—see there—and in Tohu there was no inter-inclusion of the attributes; therefore the Gevurah was as it is, etc.)

and likewise Egypt. Nevertheless, it is said, "When the wicked perish there is joyful song," for from this a rectification grew for the world, in that the world benefits, etc.; but with respect to them themselves, it is called Gevurah without Chesed.

But "For whom Havayah loves He rebukes": sufferings of love are like washing a small child, for his good, and not because of the sin,

for the sin is forgiven in any case; only, there is need to rectify, etc. And this rectification is from the level of the inter-inclusion of Gevurah in Chesed, and it is through the intellect (mochin),

for Netzach, Hod and Yesod of Imma are the intellect (mochin) for Z'eir Anpin (the emotive attributes), and through the Torah one brings additional intellect. That is, by first "let him make peace for Me"—the joining of Abba and Imma—and afterward "peace let him make for Me": that from Abba and Imma there is made intellect for Z'eir Anpin, so that there be inter-inclusion of the six extremities;

for this drawing down, too, is through the Torah, for with it and through it one draws from the intellect of Abba and Imma into Z'eir Anpin, as is written in the discourse beginning "The heavens are My throne" and in the discourse beginning "I have come into My garden."

And this is [the meaning of] what Rabbi Shimon bar Yochai said, "I am able to exempt the entire world from judgment," as is found (in chapter 4 of Sukkah, folio 45b; and the like is found in the Midrash Rabbah, Noach, section 35).

And this is because of the abundance of the mature intellect (mochin degadlus) that he drew down, and because his Torah was his occupation, and by virtue of the root of his soul's loftiness, for he raised mayin nukvin (feminine waters) at a very high level.

And by drawing down the mature intellect from the essence of the supernal Chochmah, which is above Chochmah, as it is enclothed in the emotive attributes, all the judgments are nullified, etc. This is "May His great Name be magnified and sanctified," and "And now, may the power of Adonai be magnified," as is explained elsewhere.

And see on the subject of "let him make peace for Me," etc., in [the Zohar,] Parshas Bamidbar, 118a, and in the commentary of the Ramaz there, and in Parshas Vayikra, folio 14b; and see what is written in the explanation on the verse "Thus shall you bless the children of Israel," regarding the matter of "and grant you peace," and on the verse "On the eighth day, an assembly." 7

Now, at first glance one could say that these two levels of peace are the two aspects in the rectification mentioned above, namely the inter-inclusion of the vessels, and the fact that through this [the vessel] holds an abundance of light; and that therefore this is through the levels of the higher Daas (knowledge) and the lower Daas.

And this fits well according to what is written elsewhere, in the explanation on the verse "Many waters," that the lower Daas is the Daas that spreads into the emotive attributes (middos) to draw into them the illumination of Chochmah and Binah;

and it is explained above that through the attributes being conducted by the intellect (mochin), Chochmah and Binah, through this the inter-inclusion of the attributes comes about, which is the rectification and inter-inclusion of the vessels; and this is the matter of peace in the household below (pamalya shel matah).

And the higher Daas (knowledge) is that which is drawn from the level of Keser (the Crown) and draws from the level of Keser into Chochmah and Binah and into Chesed and Gevurah, etc.; see there. And this is the drawing down of an addition of new lights, and this is the matter of peace in the household above. 8

Furthermore, it is explained in Etz Chaim, Sha'ar (Gate) 41, chapter 7, that Chochmah is called "His life-forces" (chayohi), and the emotive attributes, and also Binah, are called "His vessels" (garmohi); and "His life-forces" means light, and "His vessels" means vessels, etc., as is written elsewhere;

that is, because in Chochmah even the vessel is in a state of complete self-nullification (bittul), ko'ach mah, etc., as is written in Sefer Shel Beinonim, chapter 35, in the gloss.

However, this does not fit the wording of the verse, which implies that first the higher peace is made and afterward the lower peace; rather, the main [explanation] is as is written above: that it is the drawing down of the light first into the level of yud-hei, and afterward it is drawn also into the level of the emotive attributes, vav-hei. And see what is written in the explanation on the verse "And I shall be sanctified among the children of Israel";

and one may further say that through the mitzvos the rectification of the vessels comes about, and through the Torah one draws down the light, as it is written, "For a mitzvah is a lamp and the Torah is light." And see what is written in the discourse beginning "I saw, and behold, a menorah all of gold," etc.

3. Now, just as the rectification above is that there be inter-inclusion, so it is also in the soul. For 9
the inter-inclusion of Chochmah and Binah is the level of mind and heart (mocha veliba), which in essence are two opposites,

as we see that in the fiery flames of the heart the mind—that is, comprehension and depth of contemplation—is diminished, and in the mind the fire of the heart is diminished. And there must be inter-inclusion, so that the mind rules over the heart;

that is, that the heart be subdued to the mind and conduct itself according to the guidance of the mind, etc., so that there be "and with all your soul," "To You, Havayah, I lift up my soul."

And this is through occupying oneself with Torah: "I have put My words in your mouth, and in the shadow of My hand I have covered you." And through this one draws from the mind to the heart, through occupying oneself with Torah lishmah, the revelation of the Infinite Light (Or Ein Sof) in Chochmah.

And this is the matter of the peace and the joining of Chochmah and Binah. And as for the inter-in- 10
clusion in the emotive attributes (middos): the attributes are from the Tree of Knowledge of good and evil, for at the chest of Z'eir Anpin (the emotive attributes) the Yesod of Imma ends, [and] there begins the level of the Tree of Knowledge of good and evil; and the inter-inclusion of the attributes, so that they be included in the good, is through the Torah,

which is "to distinguish between the impure," etc., and it is what refines, etc. And the refinement of the attributes is through the intellect (mochin), for through additional intellect the inter-inclusion comes about; and the intellect is drawn from the level of Abba.

Therefore it is written, "Avenge the vengeance of the children of Israel against the Midianites; afterward you shall be gathered": for this war could take place only in the days of Moshe. 11

And therefore, although it had been decreed upon him, "Go up to the mountain of Avarim," etc., nevertheless they waited for him until he would take vengeance. And this is because Moshe is the Yesod (foundation) of Abba; and therefore he is called mechokek (lawgiver), which the Targum renders "the great scribe," and "He saw reishis (the first) for himself."

Only, he attained Binah (understanding) [as well]; and the rectification had to come specifically through him. [And this is the meaning of mechokek: it is the engraving (chakikah) and rectification of the vessels, so that there be a multiplication of the vessels, and through this there will be a multiplication of the light, etc. And see what is written on the verse "with the lawgiver, with their staffs," and on the verse "If [you walk] in My statutes," in the discourse beginning "It is explained in Etz Chaim."]

For the Midianites are from the level of the separation that preceded the rectification, when "they did not gaze face to face"; which is why [there is] the long duration of the destruction of the Holy Temple [that came] because of baseless hatred.

For in the destruction of the First Temple, since it came from the seven nations, which are the dross of the seven vessels of Tohu that remained in the state of dross after the rectification and the refinement of all that was refined and included in the worlds of holiness,

and they remained in the state of dross—therefore, according to the vessel, so was the limit: "The days of our years are seventy years."

(That is to say: just as there is a set measure that suffices for the refinement of the animal soul in a person, through seventy years, in which a person can refine the sparks in the animal soul, which was taken from the dregs of the seven attributes of Tohu—and this is "The days of our years are seventy years,"

as is written in Parshas Im Bechukosai, in the discourse beginning "It is explained in Etz Chaim," mentioned above—so in the same way, for the rectification of the sins because of which the First Temple was destroyed, the number of seventy years also sufficed, for the reason mentioned above: that for the refinement of the dross that remained from the vessels after the rectification there is a limit of seventy years, for the seven attributes, etc.)

Whereas the root of the rectification, that it be from the World of Tohu to the World of Tikkun—this requires a long time, etc. And there must be the level of Moshe, the Yesod of Abba, the source of the Torah, for the whole Torah is the Torah of Moshe.

And before the Giving of the Torah, Yisro came to subdue himself, for "Havayah will bless His people with peace": an arousal from above that precedes an arousal from below, etc. (And see on the subject of "Yisro, the priest of Midian," in the commentary of the Ramaz on the Zohar, at the beginning of Parshas Yisro, folio 68a, in the passage beginning "The father-in-law of Yosef," etc.; see there, in the name of the Likkutei Torah of the Arizal.)

And this is "the vengeance of Havayah": for before the rectification, in the World of Tohu, there were not these Names, Ehe-yeh and Havayah; rather, He called them by foreign names, etc., as is written in the Zohar.

And the matter of "for all the tribes of Israel," and "arm yourselves," all of you, is that all of them were needed for this war, so as to be in the state of inter-inclusion. And that is why they were in the days of Moshe; for in the days of Moshe and in the days of Yehoshua the wars were [waged] by Israel as a whole, together, whereas afterward [it was] "Yehudah shall go up," etc., when they were not together.

For the inter-inclusion of Israel as a whole, who are the six extremities of Z'eir Anpin (the emotive attributes)—"the camp of Yehudah to the east," etc., and "Reuven to the south," etc.,

and "In the Name of our G-d we will raise our banners"—is through the intellect (mochin) of Abba, from which the inter-inclusion comes: "let him make peace for Me; peace let him make for Me."

LIKKUTEI TORAH • PARSHAS MASEI • MAAMAR 1

אלה מסעי בני ישראל אשר יצאו מארץ מצרים...

"These are the journeys of the children of Israel who went out..."

◇

"These are the journeys of the children of Israel who went out of the land of Egypt by the hand of Moshe and Aharon." It is written, "You led Your people like a flock by the hand of Moshe and Aharon." 1

Now, this is a great principle in the service of G-d, blessed be He: as for anyone who comes to cleave to Him, blessed be He, it is written, "Who shall ascend the mountain of Havayah, and who shall stand," etc.:

"Clean of hands and pure of heart," that his heart be pure and entirely clear, without any dross; "who has not lifted up My soul in vain": "his soul" is written, "My soul" is read, as it is written, "To You, Havayah, I lift up my soul."

[And] "upon every [gathering of] ten the Shechinah (Divine Presence) rests." That is to say, his self-elevation and his loftiness in the ways of G-d should not be in vain and for falsehood, G-d forbid.

Certainly a level like this is "deep, deep; who can find it?" The counsel offered for this is through the level of Moshe and Aharon. 2

For the saying of our Sages, of blessed memory, is known: "If there is no fear, there is no wisdom, and if there is no wisdom, there is no fear." Seemingly, it is impossible to begin with either this or that, since the one is impossible without the other; so how is one to begin?

But our Sages, of blessed memory, said, "Anyone whose fear of sin precedes his wisdom, his wisdom endures." The explanation is that there are two kinds of evil.

The first is actual evil, in what is forbidden: even if it is a light prohibition from the words of the Scribes, it is complete evil. And for this, one's fear of sin must precede his wisdom,

for "[You are] too pure of eyes to look upon evil," and the evil thing is called "an abomination to Havayah"; and no wisdom at all is needed for this, to turn away from the snares of the evil mentioned above.

The second kind is in what is permitted, for even concerning what is permitted our Sages, of blessed memory, said, "Sanctify yourself in what is permitted to you," so that one not be a scoundrel with the permission of the Torah, as the Ramban writes at the beginning of Parshas Kedoshim. 3

To be free of this evil, one must put his wisdom first, and this is through the level of Moshe and Aharon: Moshe is the King's groomsman, Aharon is the Queen's groomsman.

The meaning of "the King's groomsman" is that he brings the King to unite with this world, so that the level of the light that encompasses all worlds (sovev kol almin) will dwell among the lower realms, as our Sages, of blessed memory, said: the Holy One, blessed be He, desires to have a dwelling place among the lower realms.

And this is through Torah and mitzvos, which are the drawing down of His G-dliness, blessed be He. For the whole Torah is the Names of the Holy One, blessed be He, and the level of a name is in letters, and it is something that cannot be grasped at all by our intellect,

for it is high, exceedingly high above our intellect, even the level of what is called, in relation to Him, blessed be He, merely the level of a name. And so too through the mitzvos, which are called "the limbs of the King."

The mitzvos are likened to limbs because, just as in every limb there is the life-force of the soul, so too in every mitzvah there is a G-dly life-force. 4

And when a person performs the mitzvah, for example when he wraps himself in a tallis with tzitzis in the morning, he draws upon himself the level of the light that encompasses all worlds (sovev kol almin), so that it hovers over him. And likewise with tefillin: it is the drawing down of oneness.

And through this the evil separates from him of itself, as it is written, "As wax melts before fire, [so] the wicked perish before G-d," and it is written, "And Mount Sinai was all in smoke, because Havayah descended upon it in fire"; for they are "thorns cut down, set ablaze in fire."

This is through the level of Moshe, the level of Daas (knowledge): that one knows that He is One, and contemplates what our Sages, of blessed memory, said: "A person does not commit a transgression unless a spirit of folly has entered him." 5

And as is explained elsewhere, even the lowest of the low does not want to cast off the yoke, and gives up his life for the sanctification of G-d's Name, blessed be He. And no other contemplation is needed, only that he know that "Havayah's portion is His people."

And by thinking or speaking about bodily matters he separates himself from the One; certainly he will not want this, just as it is naturally impossible to take a son away from his father.

This is [the meaning of] "How beautiful is our inheritance!" And it is written, "Even darkness does not darken from You": darkness is called fire, for even fire does not form a separation. And this is the meaning of "Sanctify yourself in what is permitted to you":

even though it is permitted, it is only [permitted] "to you," on account of your body; but on account of what dwells within you, which is His G-dliness, blessed be He, this permission is of no avail.

And this is [the meaning of] "You shall be holy, for I, Havayah, am holy"; and this is "for the sake of the unification of the Holy One, blessed be He, and His Shechinah (Divine Presence)." And the level of Aharon, the Queen's groomsman, is that he brings and engenders a longing for G-d, blessed be He, 6

which is an arousal of longing from below upward, and this comes through prayer, as it is written, "My soul thirsts for You": contemplation during the Pesukei deZimrah before the Shema, and afterward, when one reaches "And you shall love" in the Shema.

For the soul of every person yearns, except that the love is in exile and hidden, as in "They were exiled to Edom: the Shechinah is with them." That is, even though he does the deeds of Edom, nevertheless the Shechinah is with them. And the person's heart will be set aflame to be nullified before Him, blessed be He.

As, for example, we see that a physical thing, a person's deed, is nullified before spirituality, such as thought. And this is [the meaning of] "The feet of the Chayos are equal to them all."

That is, a level that is the lowest in the level of life-force (chayus), which is spirituality, is equal to them all, for a physical thing bears no comparison to spirituality.

For even among physical things it has been said that the earth is like a mustard seed compared with the world of the [celestial] spheres, which are also physical; all the more so compared with something spiritual.

So too every spiritual thing [is nullified] before the spirituality that is higher and above it, as it is said, "The shins of the Chayos are equal to them all; the ankles of the Chayos are equal to them all." And "before Him all is considered as nothing": everything is as nothing and naught, and nullified before Him, blessed be He. 7

This is the meaning of "All shall exalt You, Selah": they shall exalt You forever, for however much they exalt You, it is nothing, since there is still more to exalt.

And this "more" has no limit, for He is far, far above all that we can exalt. 8

Yet His exaltedness is not a distancing from us, G-d forbid; on the contrary, through this there is closeness to us, since everything is nullified before Him, blessed be He, and "before Him [all] is considered as nothing"; if so, there is no separation. And this is the level of Aharon: to cleave to Him, and to be one with the One.

However, it is written, "This is Aharon and Moshe," [and] "This is Moshe and Aharon": for sometimes one must put Torah and mitzvos first, so that he will pray afterward with love;

and sometimes the beginning is from the arousal of love in prayer, and afterward one can study and do, along the lines that have been explained. (And see [Midrash] Rabbah on Bereishis, end of chapter 1, [and on] Bechukosai, chapter 36, on the matter of "This is Moshe and Aharon," etc.)

LIKKUTEI TORAH • PARSHAS MASEI • MAAMAR 2

אלה מסעי בני ישראל אשר יצאו מארץ מצרים...

These Are the Journeys of the Children of Israel

◇

"These are the journeys of the children of Israel, who went out of the land of Egypt by their hosts, under the hand of Moshe and Aharon." We need to understand the wording "These are the journeys," which is plural, and [yet] it is written, "who went out of the land of Egypt." 1

But [going out] from the land of Egypt was only the first going-out and journey, when they journeyed from Raamses to Sukkos. We must also understand what "under the hand of Moshe and Aharon" means; and also, after all, some of the journeys took place after the death of Aharon.

We must also understand the whole matter of the forty-two journeys, "and they journeyed," "and they encamped"; and "It was, when the Ark journeyed, that Moshe said, 'Arise, Havayah,' etc., 'and let those who hate You flee before You'; and when it rested he would say, 'Return, Havayah,'" etc. And the main [aim] of their journeying was to come to the Jordan [at] Jericho. 2

Now, the wilderness in which the children of Israel walked is called "the wilderness of the nations," and it is written, "who led you through the wilderness," etc., "snake, fiery serpent and scorpion" (Deuteronomy 8:15); for all the kelipos (husks) receive their life-force from the wilderness mentioned above.

Now, the Congregation of Israel (Knesses Yisrael) is called by the name Rachel, as it is written, "Rachel weeps for her children," and it is written, "like a ewe (rachel) before her shearers, she is mute"; for of all the animals, none is shorn except the ewes. And also, she lets herself be shorn and does not kick.

The explanation is this: it is written, "and His kingship rules over all"; that is, even the external forces (chitzonim) receive their life-force from the level of Malchus, except that all their life-force is only from the level of hairs. 3

As in the analogy: hairs are the level of the outer dimension (chitzoniyus) and are not of the essence and being, as is plainly seen, for there is no feeling of pain at all from shearing and cutting the hair; it is only that their nourishment is from the essence.

So too, all the external forces do not receive their life-force from the inner dimension (pnimiyus) of the attribute of His Malchus, may He be blessed, but only from the level of hairs; and even this, only after they are shorn. 4

This is [the meaning of] "like a ewe before her shearers, she is mute": specifically "before her shearers" is she mute, as it is written, "I was mute with stillness." That is, the level of the speech in the Ten Utterances is in a state of silence and stillness, so that [the external forces] do not receive life-force from the Ten Utterances themselves, but only through garments and hairs that conceal the level of the speech

(and see what is written about this in the discourse beginning "And the light of the moon shall be," regarding the matter of "Soon may there be heard," etc., "the voice of the bride," and in the explanation on the verse "And the number of the children of Israel shall be").

Now, all the forty-two journeys were in order that those who hate Him should flee, so that they would have no nourishment at all, etc.; and this is through the journeying of the children of Israel specifically,

since they were created in His image and His likeness, as it is written, "Let us make man in Our image, after Our likeness, and let them rule over the fish of the sea," etc.; and it is written, "You are adam (man)": "you are called adam." Therefore everything depends on the deeds of the children of Israel.

Now, the meaning of "Our image" and "Our likeness" is the level of the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah). "Our likeness" is the level of the lower unity, which is the level of a likeness and an appearance: earth and heaven and all the created beings seem and appear to us as something existent (yesh), an entity. 5

But in truth, "I, Havayah, have not changed," it is written; and "You are He before the world was created," etc.

And all before Him is as actually nothing, except that the world appears and seems to eyes of flesh as something existent (yesh), an entity by itself, in the manner of "and upon the likeness of the throne, a likeness like the appearance of a man."

And "in Our image" is the level of the higher unity (yichuda ila'ah), as it is in truth: "all before Him is considered as nothing"; and just as He is before the world was created, so too [He is] now, without any change at all, etc. And see what is written about this on the verse "the heads of the tribes." 6

Now, so it arose in His will, may He be blessed, to create man with the two levels mentioned above, image and likeness; for "there is no king without a nation," a nation specifically. 7

Therefore it is in man's power to draw down from the two levels mentioned above, which are the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin). And therefore there were all the forty-two journeys, which were in order to go out of the level of Mitzrayim (Egypt), the level of meitzar (constriction) and limitation,

and to transform from darkness to light all the seven emotive attributes (middos) and their particulars, so that [they] be "Yours, Havayah, is the greatness," etc., "Yours" specifically, up to "Yours, Havayah, is the kingdom": that the level of Malchus, which is the word of G-d, be in a revelation of the light of the Ten Utterances, and not in the state of "mute."

Now, because each attribute is comprised of six, therefore the journeys number forty-two, like the Name "Ana BeKo'ach Gedulas" ("Please, by the power of the greatness"), etc., 8

which has seven verses, with six words in each verse; and this Name is the level of ascent from below upward, as it is written, "and with two he would fly," etc.

And all the journeys were through Moshe and Aharon specifically. For Moshe is the level of the higher unity (yichuda ila'ah); therefore he is called Moshe, from the expression "for I drew him out of the water." 9

For seemingly he should have been called Mashui ["drawn"], in the past tense; what then is Moshe ["drawing"], in the present tense?

Rather, it alludes to the higher unity: that a radiance and a flow are constantly drawn forth and drawn up from the level of the Infinite Light (Or Ein Sof), blessed be He, to become [the light that] fills all worlds and [the light that] encompasses all worlds, as it is written, "he surely drew [water] for us."

And this radiance is no more than a drop of the waters of the ocean; and therefore all the worlds are nullified and included in His essence, may He be blessed, and are considered as actually nothing in relation to Him.

And as in the analogy of the drop, which is round: likewise this radiance surrounds and encompasses all worlds from every side, 10

as it is written, "Behold, there is a place with Me": He is the place of the world, etc.; only, to eyes of flesh the world appears and seems to be something existent (yesh), an entity.

And this is [the meaning of] "he surely drew [water] for us": "for us" specifically, etc. And this is the 11
level of the higher unity (yichuda ila'ah) in the passage "Hear, O Israel," which also has six words; for through contemplating the higher unity mentioned above, one will rise and reach the level of "And you shall love with all your heart": with both your inclinations,

that is, to turn all the emotive attributes to G-d alone. "And you shall love Havayah your G-d": ahavah (love) is from the expression avah (want), which is the level of the heart's desire (re'usa d'liba): that our desire and our will be that Havayah be "your G-d" in a revealed manner, and "besides You I desire nothing," etc.

2. Now, within the attribute of love and Chesed (kindness) there is also included the attribute of 12
Gevurah (restraint) and awe, the fear of sin: that he fears for his soul lest he be separated from His unity and oneness through any sin or transgression, even a minor prohibition of the words [of the Sages],

for "your iniquities separate," etc. (And see what is written about the matter of the fear of sin at the end of the discourse beginning "And Moshe spoke to the heads of the tribes," mentioned above, and what is written at the end of the discourse beginning "And Korach took," regarding the techeiles.)

And also included in it is the attribute of compassion: through the contemplation mentioned above he also arouses great compassion for the spark of G-dliness that gives life to his soul, how it has descended lower and lower, "from a lofty roof," etc.,

for "Yaakov is the lot of His inheritance," and "Israel arose in [G-d's] thought," and it descended to be enclothed in a body and a vital soul, to worry and to think about all the affairs of the body, livelihood and desires.

As is plainly seen: when a person sleeps he has no worry at all, etc., and when he wakes from his 13
sleep all the worries wake, etc.

This too is the level of "like a ewe before her shearers," etc.: for the level of the soul [itself] is not enclothed in the body, but only a small radiance, in the manner of hairs.

And this is "like a ewe before her shearers": because it shines in the body, through this the body thinks and delves into material matters; and this is the level of "her shearers."

Therefore the compassion for the spark of G-dliness is very great. And this is why we ask, "In Your 14
great compassion, have compassion on us": "in Your compassion" specifically,

for we have no comprehension or grasp of Him, for "no thought can grasp Him"; therefore we do not comprehend how great the compassion is.

But He, blessed be He, who is the knowledge and who is the knower of His own being and essence and of "the precious splendor (tiferes) of His greatness," before whom all is as nothing: therefore, "have compassion on us." And therefore the compassion is drawn from the level of Tiferes above, etc.

All this is in the recital of the Shema, when one contemplates the higher unity (yichuda ila'ah) with his intellect and comprehension. But [during] the whole day after prayer he no longer has this contemplation, and it is impossible to pray all day, as our Sages, of blessed memory, said, "If only a person would pray all day." 15

Therefore there must be the level of victory (nitzachon), which is the level of the hidden love that is in every Jewish soul from birth; for "Yaakov is the lot of His inheritance," "Havayah's portion is His people." Because of this they have a great love by their nature, and therefore they are called "a stiff-necked people."

Therefore our Sages, of blessed memory, said: "Three are bold: Israel among the nations," etc.; for by their nature they are bold and strong in the attribute of victory, to love G-d with a great love even without any contemplation. 16

And it is like, by way of analogy, a decided halachah: that such is the law, without any reason or argument.

(And this is also the meaning of "If only a person would pray all day." For the level of Netzach (victory) is the resolve that remains from the contemplation during prayer. And see what is written on the verse "And you shall make a tzitz (headplate)," on the meaning of "Aharon's forehead," etc., that it is the resolve, etc.; and metzach (forehead) and netzach are one level, as is explained elsewhere on "And also the Eternal One (Netzach) of Israel will not lie," etc.)

And this level the Holy One, blessed be He, showed to our father Yaakov: that there would be later generations who would not have love through contemplation, etc., since their minds are too small to contain this contemplation expansively, but they would have the attribute of victory, as mentioned above. And this is [the meaning of] "And a man wrestled with him," etc., "at the socket of his thigh."

And acknowledgment (hoda'ah) is the matter of acknowledging the truth, that it is so, even if he does not comprehend it with his intellect; as we say, "We acknowledge to You that You are Havayah our G-d," etc. 17

That is to say: although we do not comprehend, etc., nevertheless "we acknowledge to You that You are Havayah our G-d," etc. For there is a difference between blessing (berachah) and acknowledgment: the term berachah denotes drawing down from concealment into revelation, from the term berichah, etc.

But acknowledgment is not in the manner of comprehension, reason and knowledge; it is only that he acknowledges, as mentioned above. (And see what is written about this on the verse "Zion shall be redeemed with justice," and in Parshas Eikev regarding Grace after Meals, "We give thanks to You," etc., and in Parshas Bamidbar, in the discourse beginning "And the number of the children of Israel shall be," regarding "And the children of Israel and the children of Yehudah shall be gathered," etc.)

And Yesod (foundation) is the level of bonding: that he binds his mind with strength, firmness and depth of knowledge; and this level is in every attribute, both in love and in awe, etc. And it is the level of "for all that is in heaven," as mentioned above.

Now, likewise, in the level of awe there must be all the levels mentioned above. That is: also 18
through contemplating His unity and oneness, as mentioned above, he will accept upon himself the yoke of the Kingdom of Heaven with love and goodwill, and the yoke will not be a burden upon him, as it is written, "to love Havayah your G-d, for He is your life."

"Your G-d" (Elokecha) is the level of awe, the acceptance of the yoke of the Kingdom of Heaven: "you shall surely set a king over yourself"; "for He is your life," as it is written, "The fear of Havayah is for life."

For all the life-force of the worlds is from the level of Malchus, as it is written, "Your kingship is a kingship over all worlds"; for "there is no king without a nation." Therefore they will accept the yoke of the Kingdom of Heaven with love, as in the words, "And they all accept upon themselves the yoke of the Kingdom of Heaven, and give with love," etc. And see Tanna DeBei Eliyahu, chapter 18.

And this is the level of Chesed within Gevurah. So too, he will not kick against afflictions, for "a 19
king establishes the land through justice." And through the contemplation mentioned above, dread and fear will fall upon him, the level of awe, etc.;

and also included in it is the attribute of compassion for his own soul, when he sees that he is not moved by all the contemplation mentioned above, and "there is no fear of G-d before his eyes," and he "is likened to the beasts, he is like them." Therefore he should arouse great compassion for his soul and ask for compassion in his prayer, that there be a revelation of His G-dliness, may He be blessed.

And this is [the meaning of] "Blessed are You, Havayah": that it be in a state of revelation and not in a state of concealment. And this is what our Sages, of blessed memory, said: "A person should not make his prayer fixed, but compassion and supplication before the Omnipresent (HaMakom)." 20

Makom (Place) is the level of the higher unity (yichuda ila'ah): "He is the place of the world." [The meaning is] that he should ask for compassion that this level be revealed, that is, that there be a revelation of G-dliness, etc.

So too, all the particulars of the attributes are also included in the attribute of Gevurah, as mentioned above. And so too, all seven attributes and their particulars he should turn to G-d alone, to be included and nullified in His unity and oneness, blessed be He. And this is the level of the forty-two journeys: six times seven is forty-two.

3. Now, from above to below they are forty-nine, as in the Counting of the Omer, when we draw down encompassing lights (makifim) from above to below into all the seven supernal attributes, "Today is day [so-and-so]," etc., [and] all their particulars, 21

that is, also the level of Malchus within each attribute, "Yours, Havayah, is the kingdom," the level of yesh (being) and revelation, as it is written, "to cause those who love Me to inherit yesh (substance)."

Whereas the journeys, which are from below upward, are only six in each attribute; for there must be the level of ayin (nothingness) and not the level of yesh, [which is] to feel his own attributes,

as Rabban Yochanan ben Zakkai said, "and I do not know by which [way]," etc.; that is, because he did not know or feel his own love and awe, etc.

Now, for the journeys mentioned above there was also need for the level of Aharon. For Aharon [has] the letters of nir'eh (is seen), which is the level of revelation from concealment; and this is the level of Aharon, 22

as it is written, "And when Aharon raises up the lamps," and it does not say, "And when Aharon kindles the lamps," for the lamps are the souls of Israel, as it is written, "The lamp of Havayah is the soul of man"; and Aharon is the one who raises the lamps "toward the face of the menorah," meaning that he raised them so that there be revealed in them the level of "The lamp of Havayah is the soul of man"

(and this is the level of "the groomsman of the Queen" (shushvina d'matronisa); therefore all the journeys are called by the name of Aharon, who is one of the seven shepherds who sustain the souls of Israel; and also the Kohen Gadol (High Priest) from among his descendants has this quality, etc., who is called the groomsman of the Queen. And see what is written in Parshas Miketz, in the discourse beginning "The matter of Chanukah," and in Parshas Beha'alosecha, on the verse "When you raise up the lamps").

Now, all the forty-two journeys are the level of ratzo (running) from below upward. And this is the matter of the recital of the Shema: in the passage of Shema there are forty-two words, from "And you shall love" until "and on your gates," as is explained about this in the discourse beginning "And behold, a menorah of gold."

And afterward, "and they encamped," the level of shov (returning); and this is the level of the Shemoneh Esreh after the recital of the Shema, in which we say, "Blessed are You, Havayah." Baruch (blessed) is from the term berichah: that it be blessed and drawn down to be in a state of revelation, the level of "You," which is direct address. And this is [the meaning of] "And when it rested he would say, 'Return,'" etc.

Now, the main point and purpose of their journeying was to go out of the level of Mitzrayim (Egypt), 23
the level of meitzar (constriction) and limitation; for even the higher Gan Eden is the level of limitation and constriction, the level of comprehension, etc.

Therefore all the forty-two journeys are all called "who went out of the land of Egypt," that is, until their encampment at the Jordan [by] Jericho. Yericho (Jericho) is the level of rei'ach (scent).

Now, the level of scent is the level of a small radiance from the essence of the thing, as it is written, "and the scent of your breath like apples"; for the scent is not of the substance of the apple itself.

Now, it is written, "And he smelled the scent of his garments and blessed him," "And may G-d give you of the dew of heaven," etc. And likewise in the Zohar, Balak (186a), they said, "By the scent of your garments," etc.;

for garments are the level of mitzvos, which are the level of encompassing lights (makifim), which are the level of will that is above Chochmah and comprehension; and "the Torah comes forth from Chochmah," for in the level of Chochmah there is comprehension.

Therefore "they enjoy the radiance of the Shechinah," etc.; but in the level of the supernal will, which is above the level of Chochmah, there is no comprehension.

Therefore our Sages, of blessed memory, said, "One hour of teshuvah and good deeds in this world 24
is better than all the life of the World to Come"; and "the reward of a mitzvah is the mitzvah," that is, the mitzvah itself, which is far above the level of the World to Come.

Therefore it is written, "And he smelled the scent of his garments," etc., "And may [G-d] give you": for from the level of scent there is drawn the level of blessing:

"of the dew of heaven," which is the Written Torah, "and of the fat of the earth," the Oral Torah, whose source and root is from the level of "the scent of his garments," the encompassing [ones], etc., which is above Chochmah and Binah, which are the Written Torah and the Oral Torah; that is, the level of the supernal will.

Therefore there is no aspect of comprehension in it, but only as scent; as it is written regarding the offerings, "a pleasing fragrance (rei'ach nicho'ach) to Havayah." Nicho'ach is from the expression nechis darga (descent of a level): from the level of scent it is drawn down to become a new existence (havayah), exceedingly high and exalted.

And in the time to come this level will be revealed: "And he will smell with the fear of Havayah; not by what his eyes see will he judge," etc.: "he smells and judges." And this is also the level of "the Jordan [by] Jericho," etc. This suffices for one who understands.

LIKKUTEI TORAH • PARSHAS MASEI • MAAMAR 3

לבאר ענין המסעות במדבר

To Explain the Journeys in the Wilderness

◇

To explain the matter of the journeys in the wilderness. Now, our Sages, of blessed memory, said: 1
"The Land of Israel is destined to spread out over the entire world." What is meant by this is that the entire world will then be at the level of the Land of Israel of the present.

And then the Land of Israel will be at the level of the Jerusalem of the present. And this is what they said, that Jerusalem will spread out over the entire Land of Israel.

It follows that the Jerusalem of the Time to Come will be at a higher level still, for in the Time to Come there will be ascents of the worlds.

The matter is this: it is explained in the writings of the Arizal, concerning the superiority of the Land of Israel at present over outside the Land (for [the Sages] decreed impurity on its air and its soil, in the first chapter of Shabbos, 15a),

that this is because there the flow descends from the Malchus of Atzilus through many enclothements; that is, the Malchus of Atzilus is enclothed in the Malchus of Beriah, Yetzirah and Asiyah.

But in the Land of Israel the flow of influence is drawn from the Malchus of Atzilus through enclothement in the Malchus of Beriah and Yetzirah alone, without its needing to be enclothed also in the Malchus of Asiyah.

And although, of necessity, in the Land of Israel too the light and the flow come by way of the [angelic] minister of Asiyah who rules over the Land of Israel, this is only by way of passing through, and not by way of actual enclothement; 2

just as one sees the light of the sun through the medium of clear glass, by which the light and radiance of the sun are not changed.

Therefore, in the Land of Israel the flow is ascribed to Yetzirah. Enclothement, however, is like a screen and a curtain, which conceal the light greatly,

and like a riddle and a parable, which conceal the light of the intellect; so much so that the light of the sun seen through a screen is called "an engendered light" (or shel toladah).

Therefore, when the Malchus of Atzilus, which is enclothed in the Malchus of Beriah and Yetzirah, is actually enclothed in the Malchus of Asiyah, the flow is ascribed by name to the level of the Malchus of Asiyah

(and see in Etz Chaim, Shaar Tikkun HaNukva, chapter 2, section 5, what is written concerning "by way of passing through," or "when it is detained," etc.; see there). And therefore they decreed impurity there.

For in Asiyah there is the utmost concealment of G-dliness, since the kelipos, the root of the evil inclination, hide and conceal. Therefore the Name Kel Ado-nai, which gives life to Asiyah, is numerically equal to tzav (צו, "command").

And tzav ("command") refers to nothing other than idolatry. And how can this be? Rather, it means that it is enclothed in the garment of nature, to the point that one can say, "My power and the might of my hand have made me this wealth."

And this is the level of idolatry: a separate existence and entity. And since the flow of influence is drawn through this garment, therefore they decreed impurity on its air. 3

But in the Land of Israel, where the flow descends only by way of passing through Asiyah, they therefore did not decree any impurity on its air and its soil,

for in Yetzirah the light and the life-force are without so much concealment.

And in the Time to Come, when the world will be refined and the world will not conceal at all, it is therefore said, "And I will remove the spirit of impurity from the land"; and then even the land of the worshippers of stars and constellations will be refined.

And see what is written (Zephaniah 3:9): "For then I will turn to the peoples a clear language, that they may all call upon the Name of Havayah and serve Him with one accord." And then they will receive the light and the life-force from Yetzirah by way of passing through Asiyah alone, and not by way of enclothement.

And this is [the meaning of] "The Land of Israel is destined to spread out over the entire world" (and the Land of Israel will receive from a still higher place. And see on this in Sefer HaGilgulim, chapter 16, that the Land of Israel is the six lower Sefiros of Yetzirah, and outside the Land is the six lower Sefiros of Asiyah;

but at the time of the world's creation the Sefiros of Atzilus, Beriah, Yetzirah and Asiyah were not as they are now; rather, they were higher, only that through the sin of the Tree of Knowledge they were lowered and went down below their original place,

to the point that what is now the first six [Sefiros] of Beriah was then the last six of Yetzirah, and this was then the level of the Land of Israel; and what is now the first six of Yetzirah was then the last six of Asiyah,

and this is the level of outside the Land before the sin of the Tree of Knowledge; see there at length. It is also mentioned in the Likkutei Torah of the Arizal, at the end of Parshas Bereishis. Accordingly, the matter of "The Land of Israel is destined to spread out," etc., may be explained thus: since the level of Mashiach is the level of Adam, the first man, as he was before the sin of the Tree of Knowledge, as is written there, chapter 19,

if so, then the last six Sefiros of Asiyah, from which the flow of influence is drawn outside the Land, will be elevated to be at the level of the first six Sefiros of Yetzirah of the present, etc. And in the same way, the last six Sefiros of Yetzirah will be elevated to be like the level of the six Sefiros of Beriah, and this is the level of the Land of Israel in the future.

Or perhaps it can be said, in explaining "The Land of Israel is destined to spread out over the entire world," that the level of the six lower Sefiros of Yetzirah, as it will be then, will spread out to shine outside the Land, and the Land of Israel will receive from higher up. This needs examination.

And see in [Sefer Ha]Gilgulim, there, at the end of chapter 17. At any rate, there are further ascents, until the level of the last six [Sefiros] of Asiyah will be at the level of the present Atzilus itself, and in the same way Yetzirah and Beriah will be elevated higher still. And see what is written in Parshas Vayetze on the verse "And this stone," etc., "shall be a house of G-d."

And see in Mevo Shearim, Shaar 3, Part 2, at the end of chapter 15, that there are times when Beriah can ascend as high as the Beard (dikna) of Arich Anpin [the outer level of Keser] of Atzilus, etc.; and as is written about this elsewhere, in the explanation on the verse "You shall keep My Shabbosos.")

Therefore the journeys were in the wilderness, which is the source from which the external forces draw their nourishment, which is why the goat that was sent away was sent to Azazel, into the wilderness; for through the journeys they subdued them, so that in the Time to Come there can be the revelation from the level of Yetzirah in the entire world, and the kelipos of Asiyah will not hide and conceal.

And this is what is written, "And it was, when the Ark set out, Moshe said: Arise, Havayah, and let Your enemies be scattered," etc. Now, the meaning of "Arise, Havayah": the explanation is that the external forces draw their nourishment from the hairs of Nukva.

And this is [the meaning of] **"Like a ewe (rachel) before her shearers she is dumb." For the level of the supernal speech is also called the level of "man" (adam), since man is a speaking being: "And man became a living soul," "a speaking spirit" (and see what is written on this, too, in the explanation on the verse "And Moshe spoke to the heads of the tribes").**

And of this it is said, "Let us make man in Our image, after Our likeness," for there is drawn into the speech from the level of the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah). And all this is when the speech is revealed, that is, in the worlds of holiness, souls and angels, which receive life-force from the word of G-d and are nullified to the level of the supernal speech, the self-nullification (bittul) of the lower unity and of the higher unity;

whereas when the speech is drawn down to give life to Asiyah, where the kelipos are that conceal, the speech is in a state of exile and is called "dumb," to the point that they can say, "My power and the might of my hand," etc.

And they are called "her shearers," for they separate the hairs. And the level of Malchus is called Rachel ("ewe"), for she lets herself be shorn and does not kick; for so, from the level of Malchus, life-force is drawn also to all the external forces, only that it is from the level of the back (achorayim), not with will and desire,

like the hairs, whose growth is mainly on the back part of the head, whereas the face is free of hair, etc. See what is written about this in the discourse beginning "Turn away your eyes."

4 Now, when the Ark set out and they subdued the kelipos so that they would not conceal, this is the ascent of Malchus from the exile and the captivity; and through this there is also a rising and ascent for the level of Z'eir Anpin, and also for all the partzufim [configurations] above Z'eir Anpin. And this is "Arise, Havayah": that there is an ascent and rising for the Name Havayah as a whole.

5 The reason is that all [the levels of] the chain of descending worlds (hishtalshelus) enclothe one another, the lower [enclothing] the higher: the Nukva of Z'eir Anpin enclothes Z'eir Anpin, Z'eir Anpin [enclothes] Abba and Imma, and Abba and Imma [enclothe] the Chesed and Gevurah of Arich Anpin, etc.

By way of analogy, it is like speech, which enclothes the emotive attributes (middos), and the emotive attributes enclothe the intellect. Consequently, when Malchus rises from its descent and contraction, there is an ascent for the entire chain of descent above it.

6 And this is "Arise, Havayah," for all of Atzilus as a whole is called Havayah: the yud in Chochmah, etc.; so that through the going-out of Malchus from the narrow strait and the limitation of Asiyah, there is an ascent for the Name Havayah as a whole, etc.

And also, in a general way, the yud is the level of Atzilus, [and so on] until the final hei, which is enclothed in Asiyah; and "Arise, Havayah" means that there will be a unification and joining of the four letters of Havayah, and also the ascent of the worlds, along the lines mentioned above.

And this came about through the journeying of all the six hundred thousand souls of Israel, who are the level of "man," "in Our image, after Our likeness,"

and through forty-two journeys, in the turning of all the seven emotive attributes (middos) over to G-d, so that the soul in the body would not be in the state of "like a ewe before her shearers she is dumb," as explained above. And so there came about in the world, too, the ascent of Malchus and of the worlds,

as is explained elsewhere on the verse "He has also set the world in their heart": that the entire world depends on man, so that when he rectifies himself, he thereby rectifies the entire world.

However, all the journeys were through Moshe and Aharon, for Moshe is Yesod of Abba.

For Chochmah is the level of ayin (nothing), and Binah is the level of comprehension and yesh (something); and for them to be united and joined, it is through Yesod of Abba, which is an illumination and influence from the level of the ayin of Chochmah into Binah.

And not the very essence of Abba itself, but rather like the drop of Abba, and like the flash and glimpse of the intellect. And this drawing-down must be constant, in order to give life to the worlds, 7

as in the saying, "Who in His goodness renews each day, continually, the work of creation." Therefore he is called Moshe ["one who draws forth"], in the present tense; also, "He even drew [water] for us," for his drawing-forth is mainly for us, to give life to the worlds.

Therefore Moshe is called "the King's groomsman" (shushvina demalka), for he draws down the Infinite Light (Or Ein Sof) that is enclothed in the higher Chochmah (Chochmah Ila'ah); and Aharon is "the Queen's groomsman" (shushvina dematronisa), who draws the light of Binah to Malchus, so that through this there will be the ascent of Malchus from below to above, through the five Gevuros of Binah.

And this is [the name] Aharon: alef, har, nun; for har ("mountain") is the level of the emotive attributes of Binah, etc. It follows that through Moshe and Aharon the union of Abba and Imma is accomplished. 8

Therefore the journeys were in them and through them: "And they journeyed … and they encamped." The journeying is an elevation from below to above, as mentioned above regarding "Arise, Havayah,"

and it is through the Queen's groomsman; and the encamping is the drawing down of the light of the Infinite One, blessed be He, that is enclothed in the higher Chochmah, so that it be drawn below in the manner of the union of Abba and Imma, etc.,

and is drawn also to Z'eir Anpin and Nukva (and although the union of Abba and Imma is constant, that is the level of the outer dimension (chitzoniyus), but the revelation from the level of the inner dimension (pnimiyus) is drawn through an arousal from below). And this is the matter of "running and returning" (ratzo vashov), and this is "with two he would fly": with two levels, in running and returning.

2. Now, [we need] to understand why the journeys are forty-two, while in the Counting of the Omer, which also corresponds to the seven emotive attributes, there are forty-nine days. 9

The explanation is that the Counting of the Omer is the level of drawing down from Binah to Z'eir Anpin; therefore the number is forty-nine. But the journeys, which are the level of elevation, are only forty-two.

The explanation: it is stated in the Zohar, Parshas Balak (203b), on the verse "And from the hills I behold him (ashurenu)": "When he was in his mother's womb, ashurenu: he put forth a step outside."

And it is explained in Etz Chaim, cited in the Mikdash Melech there and in Sefer Hadras Melech (folio 100, section 172): "Ashurenu is a term like 'Support my steps (ashurai),' a term for a step. For at the time of the gestation, Z'eir Anpin and Nukva were at the level of the small vav of the first hei of the Name Havayah,

for Z'eir Anpin was as yet only at the level of the six extremities (vav ketzavos), and Malchus enclothed it; and there she was at the level of that lower thorn that projects slightly outward from the end of this vav. And this point is called 'a step outside,' because it is at the end of this leg and protrudes slightly outward." Thus far [the quotation].

Now, to understand this: why, when the emotive attributes are included, in the state of gestation, in the womb of Imma, are they only the level of vav, and Malchus is reckoned only as the level of "a step outside" at the end of the vav? 10

Yet even so, even with the step, it is still only a vav, which alludes to the level of six emotive attributes alone. So why are they not reckoned as actually seven attributes, that is, together with the level of Malchus?

However, it is known, on the verse "And He built the rib," that the partzuf of Nukva is built from the level of the Malchus within the emotive attributes of Z'eir Anpin; that is, from the level of the Malchus within Chesed the Chesed within Malchus is made, and from the Malchus within Gevurah the Gevurah within Malchus is made, etc.

And this is because Malchus is called "the tenth of them all," for it is the level of the revelation within each attribute; that is, the Malchus within Chesed is the revelation and outflow that is in Chesed, and so with all of them.

Therefore, from the level of the Malchus-aspects that are in all the emotive attributes (middos) of Z'eir Anpin, the partzuf of Nukva is afterwards built, which is the Malchus of Atzilus, called "the revealed world" (alma de'isgalya), from which the flow of influence is drawn to Beriah, Yetzirah and Asiyah. 11

Therefore this building, that Nukva be a partzuf of its own, takes place specifically after the birth and the revelation of the emotive attributes; then it is built from all the aforementioned levels of the revelation of the attributes. The Sefirah and the building of Malchus.

But when the emotive attributes are still in a state of inclusion within the intellect, since they themselves are in a state of nullification (bittul) within the intellect—"since it is busy swallowing, it does not emit"—there cannot be drawn from them the building of Malchus, that it be a level of its own.

Rather, at that time the attribute of Malchus is included within the six attributes of Z'eir Anpin, which is the level of the Malchus within Chesed, the Malchus within Gevurah;

that is, they are only six attributes, except that each one of them is comprised of seven; that is, there is a level of Malchus in Chesed, for since it stands ready to be revealed, then the level of Malchus, which is the revelation of the attribute, is included in it.

Nevertheless, it does not apply that the building of Malchus as a partzuf of its own be drawn from them, since they themselves are in a state of inclusion and elevation within the intellect, which is the opposite of outflow.

And this is why, when Z'eir Anpin and Nukva are in the state of gestation in the womb of Imma, it is the level of a small vav; that is, they are only six attributes, covered in the womb of their mother, which is the intellect. Only the slant at the end of the vav indicates that it stands ready to be revealed afterward,

and this is why it is called "a step outside" its own essence; namely, the level of the Malchus within Chesed, the Malchus within Gevurah, etc.: the power of the revelation of the attribute.

And this is the number forty-two: six attributes, each one comprised of seven. 12

But they are not actually the level of seven attributes, for it does not yet apply that Malchus be a structure of its own, to be actually the revealed world, except after the birth.

Therefore in the Counting of the Omer, which is the level of drawing down and revelation from Binah to Z'eir Anpin and Nukva, and which is drawn also into Beriah, Yetzirah and Asiyah, until it is drawn into the soul of man, 13

therefore they are seven weeks, for Malchus is built as a partzuf of its own. This is not so with the level of the journeys, of which it is written "Arise, Havayah," a term of rising and elevation, in which Z'eir Anpin is included in Imma; and then they are not Z'eir Anpin and Nukva but only the level of vav,

except that this vav has in it "a step outside," which is the level of Malchus within these six attributes. If so, they are the number forty-two, that is, six attributes, each attribute comprised of seven.

(And see in Etz Chaim, Shaar Arich Anpin, chapter 14, on the matter of forty-two and the matter of forty-nine, etc. And see below, in the discourse beginning "Now, regarding the journeys," where it is explained that the Name of forty-two is seven attributes, each one comprised of six,

just as there are the seven verses of Avgitatz [the prayer Ana B'koach], each of which has six words. And that discourse is the later one; see there on this.)

Now, to understand why the journeys are specifically in the manner of elevation and inclusion of Z'eir Anpin and Nukva in Imma, it will be understood from what is written, "A fool does not desire understanding (tevunah), but only the revealing of his heart."

The meaning: "fool" is the level of the nurture of the external forces, whose nurture is from the holy emotive attributes, as in the matter of Avraham, from whom there issued, etc.

However, this nurture is specifically from the attributes once they have already gone out of the level of Binah to be a level of their own (for from the chest downward the Tree of Knowledge of good and evil begins, since there the Yesod of Imma ends),

but while they are included and hidden in the level of Binah, and are called "the hidden kindnesses" (chassadim hamechusim), then there is no nurture from them for the external forces, for Binah is called "the world of freedom," etc.

Therefore the aforementioned fool does not desire tevunah, whose letters are ben and bas ("son" and "daughter"), that is, the emotive attributes, Z'eir Anpin and Nukva, when they are included in tevunah and are called "the hidden things of his heart"; the fool does not desire this,

because from this level he has no nurture, but only in "the revealing of his heart," which is the revelation of the attribute; then he has nurture. And the reason is that the nurture of the external forces is drawn only from the level of yesh (something), and not from the level of ayin (nothing).

Now, when the emotive attributes (middos) are included in the intellect and the contemplation, they are not yet felt as a something, an entity; and this is called "the hidden things of the heart," in which the love is included and covered in one's intellect, comprehension and contemplation. 14

And because of the greatness of the bond with the comprehension, one does not feel the love at all; rather, they are included in the light of Imma and are not at all in a state of being felt or of selfhood. And then they are called by the name tevunah, whose letters are ben and bas, which are included in the tevunah and the Daas themselves. Therefore there is no nurture at all from this for the external forces, which are the level of utter yesh (something).

(And elsewhere a reason for this is explained: because the revelation of Atik [the inner level of Keser] is in Binah; if so, when love and awe are included in the Yesod of Imma, they are bound up with the world of delight. And this is the matter of Binah being called "freedom" (deror), "the world of freedom."

And this is the matter of Yom Kippur, when all the ascents are by way of Imma, and it is the level of "the desire of the heart" (re'usa deliba); and therefore the second Tablets, which were given in silence, were given on Yom Kippur. And the meaning of "in silence" is the inwardness of the heart, etc.

And elsewhere another reason for this is explained: for Abba and Imma are "two companions who never part"; if so, when the attributes are included in the Yesod of Imma, the Yesod of Abba also shines in them, and Chochmah is koach mah ("the power of 'what'"), the level of self-nullification (bittul), the Tree of Life.

And this is the matter of the Shemoneh Esreh, "a prayer in silence"; and "From the depths I have called You": two depths, which are the two Yesods of Abba and Imma, etc. And the two reasons are consistent with one another, according to what is written in the Zohar HaRakia on Parshas Bereishis (on folio 45), that Imma receives from Atik through the Yesod of Abba, that is, that Chochmah is called "Eden," etc.)

But in the revealing of the heart, when the attributes are in a state of revelation, a level of their own, they are in a state of being felt as a something and an entity: there is someone who loves, etc.;

then from the excess of the attribute the nurture of the external forces is drawn, which is the utter yesh, etc.: that one regards oneself as a something and an entity because one has love, etc.

And although in the state of inclusion there is also the level of "a step outside," that is, that in each attribute there is only the power of revelation of that very attribute;

nevertheless, actual revelation, so as to be the level of Malchus as a level of its own, is not drawn from them except after the birth and with the revelation of the attributes; and then, from the level of yesh, the nurture of the external forces is drawn, etc.,

(and this matter will be understood still more from what is written elsewhere, in the discourse on the Grace after Meals with a quorum (birkas hazimun), on the matter of the Tree of Knowledge and the Tree of Life, and on the matter of "the wine preserved in its grapes since the six days of Creation").

Now, since the essential point of the journeys was to subdue the external forces, so that they would have no nurture from the holy attributes, therefore it was through their elevation and inclusion in the light of Imma, so that they would not be in a state of being felt at all.

And therefore they were reckoned only as six attributes, each one of them comprised of seven.

But in the Counting of the Omer, which is the drawing of the attributes from above to below, outward, then from the level of Malchus within the attributes of Z'eir Anpin the level of the building of Malchus as a partzuf of its own is built; then it becomes seven weeks, seven times seven, etc.

(And see what is written elsewhere on the verse "And the Jews accepted," that to rectify [matters], so that there not be nurture for the external forces, encompassing lights (makifim) of Imma are drawn down to protect the attributes; and this is "and the mother is sitting upon the fledglings," etc., and as in "Let the mother come and wipe up," etc.

And elsewhere it is explained that the six extremities (vav ketzavos) of Abba are enclothed in the six extremities of Imma, and through this the attributes are guarded from the nurture of the external forces. And it must be said that nevertheless, through the level of forty-two, in which the attributes are included in the Yesod of Imma itself, the external forces are subdued more, for there they have no dominion or nurture at all.)

And with this will be understood the matter of what Rabbi Yochanan ben Zakkai said: "And I do not know by which path they are leading me." For at first glance it is astonishing: how could any doubt have entered his mind that they might lead him, G-d forbid, to Gehinnom, since all his days he was occupied in Torah and divine service?

But because his love and awe were in a state of inclusion within the intellect (mochin) of Imma, because of the greatness of his bond with comprehension and contemplation, and there the attributes are not felt at all,

therefore Rabbi Yochanan ben Zakkai did not know whether he had been stirred with love and awe, since he did not feel them at all; and therefore he said, "I do not know by which," etc.

(for there is punishment for the absence of awe. And know that the angels are afraid of judgment, though actual sin does not apply to them, as in the saying, "Is there an evil inclination among you?"; rather, it is only that the awe is not as it should be; and as is written elsewhere at length), for his attributes were covered and hidden in the intellect, and

like one who is in the depth of intellect and study, who does not feel any attribute, even though the attribute is certainly included in the comprehension, etc.

And according to this will be understood what is written elsewhere concerning the silver goblet that Yosef hid in Binyamin's sack.

For Yosef is the higher tzaddik [righteous one] (tzaddik elyon), and Binyamin is called the lower tzaddik (tzaddik tachton), as is written about this in the explanation on the verse "O that you were as a brother to me," etc.; see there, that there are souls that are of the level of Yosef, and there are [those] of the level of Binyamin.

And see concerning these two kinds of souls in Iggeres HaKodesh, at the end of the discourse beginning "And David made a name." Now, the sparks that spread forth from the level of Binyamin are the souls of the beinonim (intermediates), along the lines of the explanation in Sefer Shel Beinonim of what the level of a beinoni is. 15

And the sparks from the level of Yosef are the level of the souls of the tzaddikim; and it is explained in Sefer Shel Beinonim, chapter 10, that the level of a tzaddik is what is written, "How fair and how pleasant you are, love in delights,"

that is, that he delights in G-d with a wondrous delight, etc.; and as is written in Iggeres HaKodesh on this verse; which is not so with the beinoni, as is written there, chapter 14.

However, even so, it can sometimes be that in the beinonim too there will be love with joy and delight in G-d according to his measure, but it is not in completeness.

And see in Sefer Shel Beinonim, chapter 13, "at appointed times," etc., and at the end of chapter 14, "to delight and rejoice," etc.; and see what is written about this in Parshas Tetzaveh, in the discourse beginning "Remember [what] Amalek [did]." 16

And this is the matter of the silver goblet that Yosef hid in Binyamin's sack: silver (kesef) is the level of love, as is written in [Midrash] Rabbah, Naso, at the end of section 13, concerning the "silver bowl," that it is named for "My soul longs (nichsefah), and even pines";

and it says, "For you longed greatly (nichsof nichsafta) for your father's house"; and along the lines of what is written in the Zohar concerning the four hundred worlds of longing (kisufin) in which the tzaddikim delight.

And Yosef, the higher tzaddik, drew this level to Binyamin, so that in the souls of the beinonim too, which are branches and sparks that spread forth from Binyamin, there could be this level of love. 17

And as for his hiding the goblet, so that Binyamin would not know of it: this is because in the beinonim, who are sparks of Binyamin, this love must be in such a way that he himself does not know of this lofty love, the level of "love in delights,"

which is the rank of the tzaddik, above the rank of the beinoni; for from the revelation in the beinonim of this love, which is above his rank, there could be drawn into him a sense of yesh (self) and haughtiness, etc.

However, we must understand how it is possible for him to have this great and lofty love and not know of it at all. This is understood from what is written concerning Rabbi Yochanan ben Zakkai, that because of how deeply he was occupied in study and contemplation, he did not know of the love,

and this is "I do not know by which path," etc., as mentioned above. If so, the meaning of his hiding the goblet is the matter of the hidden kindnesses (chassadim hamechusim) in the Yesod of Imma.

And see what is written in Parshas Vayigash on the verse "And Yosef gathered all the silver," etc.; and see what is written on the matter of "love in delights" on the verse "His eyes are red from wine": "The wine of Torah: wine entered," etc.; and this is the expression "the silver goblet," through which the wine is drawn, etc. 18

Accordingly, it is possible to say that Rabbi Yochanan ben Zakkai, who said "I do not know," [said so] because of his great humility, along the lines of what Rabbah said, "[People] such as I are beinonim."

Although he was certainly a complete tzaddik, he appeared in his own eyes as a beinoni, as this matter is explained in Sefer Shel Beinonim, chapter 13. And therefore he conducted himself in the manner of Yosef's hiding, etc., to the point that he himself did not know of this level of great love, etc.

(And according to what has been written, it may be said, at first glance, that the fact that on Yom Kippur only six men are called to the reading of the Torah scroll pertains to the matter above, that it is like when the attributes are covered in the Yesod of Imma, they are then six attributes, etc.;

however, in Pri Etz Chaim it is explained in a different way, namely, on the contrary: because Malchus, which is the seventh, has ascended on high into the inner dimension (pnimiyus) of Imma; that is to say, it ascended higher than Z'eir Anpin, which has not yet ascended there, as is written in Pri Etz Chaim, Shaar Yom HaKippurim, chapter 5.

And see what is written about this in Parshas Acharei, in the explanation on the verse "For on this day He shall atone," and see what is written elsewhere on the statement of the Raaya Mehemna, Parshas Shoftim (275a): "Rather, it ascends to that place of which it is said, 'What is concealed from you, do not investigate,'" etc.)

3. Now, to understand the matter of the six attributes in detail, as it is known that Netzach and Hod are called "thighs outside the body," and they are called "willow branches," which have neither taste nor fragrance. 19

And the meaning of "outside the body" is that Chesed, Gevurah and Tiferes are the essence of the attributes, and Netzach, Hod and Yesod are the outflows of the attributes to another; and therefore they are called "outside the body."

And the matter that they have no taste or fragrance is that in Chesed, Gevurah and Tiferes there is still the illumination of the intellect and the reason (ta'am),

and according to the illumination of the mochin and the intellect, so are the modes of the attribute in the stirring of the heart, whether much or little; for the illumination of the mochin shines in Chesed, Gevurah and Tiferes. Therefore Chesed, Gevurah and Tiferes have "taste" (ta'am) in them, that is, the illumination of the reason from the intellect is enclothed in the attribute.

Which is not so with Netzach and Hod; for Netzach and Hod means that after the intellect and the reason of the attribute have departed, one nevertheless prevails (misnatze'ach) to carry out the attribute, because that is how the resolve remained with him.

And this is the meaning of "Netzach is the branch of Chesed": one does kindness because one has resolved to be a person who desires kindness, and the reason and intellect that were in this, on account of which one so resolved, have already departed; only the resolve itself remains. 20

Therefore they are called "willow branches," which have no taste or fragrance; that is, the mochin, which are called "taste," have already departed from his heart (and "fragrance" is the level of will and delight; see below on the matter of the Jordan of Jericho),

but nevertheless the quality of prevailing and the firm resolve will carry out the kindness, even though his heart is not with him. Likewise, Hod is called the branch of Gevurah, on the left line.

It follows, accordingly, that Chesed, Gevurah and Tiferes are higher in rank than the level of Netzach and Hod. If so, then according to this we must understand what is written in Pri Etz Chaim, Shaar HaAmidah, chapter 14, on the intention of "G-d Most High (Kel Elyon), who bestows good kindnesses":

"Kel Elyon is Arich Anpin, which is Keser, which is the one who 'bestows the kindnesses,' which are Netzach, Hod and Yesod of Z'eir Anpin, bringing them forth in the mystery of a new addition," etc.; for the new Netzach, Hod and Yesod of Z'eir Anpin are drawn specifically from Keser.

And this is also the matter of "and brings a redeemer to their children's children," who are Netzach and Hod, etc., as is written there, chapter 15. And see in the Zohar, Parshas Shemini (36a).

Thus it is explained that the root of Netzach and Hod is from Keser, which is higher than Abba and Imma, and all the more so than Chesed, Gevurah and Tiferes. And also, "From my flesh I behold [G-d]": the legs, which are the level of Netzach and Hod, are what hold up the body and the head and carry the head;

and also the healing of the head is through the foot, which one places in hot water and the like, because the sinews of the head are in the foot, for "their end is wedged in their beginning" (and as is written elsewhere on the verse "And the earth is My footstool").

And this will be understood by way of analogy: we see that there is a man who is wise and learned, and nevertheless he cannot teach and impart to another, to one who is lesser than he.

For himself he understands and grasps the matter, but to impart it to another is not within his ability; whereas a person who is wiser than he can impart and teach that wisdom to another, for because he is wiser and understands the matter to its depth, specifically through this he can impart to another.

Now, "wisdom is found from ayin (nothing)," from the level of Keser; and when one has grasped this wisdom to its depth and its root, there shines in him from the level of the ayin

(and like the difference between a flowing spring, which is called "living water," for it is close to the source from which the living water issues; which is not so with one who does not grasp so much of its depth and its ultimate point: he is like ordinary water, which is not living water, being far from the source, etc.);

through this he is able to impart below. If so, we see that in order to impart to another, which is a descent from one's essence, "outside the body," it depends specifically on grasping the wisdom to its depth, the level of ayin, from which wisdom is found;

which is not so with one who does not understand the wisdom to its depth and its ultimate point: even though he is wise and understanding for himself, nevertheless he cannot explain and impart to another. And see what is written about this in Parshas Lech Lecha, discourse beginning "Now, Avram," etc.

Likewise it will be understood on high, that the level of Netzach and Hod, which are "outside the body," which is the descent of the flow from the higher attributes downward, their root is drawn specifically from the level of ayin and Keser, which is above the mochin in the head; and as it is written, "And wisdom is found from ayin." 21

And this is why "bringing a redeemer to their children's children," who are the level of Netzach and Hod, is through the revelation of Kel Elyon, the level of Keser, as mentioned above.

(And see what is written about this in the explanation on the verse "Go forth and see," regarding the matter of "Come, eat of my bread." And from this will be understood the root of the matter of what is written in Iggeres HaKodesh, at its beginning, on the verse "She girds her loins with strength": that through engaging in and learning the laws of the Oral Torah, power and strength are drawn into "her loins," Netzach and Hod, which are the level of the legs that hold up the head, that is, the level of faith; see there.

And this is because Netzach, Hod and Yesod are drawn from Keser, which is the Supernal Will that is revealed in the Oral Torah.

And see what is written on the matter of Netzach in the discourse beginning "For the conductor, on the Sheminis [the eight-stringed lyre]," and on the Tosefta in the Zohar, Beshalach (folio 50), regarding "three spirits that are included in three," etc.

And see what is written in Parshas Yisro, in the discourse beginning "Now, to understand the root of the matter of the Giving of the Torah," on the matter of "And also the Eternal One (Netzach) of Israel does not lie," etc., "for He is not a man," etc. And from this will also be understood the saying of our Sages, of blessed memory, "'And the Netzach': this is Jerusalem," as is written elsewhere.)

Now, Netzach is the branch of Chesed, which is the level of the revelation of the hidden love, to strengthen oneself in the love all day, even without any reason at all; and Hod is the branch of Gevurah. 22

And as is known, the difference between blessing and acknowledgment (hoda'ah) is that acknowledgment is from afar, and as is written on the verse "And to the choice vine, the son of," etc.; that is, the level of Gevurah is the level of awe, which is from close by, for through comprehension of His exaltedness the awe is drawn.

And the branch of awe is the level of acknowledgment from afar, in which one acknowledges that thing without truly grasping it. And likewise, in the attribute of Gevurah there are all seven attributes, and the level of the Netzach within Gevurah is that one accepts the yoke of the Kingdom of Heaven with determination and stubbornness; and as it is written, "And he was afraid, and said: How awesome," etc. 23

The meaning of "and he was afraid" is that he drew upon himself to be afraid; and as it is written, "You shall surely set a king over you": for after he has become king, to do with them as he wishes, certainly the dread of him falls upon them, and this is the level of actual awe;

but before he has become king, when it has only been agreed to set him up as king, this is "You shall set a king over you": that is, he draws the awe upon himself and consents with his will to this, even though he does not yet have awe in actual fact.

And so is the matter of "And he was afraid, and said: How awesome": even though he does not have so much comprehension of His exaltedness, may He be blessed, that dread would fall upon him, he nevertheless prevails to accept upon himself the yoke of the Kingdom of Heaven.

And this is called the Netzach within Gevurah, for so the matter was resolved: the acceptance of the yoke of the Kingdom of Heaven. If so, in man too the two levels of Netzach and Hod have a very lofty root; and as it is written, "For it is a stiff-necked people," and therefore "and You shall forgive," etc., as is written elsewhere.

Now, all the journeys were up to the Jordan of Jericho (Yericho). And the explanation: it is written, 24
"And he will scent (vaharicho) through the awe of Havayah," etc.

And the meaning is: "not by what his eyes see," for sight is the level of Chochmah, "and not by what his ears hear," which is the level of Binah, but rather "he will scent," for he smells and judges

(and see on this in the Zohar, Parshas Yisro, folio 78a, and in the Mikdash Melech there in the name of Rabbi Chaim Vital, and in the Zohar, Vayakhel, folio 213b).

It follows that the level of fragrance is higher than Chochmah and Binah, for the root of the level of fragrance is from the level of the Nose of Arich Anpin; and as it is written, "And for My praise I will restrain (echetom) for you."

And in the Gemara too there is an allusion to this, as our Sages, of blessed memory, said, "I seek the one with the nose"; and of this it is said of Mashiach, "And he will scent through the awe of Havayah."

Now, the difference between taste and fragrance: although both of them strengthen the power of 25
the intellect, nevertheless there is a difference between them, for taste and food give life to a person in the manner of an inner light, and fragrance is the level of a makif (encompassing [light]);

for the fruit one smells remains whole as at first, and only the fragrance spreads out from it. This is not so with food, which one chews and swallows.

So too above: "Eat, O friends," on high, who are Abba and Imma; Abba draws from the eighth mazal [channel of the Beard], etc.: this is enclothement in the inner dimension (pnimiyus). And in the same way it is drawn also into Gan Eden [the Garden of Eden]: "the tzaddikim sit and take pleasure in the radiance of the Shechinah," through its being actually absorbed into their comprehension, at the level of inner light (or pnimi).

And this is "and Your Torah is within my innards"; "Come, eat [of my bread]," etc.; for the Torah comes forth from Chochmah and Binah. But the mitzvos themselves are rooted in the level of Keser, the six hundred and twenty pillars of light. 26

And from there the revelation cannot come truly into the inner dimension, but only "from afar Havayah appeared" over them; that is, as is written in the Zohar, "grasped and not grasped" (see in the Zohar, Parshas Noach, folio 65a, and in Parshas Pekudei, folio 226a and folio 269a);

for the delight is not drawn and revealed in an inner way into one's actual comprehension, but only like fragrance; and as is written in the Zohar, Parshas Tzav (end of folio 26b), "They know nothing but the fragrance, like one who smells a fragrance and is refreshed," etc.; and see the Mikdash Melech there.

And this is the matter that from the mitzvos garments are made for the soul in Gan Eden, that is, the level of makifim (encompassing lights):

what cannot be revealed into one's actual comprehension like food, but only as a makif, and is called a garment. And this is what is written, "And he smelled the fragrance of his garments," and as is written in the Zohar, Parshas Balak (folio 186a), "by the fragrance of your garments," etc.

(And see what is written in Parshas Chukas, in the discourse beginning "Then [Israel] sang," etc., "Spring up, O well," on the matter of the makif and the garment that are drawn to the tzaddikim in Gan Eden from the performance of the mitzvos; and there the analogy is mentioned, "like lightning that flashes," etc.

And it is possible that this is the level of sight, and as it is written, "And Havayah will be seen over them, and His arrow will go forth like lightning." However, with Mashiach, of whom it is said, "And he will scent," etc., "not by what his eyes see," this is a higher makif.

And as is known, there are two levels of makifim; and see what is written at the end of the discourse beginning "This is the dedication of the altar," on the matter of the anointing oil and the incense; and see what is written in the discourse beginning "I have come into my garden," on the matter of "I have gathered my myrrh," and in the discourse beginning "And Yehoshua sent," etc., "and Jericho," in the haftarah of Parshas Shelach).

Now, Jericho is "the city of palms," and the palm is the level of the tzaddik, as it is written, "The righteous one will flourish like a palm": just as a palm has only one heart, that is, one will in his heart, for G-d.

And in the Yalkut it says: "Just as the heart of the palm is directed upward, so too the hearts of the tzaddikim are directed upward," etc. And the meaning of "the city of palms" is that there are two levels: the higher tzaddik and the lower tzaddik

(see what is written in the discourse beginning "O that you were as a brother to me," in Parshas Terumah; and this is: "Just as in your heart there is only one," that is, the level of the higher tzaddik, "so in our heart there is only one," that is, the lower tzaddik; and see what is written about this in the discourse beginning "Remember [what] Amalek [did]").

The meaning: the higher tzaddik is Daas, which joins and unites Abba and Imma; and the lower tzaddik is the level of Yesod, which joins Z'eir Anpin and Nukva.

And this is the matter of "Let him make peace with Me; peace let him make with Me." See what is written about this in the explanation on the verse "Arm from among yourselves."

And therefore Jericho had seven walls, the level of the seven nations, whose root is from the seven attributes, for Jericho was the lock of the Land of Israel, the level of Yesod. And therefore it was not divided among the tribes at all, for it is comprised of all the Land of Israel

(and see in Pri Etz Chaim, at its end, on the matter of the seven circuits with the lulav on Hoshana Rabbah. And see on the matter of "The righteous one will flourish like a palm" in [Midrash] Rabbah, Lech Lecha, section 41, and Bamidbar, beginning of section 3, and in the Zohar, Part I, end of folio 82a and folio 220b; Part III, folio 16a and end of folio 292a).

Now, the essential meaning of "tzaddik": one is called so who fulfills the mitzvos; and it was explained above that the mitzvos are precisely the level of "the fragrance of his garments."

Therefore Jericho is the city of palms. And the matter of the Jordan (Yarden) of Jericho is a term of drawing down and descent (yeridah), which is the drawing of Binah to Malchus; that is, the drawing of the higher union, which is through the higher tzaddik, so that it be drawn also below, through the level of the lower tzaddik.

And see on this matter of the Jordan in the Zohar, Parshas Shelach (end of folio 166a), and what is written in the Mikdash Melech there in the name of Rabbi Chaim Vital. And see what is written at the end of the discourse beginning "Thus shall you bless," on the matter of "and grant you peace," etc.;

and see above, that this is why the forty-two journeys were up to the Jordan of Jericho, etc.; for it is all called the Exodus from Egypt (Mitzrayim), up to the Jordan of Jericho,

since what is enclothed in a vessel is called a narrow strait (meitzar) and a limitation, relative to the level of encompassing light (or makif) that is above the vessel, which is the level of fragrance. And see in Etz Chaim, Shaar Arich Anpin, chapter 14, mentioned above.

LIKKUTEI TORAH • PARSHAS MASEI • MAAMAR 4

אלה מסעי בני״י כו׳ ויכתב משה את מוצאיהם...

"These are the journeys of the children of Israel... And Moshe wrote their goings-forth according to their journeys"

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"These are the journeys of the children of Israel," etc. "And Moshe wrote their goings-forth according to their journeys," etc., "and these are their journeys according to their goings-forth." We need to understand why, regarding "And Moshe wrote," [the verse] put "their goings-forth" before "their journeys," and afterwards reversed [the order] and says, "and these are their journeys according to their goings-forth." 1

Also, what is [the meaning of] "And Moshe wrote," etc.? For presumably Moshe wrote it, like all the Torah, which the Holy One, blessed be He, says, and Moshe says and writes.

But the explanation is this. The journeys in which they traveled and camped in the desert forty-two times with the Ark — "And it was, when [the Ark] set out," etc., and "when it rested," etc. —

only, the Ark was made later, and the first journeys, up to the desert of Sinai, they traveled without the Ark — [these journeys] correspond to the Name of forty-two [letters], "We beseech You, by the great power of Your right hand, release the bound one," etc.

Although this came about through a cause — because of the sin of the spies, when the decree was issued that they be held back forty years in the desert — nevertheless, He, may He be blessed, is the Cause of causes.

Now, also according to the revealed [teaching] there is a reason for this: so that they would find the treasures, to fulfill what is written, "and houses full of all good things," etc., as our Sages, of blessed memory, said. 2

And according to the hidden [teaching], it is mentioned in the books that it was in order to subdue "the great and awesome desert" through the forty-two journeys in which the Congregation of Israel traveled and camped with the Ark, which correspond to the Name of forty-two [letters], etc.

And to understand what this subduing of the desert is: is it not desolate, with no one living in it? 3

But the explanation is that the desert is called "the desert of the nations," which is the source from which all the kelipos draw their nurture. And it is the counterpart of the aspect of Jerusalem, which is the source for the whole world in holiness, for "this is the gate of heaven," where the flow from above is drawn down;

for "there Havayah commanded the blessing," and from there all the lands would receive (as is written in the Zohar, Parshas Terumah, folio 157, side a; and see further in the Zohar, Parshas Yisro, folio 79, side a).

Therefore Jerusalem is in the middle of the inhabited world. And "G-d has made this opposite that": the aspect of desert is the source of all the kelipos.

Therefore it is "a salt land, which does not yield fruit," etc. For in holiness, "giving, they give; taking, they do not take," as it is written, "and You give life to them all": the flows of life-force are drawn down constantly.

Conversely, of kelipah it is written, "Give, give!": they seek everything for themselves, for their own sake, and do not give to others (and on the subject of "Give, give," see the Zohar, Parshas Kedoshim, folio 80, side b, and the commentary of the Ramaz there; and the Idra [Assembly] of Naso, folio 135, end of side a; and Parshas Vayera, folio 110, side b; and Parshas Beshalach, folio 56, side a).

Therefore desert earth is unfit for covering the blood, because it does not grow plants, etc., as is stated in the Gemara. And through the children of Israel traveling in it, they subdued them.

And the deed of the fathers works [its effect] for the children until the end of all the generations: because of this, a person has the ability to subdue his own body, which is "the serpent's skin," from the aspect of the kelipos — "Behold, I was formed in iniquity, and in sin did my mother conceive me," for the beginning of his coming into being is from desire, etc., as is written in Midrash Rabbah, Tazria, section 14: "Did he intend...," etc.

And for the body, too, to consent to the will of the G-dly soul, at the level of "And you shall love," etc. — this comes about because their source has already been subdued.

But were it not for this, a person would have no ability whatsoever to overcome his body and his animal soul. Rather, because their source has already been subdued, therefore the branches, too, will be subdued by a person, etc. And this is along the lines of "general and particular," etc.

2. But we still need to understand why this was from G-d: to create the kelipos, and that afterwards it would be necessary to subdue them. Let there be neither this nor that! 4

Now, it is written, "And now, Israel, what (mah) does Havayah your G-d ask of you, but to fear," etc.; and our Sages, of blessed memory, said: do not read mah ("what") but me'ah ("a hundred") — the hundred blessings that a person is obligated to recite, etc.

For a blessing contains both direct address and the hidden [third person] (and see about this in Pri Etz Chaim, Sha'ar HaBerachos, chapter two). "Blessed are You, Havayah" is direct address,

because "and You give life to them all" through the letters from alef to tav, and with a single thought He created the entire world, in which there are myriads upon myriads of creations without end or limit, "high above high."

As is said, "And holy ones praise You every day, selah": after we say the order of the Kedushah [sanctification] of the angels, who say "Holy" and "Blessed," etc., afterwards we say, "And holy ones" — these are the souls — "praise You, selah," without end, etc.

Although in the books only two levels are mentioned, the lower and the higher Gan Eden [the Garden of Eden], and even regarding the lower Gan Eden they said of Acher [Elisha ben Avuyah], "It is better that he be judged," etc., and all the more so regarding the higher Gan Eden —

in truth there are yet myriads of levels, one exaltation above another without end, and "Torah scholars have no rest," etc. And among the angels, too, "a thousand thousands" is one troop, and the troops are without number. And all of it is drawn from a single thought.

Therefore everything is considered as nothing before Him, may He be blessed — just as, by way of analogy, in a person a single thought is considered as nothing,

even merely in relation to the power of thought, which is the twenty-two letters in the speaking soul, with which he can think thoughts without end or limit; and needless to say, in relation to the essence of the soul, for even the power of thought as a whole is merely a garment, etc.

And this is the meaning of the request "Blessed are You": blessing is a drawing down and revela- 5
tion of the aspects of the letters of thought, that is, the twenty-two letters themselves, the power of thought, etc. And it is called "You," the language of direct address, because this is the drawing down of the level of the light that fills all worlds (memalei kol almin).

And afterwards, "who has sanctified us," in the language of the hidden [third person], is the level of the light that encompasses all worlds (sovev kol almin), where thought is nullified before the very essence of the Infinite Light (Or Ein Sof), blessed be He.

As in the soul, [there is] the nullification of thought before intellect, for even the power of thought is only the level of a garment of the soul, whereas intellect is of the essence of the soul; and needless to say [thought is nullified] before what is above intellect, and all the more so before the essence of the soul. So too is the nullification of thought before the Supreme Will, which is above thought; and there is also [what is] above the will, etc.

And through the mitzvos, which are the Supreme Will, one draws down a revelation of the Infinite One (Ein Sof), blessed be He — that is, the drawing down of the Master of the will, the Master of the thought.

(Now, it has been explained elsewhere that this is why our Sages, of blessed memory, chose to call the Creator, may He be blessed, by the name "the Holy One, blessed be He" more than by other names: because "Holy" and "Blessed" are these two levels, the light that encompasses all worlds and the light that fills all worlds, as is written about this in the discourse beginning "They were disputing in the Heavenly Academy: if the bright spot," etc., up to "the Holy One, blessed be He, says: pure," etc.; see there.

Therefore, corresponding to these two levels, the blessing has the language of direct address in "Blessed are You" and the language of the hidden [third person] in "who has sanctified us," etc. And this is the meaning of "the Holy One, blessed be He.")

And this power in the mitzvos is because they descended low into action, and "last in action, first in thought." As it is written, "Elokim has made laughter for me": specifically the Name Elokim, which brings about the level of something (yesh), is what makes laughter and delight above, through the nullification, when the something is afterwards nullified.

And this is "Leviathan, which You formed," etc. That is, Leviathan denotes joining: it is the joining of something with nothing, for physicality is nullified to spirituality. "You formed to play with it": from this, laughter and joy come about above (and see what is written in Parshas Pinchas, in the discourse beginning "Command the children of Israel," etc.).

And this is "Let not the blessing of a commoner be light," etc. That is, it is the elevations from physical matters of this world, which are called "the matters of a commoner."

"And let it not be light": for through the nullification of the something — through this specifically — the blessing and the drawing down from above come about. Therefore it is called "the blessing of a commoner," etc.

[And see on the subject of "the blessing of a commoner" in the Raaya Mehemna [the Faithful Shepherd], Naso (folio 121, side b), and at the beginning of Parshas Teitzei, and in the commentary of the Ramaz on both places; and see what is written in the discourse beginning "And you shall draw water," on the teaching that although the fire descends from above, it is a mitzvah to bring [fire] from the commoner.]

And this is the foundation of all the mitzvos. For example, charity: one gives his money, for which he toiled with all his 248 limbs, and gives it to a poor person, and [so] makes something into nothing. Therefore our Sages, of blessed memory, said: "with all your might (me'odecha)" — "with all your money."

In truth, the meaning of "your might" (me'odecha) is love without limit. But the explanation is that both are true. For our Sages, of blessed memory, said: "'Good' — this is the good inclination; 'very' (me'od) — this is the evil inclination." 6

And the reason is that the soul, although it is "a part of G-d above," is nevertheless limited, and its love is in the manner of limit and measure.

And it is impossible for it to reach the level of me'od ("very"), which is without limit, and to be included in the Infinite One (Ein Sof), blessed be He, who has no beginning and no end, except through the animal soul specifically, when it too is transformed from bitterness to sweetness and desires and longs to cleave to Him, may He be blessed; for this love is without limit.

It is like the analogy of the rush of water when it breaks through the concealment that had been concealing, holding back and preventing its flow: then it is with tremendous force, etc. 7

And this, too, is one and the same matter with what was explained above: that it is specifically through the nullification of the something that the level of the Infinite One (Ein Sof) is aroused above.

And this is the matter of money being at the level of "with all your might (me'odecha)," as it is written, "Charity exalts a nation": for through this the animal soul comes to the level of "with all your might," etc. 8

In the same way, all the performance of the mitzvos is from something into nothing, and they are the opposite of the aspect of the desert, which is "Give, give!" and not bestowing, etc.

And this is [the meaning of] "What (mah) does Havayah your G-d ask of you": mah, "what," is the level of self-nullification (bittul) — to make of something nothing.

That is, that one not be considered something, a thing unto himself, so as to say, "This I want and that I do not want," etc.; but rather to make himself like leftovers, so that he takes up no space at all, as though he were truly nothing and naught. And this is the level of Mah.

And see what is written at the end of the discourse beginning "How goodly." And in order to come to the level of Mah and self-nullification (bittul), they instituted a hundred blessings, which are drawings down from above into the soul, the level of an arousal from above, which gives the power for there to be an arousal from below and the nullification of the something. 9

See what is written in the discourse beginning "And I besought" on the subject of the blessing over the mitzvos, and also that through the hundred blessings [the power] is afterwards drawn down for the level of Mah to become the level of me'ah ("a hundred"), with the addition of the letter alef.

For the source of this drawing down is from the level that is "the most hidden of all hidden," as is written in the Zohar, Parshas Chayei Sarah (folio 123, side a), on the subject of the hundred blessings: "from the supernal place, the most hidden of all hidden," etc. And see what is written about this in Parshas Toldos, at the end of the explanation on the verse "Many waters."

And this is the meaning of [the name of the letter] alef [having] the letters of pele ("wonder"). And see Pri Etz Chaim, Sha'ar HaBerachos, chapter 1.

And since this drawing down comes through the level of the nullification of the something, which is drawn from the level of Mah, therefore our Sages, of blessed memory, said: "Who is a fool? One who loses what (mah) is given to him," etc., as is explained elsewhere. And therefore every haughty person, who is the opposite of the level of Mah, is called a fool, etc.

Now, it was explained above that all the performance of the mitzvos is the level of the nullification of the something, and through this a revelation of the Infinite One (Ein Sof), blessed be He, is also drawn into them from above to below. 10

Therefore they are called "248 limbs," as in the analogy of a limb, which is a vessel for the life-force of the soul. And "the study of Torah is equal to them all," for it is written, "and Your Torah is within my innards": it is the level of food for the soul.

Therefore our Sages, of blessed memory, said: the Holy One, blessed be He, overlooked idolatry, forbidden relations and bloodshed, but did not overlook the neglect of Torah. 11

For the practical mitzvos are the level of a drawing down into the external limbs; therefore He overlooked them — by way of analogy in physical terms: even when a person lacks an external limb, he can live, only he will be blemished, etc. But He did not overlook the neglect of Torah, which is the level of the internal organs, and their perforation, by even the slightest amount, [is fatal], etc.

However, the study of Torah must also be in the manner of the self-nullification (bittul) mentioned above, as is explained elsewhere: this is why "and you shall speak of them" is said next to "and with all your soul and with all your might," etc.

And through this one draws a revelation of the Infinite Light (Or Ein Sof), blessed be He, into the Torah; and this is called "studying Torah for its sake (lishmah)," that is to say, for the sake of the Torah itself: to draw into it a revelation of the Infinite Light, which is above Chochmah (wisdom).

And this is what our Sages, of blessed memory, said: "because they did not first bless in the Torah" — and they did not say "over the Torah" — for the meaning of "bless in the Torah" is the drawing of the Infinite Light into the Torah, etc.

3. So too is the matter of the blessing before the mitzvos, "Blessed are You, Havayah, our G-d, King of the world": first it is the drawing down of the Infinite One (Ein Sof), blessed be He, into the soul of man. 12

And this is "Havayah our G-d," which implies [that He is] ours. And this is through "with all your heart": that there be a revelation of G-dliness in the two chambers of the heart,

that is, the left chamber, full of blood — the level of gevuros (severities) and bitterness over "the days of our years, they are seventy years," while all our aim and desire is in physical matters, in livelihood and in leaving [something] for his children after him.

And was it for this that his soul descended into this world, etc.? When he contemplates this, his heart will become very bitter. But this is in one chamber, the left.

And the right chamber, full of the breath of life, is the level of the soul's joy through the mitzvos of G-d, which are His will, may He be blessed, that has clothed itself in action; and of this it is said, "Let Israel rejoice in its Maker," etc. 13

And this is in the beinonim (intermediate ones); and these [two chambers] are what bring it about that it be likewise in the tzaddikim [the righteous] as well, only in a different manner.

For the tzaddikim have no evil in them at all, from which there would be physical bitterness; rather, it is the level of dread and awe of G-d and of the splendor of His majesty, and afterwards the joy is the level of "love with delights," etc.

And this is "Havayah our G-d." And afterwards, "King of the world" is the drawing down into the outer dimension (chitzoniyus) of the worlds, over which His name "King" is called.

From this, the matter of the souls' descents into the body is understood: it is for the sake of an ascent. (For the souls, although they "arose in thought," are nevertheless drawn from the level of the letters of thought;

and through their descent into the body and the nullification of the something into nothing through "the blessing of a commoner," etc., they draw down the level of a revelation of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), the Master of the thought, etc., as mentioned above. And see in Parshas Vayeshev, in the discourse beginning "Thus says," etc., "and I will give you places to walk among those who stand," etc.) And this is through subduing (iskafya) and transforming (is'hapcha).

And this is the reason G-d created the kelipos: in order to make and to rectify, so that through this there will be the great ascent, etc. And this is "These are the journeys of the children of Israel": that is, their ascents from below to above. And it says, "And Moshe wrote their goings-forth according to their journeys."

14 And the matter of "And he wrote" is as our Sages, of blessed memory, said: "The seal of the Holy One, blessed be He, is truth." That is: Chochmah (wisdom) is called truth, for when one grasps something with his intellect, he then knows that the matter is so, and that it is the truth, etc.

And see what is written in Sefer Shel Beinonim [the Tanya], chapter 35, in the gloss. And it is called a seal — by way of analogy, the seal that is a person's name written in physical ink upon paper.

Now, the name in itself bears no comparison to the essence of the one who bears the name; all the more so, and a fortiori, when it is written in ink, which is merely the level of physical action.

So too the level of Chochmah is the level of physical action relative to the Infinite One (Ein Sof), blessed be He, as it is written, "You have made them all with wisdom." And the will is what is called "the name" — shemo ("His name") has the numerical value of ratzon ("will") — and Chochmah is the seal, which is the level of the action of the name.

Nevertheless, just as physically the seal is the confirmation of anything one obligates himself to, so that once he has sealed it, it can no longer be changed,

and as at Ne'ilah [the closing prayer] of Yom Kippur, "and seal us in the book of life," in the book of livelihood, and then it will not be changed — so the level of the Infinite One, blessed be He, which is far above Chochmah, rests and is clothed in Chochmah.

And this is "And Moshe wrote": for Moshe is the escort of the King, and Aharon the escort of the Queen (Matronita), who brings her up to the Bridegroom, for Aharon would wave the Levites.

So too the souls of Israel as a whole: "When you raise up the lamps" — the soul of man is called "the lamp of Havayah" — and to where is their ascent? Up to "toward the face of the Menorah." 15

And Moshe is the escort of the King, who drew the Infinite One (Ein Sof), blessed be He, from above to below — like a king, whose way is not to go by himself; so Moshe is the one who leads the drawing down and revelation of G-dliness within the worlds.

Therefore, "And Moshe wrote": because he is of the level of Chochmah (wisdom) — "and he saw the beginning for himself" — he wrote "the seal of the Holy One, blessed be He, is truth," which is the revelation of the Infinite Light (Or Ein Sof) that is within Chochmah. 16

And he drew this down below, so that they would have the power to ascend to G-d from below to above. For it would have been impossible for them to raise themselves up at first on their own, for "were it not that He helps him," etc.

And this is like the matter of the blessing over the mitzvos, which is the drawing down of an arousal from above, so that one can elevate the physical thing with which the mitzvah is done, etc. 17

And as was mentioned above in explaining "do not read mah but me'ah": through the hundred blessings, power is drawn down for there to be the level of Mah and self-nullification (bittul). And see Pri Etz Chaim, Sha'ar HaBerachos, there, that the elevation brought about by the blessing over the mitzvos is also through the Name of forty-two [letters].

So too, in the same way, is the matter of "And Moshe wrote," etc., regarding the forty-two journeys: it is the drawing down of an arousal from above, so that through this the elevation will come about.

And likewise now, this drawing down is through the study of Torah, as it is written, "and the Torah is light."

It is what illuminates the soul of man, the level of an arousal from above, so that it will have the power to ascend through an arousal from below (as is explained on the verse "And I besought," etc.; and see in Parshas Tetzaveh, in the discourse beginning "And you shall make a plate," etc., "the engravings of a seal," etc.).

Therefore our Sages, of blessed memory, said (in the Pesichta [introductions] of Midrash Eichah), on the verse "And Me they forsook, and My Torah they did not keep": "Would that they had forsaken Me and kept My Torah," etc., "the light in it would have brought them back to the good."

Now, first it says, "And he wrote their goings-forth according to their journeys." "Their goings-forth" (motza'eihem) is the source of the souls of Israel, as in what is said, "and like a source (motza) of water, whose waters do not fail."

And it is above the level of thought. For although they said that "Israel arose in thought," that means that the essence of the souls of Israel arose there. 18

But their source and root is higher still, in the level of the Master of the thought, the Master of the will; and from there he drew down a radiance, so that they would have the power to ascend from below to above.

And this is "according to their journeys," meaning the journeying and elevation from below. "By (al) the mouth of Havayah": that is, the ascent is above the level of "the mouth of Havayah," which is the light that fills all worlds (memalei kol almin) — "by the breath of His mouth, all their host." And afterwards, "and these are their journeys according to their goings-forth," meaning: this is the ascent up to their goings-forth, from below to above.

LIKKUTEI TORAH • PARSHAS MASEI • MAAMAR 5

ביאור על זה

"An explanation of this"

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An explanation of this. 1

Now, regarding the journeys it is written, "And it was, when the Ark set out, that Moshe said: Arise, Havayah, and let Your enemies be scattered," etc. And we need to understand the matter of the journeys that took place until the Giving of the Torah, when there was not yet an Ark. 2

But the explanation is that the first journeys were in the desert near inhabited land, and therefore Moshe our teacher, peace be upon him, and Israel themselves were able to subdue it, even though the Ark was not yet with them.

Whereas for the journeys afterward, deep within the desert, far from inhabited land, it was necessary, in order to subdue it, [to have] the Ark specifically as well. And this is "And it was, when the Ark set out," etc.

And so too is the matter above. For nogah ("brightness") is the intermediary between holiness and the impure kelipos (husks), since it is composed of good and evil. 3

And this is what is written in Yechezkel's [vision of the] Chariot: "a stormy wind, a great cloud and a flaring fire, and a brightness (nogah) round about it." For after kelipas nogah begins the descending chain (hishtalshelus) of the three kelipos mentioned above, since it is through kelipas nogah that nourishment from holiness is drawn to them.

Therefore they are not all equal: in that which is closer to nogah, the evil is not as strong as in that which is far from nogah.

(And this is [the meaning of] what is written regarding Amalek, "and his end shall be to perish forever," as was explained in the discourse beginning "A person is obligated to become intoxicated on Purim"; see there. And this is why at times it was said, "The Satan and Peninah intended it for the sake of Heaven," while elsewhere they said, "He set his eyes on the First Temple," etc., as is explained elsewhere.)

Therefore, those journeys that were in the desert adjoining inhabited land, that is, the beginning of the descending chain of the impure kelipos, which are still close to nogah: therefore the six hundred thousand souls of Israel, and Moshe and Aharon, were able to subdue them even before the Giving of the Torah, through the seven mitzvos that they were commanded at Marah, the keeping of Shabbos and the honoring of father and mother,

as is said of them in the later [version of the] Commandments, "as Havayah your G-d commanded you," and Rashi explained that "as He commanded you" means at Marah.

But the journeys they made afterward, deep within the desert far from inhabited land, where the kelipos that are far from nogah have their dwelling, these being the full force of evil: it was necessary, in order to subdue them, [that it be] through "when the Ark set out, Moshe said," etc.

And the whole essential purpose of the journeys in the desert is to subdue it, because it is the source of the kelipos, the counterpart of the level of Jerusalem in holiness

(and see the Zohar, Terumah, 157a; Tetzaveh, 184a and b; and Etz Chaim, Sha'ar Haaras HaMochin (the Gate of the Illumination of the Mochin) of Z'eir Anpin and Nukva, chapter 5).

And this is a sign for the generations: that through this every one of Israel is able to serve G-d and to subdue his body, by iskafya (subjugation) or is'hapcha (transformation), which is the essence of the service, etc.

Now, the forty-two journeys correspond to the Name of forty-two words of "Ana bekoach gedulas" ("Please, with the strength of the greatness"), etc., which is the seven supernal attributes (middos), Chesed, Gevurah, Tiferes, Netzach, Hod, Yesod and Malchus, each of them composed of six aspects only: Chesed, Gevurah, Tiferes, Netzach, Hod and Yesod.

Therefore it is seven verses, and each verse has only six words, for the seventh aspect within each attribute is not in the count of the Name of forty-two.

And we need to understand why, in the Counting of the Omer, there are forty-nine days, meaning that each of the seven supernal attributes is composed of seven, for we also count the aspect of Malchus within each attribute.

The explanation is that the level of Malchus is the intermediary: Malchus of Atzilus becomes Atik (the "Ancient One") for Beriah, and Malchus of Beriah [becomes] Atik for Yetzirah, etc., and Malchus of Ein Sof [becomes] Atik for Atzilus. For only the level of Malchus of the higher descends to become Atik and source for the lower. 4

Now, the Name of forty-two is the level of ascents from below upward; this is why the section of Shema has forty-two words, from "And you shall love" until "and on your gates." 5

At first glance this is not understood, for the section of Shema is Chesed, "And you shall love," while the Name of forty-two is Gevurah. But [it is] because regarding the love of the section of Shema it is said, "with all your might (me'odecha)," without the limit of a vessel; and this is the level of ascent, which is through the Name of forty-two.

Whereas in the section "And it will be, if you listen," where "with all your might" is not said, and it is the level of drawing down, it is the Name of seventy-two, as is explained elsewhere.

Therefore the seven attributes of the Name of forty-two are each composed of only six aspects, which are the aspect of the essence of each attribute, and they are what ascend; whereas the seventh aspect within each attribute is the matter of the revelation of the attribute, etc. 6

This is because the ascents are into the Infinite Light (Or Ein Sof), blessed be He, which is "the most hidden of all hidden," so that the seven attributes become nullified in Him, may He be blessed, for "He is not any of these attributes at all," as it is written, "Yours, Havayah, is the greatness," etc.

And this is the opposite of the level of the revelation of the attribute, which is the level of yesh (separate existence), etc. (And perhaps this is why the Name of forty-two is also in the Havayos [the spelled-out forms of the Name Havayah] of Av, Sag and Mah, whereas in the Name Ban there is no aspect of forty-two, as is written in Etz Chaim, Sha'ar Kisei HaKavod (the Gate of the Throne of Glory), end of chapter 7, and in Pri Etz Chaim, Sha'ar HaKaddishim, chapter 1:

for the Name of forty-two is the level of ascents, and this is the opposite of the Name Ban, which is the level of Malchus, to be revelation, etc. And see Pri Etz Chaim, Sha'ar (Gate) 6, chapter 4, on "His head is as the finest gold (kesem paz)": paz (87) is Mah (45) [and] forty-two, etc.

And see the Mikdash Melech, Parshas Shemos (on folio 8), on "a crown of fine gold (paz)." And see what is written on the Splitting of the Sea of Reeds at the end of the discourse beginning "The sea saw and fled; the mountains skipped," etc.; see there.)

But the Counting of the Omer is the level of drawings-down: "Today is day one," etc. "Day" is a term for illumination and revelation, drawn down from the World of Atzilus to Beriah, and from Beriah to Yetzirah, and from Yetzirah to Asiyah, until it is drawn down into the soul of a person.

Therefore in each attribute we count seven aspects, for the main point here is that there be revelation and drawing down below, and this is the seventh aspect within each attribute: the revelation of the attribute. (And also, the omer of barley is the Name Ban.)

And from where do we begin to count? From the first day of Pesach; yet it itself is not part of the count, for it is the source from which the lights are drawn down, which is the matter of the counting, "Today is day…," as mentioned above.

For of the first day of Pesach it is written, "And the children of Israel were going out with an upraised hand (beyad ramah)"; this means that it is in the level of exaltedness (romemus), above Chochmah (wisdom).

And this is "And you shall count for yourselves from the morrow of the Shabbos": that is, from a level that is above Shabbos. For Shabbos is the intellect (mochin) of Abba, and "an upraised hand" is a level above that; and from this level you shall count forty-nine days, so that in each attribute there are specifically seven aspects.

(And see above, in the discourse beginning "To explain the matter of the journeys," where the matter of the Name of forty-two of the journeys was explained as six attributes, each composed of seven; and this is not as was written [here], that they are seven attributes, each composed of six.

And it may be said, according to what is written in Pri Etz Chaim, Sha'ar HaKaddishim, beginning of chapter 2, in these words: "For the Name of forty-two of the kavanah (intention) of Kaddish is not the Name of forty-two known to us, which is Ana Bekoach, but rather the Name of forty-two of the Havayos," etc.

And see there that the forty-two of the Havayos are the three hands: the great hand, the strong hand and the upraised hand, each hand being two times seven. It follows that the forty-two of the Havayos are six aspects, each composed of seven.

And this is what was explained there regarding the Name of forty-two. The matter of these three hands is explained elsewhere, in the discourse for Purim, on "For a hand is upon the throne," etc. And see also what is written on this in the explanation of the verse "Take a count (Naso es)," etc.; see there.

And what was explained here regarding the Name of forty-two is Ana Bekoach, etc. And see further on the matter of the Name of forty-two in Pri Etz Chaim, on the kavanah of the first section of the Shema, in which there is the Name of forty-two; it is explained that the Name of forty-two is in the head of Z'eir Anpin, in Keser, Chochmah and Binah, etc.

And see the Zohar, Parshas Terumah (132b): "The Name of forty-two letters: its secret is the Patriarchs, who are crowned in the supernal world," etc., until "that it is crowned in the Infinite (Ein Sof)." And see what is written about this in the Pardes, Sha'ar (Gate) 30, chapter 7.

And see further the Zohar, Parshas Acharei (78a), and the Raaya Mehemna, Parshas Behar (108b), and the Ramaz [Rabbi Moshe Zacuto] at the beginning of Parshas Teitzei, and on Parshas Bereishis (folio 4a).)

Now, in each of the journeys there was an encampment afterward, and this is the drawing down of the light below to subdue the kelipos.

But in order that the drawing down be from a very high place, so that through this they would be subdued, for this there was first the ascent. And so too in the Name of forty-two: "six wings," etc.

("And with two he would fly," and "with two" specifically: ascent and drawing down. And this is also the matter of Levites and Kohanim. And in the discourse beginning "To explain the matter of the journeys," it was explained, on "Arise, Havayah, and let Your enemies be scattered," etc., that through the ascent, too, there was the subduing of the kelipos; see there.)

2. Now, it is explained in the main text that the matter of "their goings-forth to their journeys" and "their journeys to their goings-forth" can be understood from the matter of the blessing over mitzvos. For just as in the journeys there was setting out and encamping, so in the performance of a mitzvah there is likewise ascent and drawing down. 7

That is: the drawing down of the Infinite Light (Or Ein Sof), blessed be He, which is drawn down through the performance of the mitzvah, as with tallis and tzitzis, the drawing down of the encompassing [light] (makif) and the level of the thirty-two paths of Chochmah, and with tefillin, the drawing down of the intellect (mochin).

This drawing down comes through the refinement (birur) of kelipas nogah. For the parchment of the tefillin and the wool of the tzitzis were taken from kelipas nogah, and through the fulfillment of the mitzvah we refine kelipas nogah and raise the sparks to their root.

Now, in order for this refinement and ascent to take place, there must first be a drawing down from above, for "were it not that He helps him," etc.: an arousal from above, to awaken an arousal from below. 8

And this is the matter of the blessing over mitzvos: it is the drawing down of the encompassing [light] (makif), that is, the illumination of the light that encompasses all worlds (sovev kol almin), which is what raises and lifts up (magbiah), etc. (And see what is written elsewhere, in Parshas Mikeitz, in the discourse beginning "Who is enthroned on high (hamagbihi)," etc., that every level of makif is what raises upward.)

Therefore the blessings over the mitzvos are rabbinic, for they are the drawing down of encompassing [lights] (makifim). And of this our Sages, of blessed memory, said, "Dear to me (alai, 'upon me') are the words of the Scribes": "upon me" specifically, which is the level of makif, etc., as is explained elsewhere (in Parshas Shemos).

And this is the matter of the saying of our Sages, of blessed memory, "All the mitzvos: one blesses over them oveir la'asiyasan (passing ahead of their performance)." For at first glance it should have said, in the plain way, "before (kodem) their performance." Why did they use the term oveir, so that afterward they needed to prove that this oveir is an expression of going ahead?

Rather, oveir la'asiyasan means that it is the level of makif to the performance of the mitzvah, which raises the deed (as in what is written, "the torrent would have passed (avar) over our soul"; see what is written on this at the end of the discourse beginning "To understand the matter of the verse 'Who is a G-d like You'"; and as in the explanation of "passing to the merchant (oveir lasocher)" in the Idra Rabba, 128b).

And see the book Kol BeRamah there: from the term sechor sechor ("around, around"), etc.; and as in "And Havayah passed (vaya'avor) over his face," etc. And see the Zohar, Parshas Lech Lecha, 79b.

And this is also the matter of the difference between the drawing down at the beginning, to awaken the mayin nukvin (feminine waters), and the drawing down of mayin duchrin (masculine waters), which is drawn afterward through the raising of the mayin nukvin: that later drawing down shines and is revealed in an inward manner, whereas the drawing down at the beginning shines only in the manner of makif and the outer dimension (chitzoniyus).

As in "and his right hand embraces me": he embraces her outwardly, and through this "the woman gives seed" and raises mayin nukvin, and through this the mayin duchrin, the male drop, is drawn afterward into her inwardly, so that from this there comes birth.

And also, when "the woman gives seed first, she bears a male," because the drawing down of mayin duchrin and the arousal from above that is drawn down through the precedence of the arousal from below is from a higher level than the arousal from above at the beginning.

All this is explained in the matter of the blessing over mitzvos. The blessing has in it the second person, "Blessed are You," etc., and this is the drawing down to awaken the mayin nukvin; and afterward the third person, "Who has sanctified us with His commandments," for the third person indicates a higher level, as in "He made us." 9

That is, the raising of the mayin nukvin of the performance of the mitzvah, which rises higher and higher, as is explained on the matter of "Rise up, O well," etc. Afterward, "and commanded us" is the matter of the drawing down of mayin duchrin, which is drawn afterward through the raising of the mayin nukvin.

For vetzivanu ("and commanded us") is a term of tzavta (companionship) and joining, in that the mayin duchrin is drawn down in an inward manner, etc. (as is written in the Arizal's Likkutei Torah, Parshas Bereishis, at the end of the introduction to Taamei HaMitzvos, that through the mitzvah the union of Z'eir Anpin and Nukva is effected).

And likewise it is also with the offerings, which are the level of the raising of mayin nukvin from the animal soul, which is in nogah, etc., and through this mayin duchrin are drawn and descend (see Iggeres HaKodesh, in the letter beginning "Why was it juxtaposed").

But here too, in order for there to be the raising of mayin nukvin, it is through the Kohen who offers [the sacrifice], who is supernal Chesed drawn down to raise the mayin nukvin, etc.

And the matter of the difference between Torah and mitzvos, as our Sages, of blessed memory, said, "The Holy One, blessed be He, overlooked," etc., "but He did not overlook the neglect of Torah": for the Torah is the level of the inner organs, on which the main life-force depends, and whose perforation [disqualifies] at the slightest amount.

And the mitzvos, "the 248 organs of the King," are the level of the outer organs. The explanation is that above there are lights and vessels.

Now, the Torah, which is the level of Chochmah and intellect, is of the level of lights; and the mitzvos, which are the level of action, are of the level of vessels

(and see Etz Chaim, Sha'ar (Gate) 41, chapter 7, that the union of the Infinite Light with Chochmah is called "He and His life-forces are one"; and it is known that chayohi ("His life-forces") means lights, and garmohi ("His vessels") means vessels).

But because, nevertheless, the root of the vessels is higher than the lights, therefore at times they said that the mitzvos are higher than the Torah, and "whoever learns not in order to do, it would have been better for him had his afterbirth been turned over," etc.

For the mitzvos, which are of the level of vessels, are, relative to the Torah, which is the level of the lights, like the analogy of the afterbirth that surrounds the child, which was formed first from the drop

(as is written in Iggeres HaKodesh, the letter beginning "He and His life-forces," etc. And this is also the matter of "as in the creation of the world: first darkness," which is the root of the vessels, "and then light," the level of lights. And see what is written on this matter in the explanation of the verse "And the Jews undertook," etc.).

The explanation is that the Torah is the level of the inner dimension (pnimiyus) and the mitzvos are the level of the outer dimension, but it is a supernal outer dimension, so that therefore only the outer dimension can be revealed, as in "Be silent! Thus it arose in thought," and this is the level of the Gulgalta (the skull).

And so, because they are a very lofty outer dimension, therefore from this aspect they are higher than the Torah (and see what is written in Parshas Mikeitz on the matter of "eight princes of men"),

just as the skull surrounds the brain, which is the level of Chochmah (and see Pri Etz Chaim, Sha'ar (Gate) 22, chapter 5, in the Shklov printing).

But nevertheless, because the Torah is of the level of the mocha (brain), the level of Chochmah, which is the level of the inner dimension, therefore they said that the Torah is higher than the mitzvos (and see what is written in Parshas Acharei on the verse "For on this day He shall atone," etc., and regarding Shavuos, on the verse "And G-d spoke").

And therefore the Torah is food for the soul, whose revelation in Gan Eden is in an inward manner, in reason and intellect; whereas from the mitzvos garments are made, which can shine only in the manner of a garment, which is the level of the outer dimension, etc.

3. And now let us return to our subject, the matter of the journeys, in which there was setting out and encamping, ascent and drawing down. And just as with the mitzvos there must also be a drawing down at the beginning in order for the ascent to take place, and this is the matter of the blessing over mitzvos "passing ahead of their performance" (oveir la'asiyasan), so too it is with the journeys. 10

And this is the matter of "And Moshe wrote their goings-forth to their journeys": it is a drawing down first from above, from the level of the goings-forth of the souls of Israel, "to their journeys," that is, to give strength and power for the ascent to take place.

And the meaning of "And Moshe wrote" is "the seal of the Holy One, blessed be He, is truth" (see Shemos Rabbah, parashah 5, on the verse "Kindness and truth have met": "and truth is Moshe"; and see the Ramaz on Parshas Va'eschanan) (261a): "And this is Moshe, truth," etc.; see there.

And also, "wrote" is like "the scribe wrote" in the Mishnah at the end of Gittin, which the Gemara explains as "the scribe signed"; and likewise in the verse "and he shall write," regarding the bill of divorce, according to the view of Rabbi Meir in the Gemara, its meaning is "he shall sign," etc.

This will be understood by first introducing that there are two levels of Chochmah, as is written in the Idra Rabba (128b): namely, the Chochmah of Atzilus spreads out and goes forth into thirty-two paths, and of this it is said, "And a river goes forth from Eden."

But the hidden Chochmah (Chochmah Stima'ah) is the level that "has not been opened," which is above intellect and comprehension. And this is the matter of "Be silent! Thus it arose in thought" (Menachos 29b), which does not mean that thus it arose without a reason, G-d forbid, but rather that reason is utterly hidden and not given to comprehension, so much so that below it appears that there is no reason in the will;

and this is the level of the hidden Chochmah (which is called "thought" in the Zohar, Parshas Noach, 65b).

And see what is written on this in the explanation of the verse "If in My statutes," and in the discourse beginning "The matter of the recital of Shema."

Therefore even Moshe, who received the Torah, and "the Torah comes forth from Chochmah," which is the level of the Chochmah of Atzilus, could not grasp at all the reason in the supernal Thought, which is the level of the Infinite One (Ein Sof), to Whom all the worlds of Atzilus, Beriah, Yetzirah and Asiyah bear no comparison, may He be blessed.

(And this is the matter of "Your thoughts are very deep," as [will be explained] below.) Now, the Thirteen Attributes of Mercy, which are the thirteen tikkunim [arrangements] of the beard (tikkunei dikna), are drawn from the hidden brain (Mocha Stima'ah)

(and therefore below, too, in a person, the growth of the beard comes after he has the mature intellect (gadlus hamochin), as is explained in the Shulchan Aruch, Orach Chaim) (section 53, paragraph 8): that the years in which it is fitting for his beard to fill out are after twenty years.

And it is explained in Etz Chaim, end of Sha'ar (Gate) 24, concerning the reason [that one may not] sell of his father's property until he is twenty years old, for then his mind is settled, as is written in the Gemara (Bava Basra 156b) and in the Rambam:

that this is because at that time the two makifim (encompassing lights) of Abba, the lamed and the mem, etc., are drawn into him, and after these makifim have entered, then his beard fills out, as is written in Pri Etz Chaim, Sha'ar (Gate) 10, chapter 6, that this is why the Thirteen Attributes are said after the Shemoneh Esreh, etc.

But nevertheless, their drawing down from the hidden brain is only in the manner of hairs alone. This is because, even though they are very lofty attributes, nevertheless, for the level of attributes to come into being from the Infinite Light (Or Ein Sof), blessed be He, Who "is not any of these attributes at all," is not [possible] except through tremendous contractions (tzimtzumim).

For the level of the attributes "Compassionate and Gracious" does not apply unless there applies the level of a world and created beings, upon whom the attribute of mercy may fall.

As is written at the beginning of Otzros Chaim: for if there is no one in the world to receive mercy from Him, how could He be called Compassionate? And this is "Remember Your mercies, Havayah, and Your kindnesses, for they are me'olam ('from the world')." 11

These attributes are within the bounds of worlds; and as is explained elsewhere, even the level of the light that encompasses all worlds (sovev kol almin) is within the bounds of worlds. If so, relative to His Being and Essence, may He be blessed, which is not within the bounds of worlds at all.

And even now, although the worlds have come into being, nevertheless "all before Him is considered as nothing," meaning that in truth He alone is, as before the world was created. 12

And all created beings are nullified in their very existence, like the nullification of the sun's radiance when it is within the body of the sun, and the term yesh (an existing thing) does not apply to them at all, as is written at length in Sefer Shel Beinonim, Part II, chapter 3, and Part I, chapter 20.

If so, before Him, may He be blessed, truly as He alone is, these attributes do not apply at all, even though they are the very highest attributes, for nevertheless "they are me'olam (from the world)."

Whereas the level of the hidden Chochmah is the level of "He is wise, but not with a known wisdom," which is as He, may He be blessed, alone is, even had He not created the worlds at all (see on this the end of the discourse beginning "And these are the names").

And this is the meaning and matter of "Kodesh (holy) is a thing unto itself," explained in the Zohar, Emor (folio 94): that it is a level that has no relation to the worlds at all, and this is "a thing unto itself."

And it is not like the attributes, which are descriptions brought about by others, as is written in the gloss at the beginning of Otzros Chaim in the name of the commentators.

Therefore the drawing down of the Thirteen Attributes from the hidden Chochmah is only in the manner of the thirteen tikkunim of the beard. By way of analogy, the hairs have no comparison or relation at all to the brain (mochin) in the head, and the main life-force of the brain does not spread into them at all;

for if a person cuts the hair of his head, the brain feels no pain at all, since only a mere contracted glimmer spreads into them, so that they have only nourishment from the brain and a hold in it.

So too, by way of analogy, is the illumination drawn from the hidden Chochmah for the coming into being of the Thirteen Attributes, which are the source for the level of worlds, Atzilus, Beriah, Yetzirah and Asiyah, etc.;

and for the coming into being of the level of yesh (existence), and that the yesh be nullified, etc., it is only from the level of a mere radiance and glimmer, through tremendous contractions, etc. (and see Sefer Shel Beinonim, Part II, chapter 9, in the gloss).

And this is "Remember Your mercies," etc., for remembering applies only to something that is distant from one in place or in rank, etc. And this is "How great are Your works, Havayah; Your thoughts are very deep."

For the coming into being of all the worlds, higher and lower, Atzilus, Beriah, Yetzirah and Asiyah, which is the matter of "How great are Your works," is from the supernal attributes, which are sources for the level of worlds. And they, relative to His Thought, may He be blessed, are like a person's hair relative to his brain, by way of analogy.

If so, from this we can contemplate the greatness of the depth of His Thought, may He be blessed, and its superiority, without end or limit, over the level of the life-force of all the worlds, etc. And see on this at the end of Iggeres HaKodesh, the discourse beginning "David, you called them songs."

Now, the seventh of the thirteen tikkunim of the beard is "and truth" (ve'emes), which is the seventh attribute of the Thirteen Attributes that Moshe said. And we need to understand, along the lines of the question raised in the Zohar at the beginning of Parshas Vayikra: "And if you will say, are the other letters not truth?" etc. 13

But the explanation is that in the seventh tikkun the light of the hidden Chochmah is drawn down and revealed not through the contraction of the level of hairs, as is written in the Idra (131, and 133b): "The seventh tikkun: the hair ceases, and two apples are seen," etc.;

as it is written, "In the light of the King's face is life." The meaning of "the hair ceases" is as it is on the face, where there is no growth of hair at all; and therefore this level is called "and truth," that is, the revelation of the truth, as He alone is and there is none besides Him.

And this is the rank of Chochmah that is called "a thing unto itself," as is written in Sefer Shel Beinonim, chapter 35, in the gloss, "I heard from my teacher," etc.; see there.

And this level is drawn down and revealed in the seventh tikkun, since in it the light of the hidden Chochmah shines not through the contraction of the hairs.

Whereas in the other tikkunim, which are the level of the attributes, even though they are the very highest attributes, "and abundant in kindness," etc., nevertheless, since they pertain to the level of worlds, there is not in them the revelation of the essence of the hidden Chochmah,

which is as He alone is, the true One, and there is nothing else at all; and this is because the drawing down is only through the level of hairs, as mentioned above.

(And close to this, the Rambam wrote in explaining "truth"; these are his words: "This is what the prophet says, 'And Havayah, G-d, is truth': that is to say, there is no true existent besides Him like Him, for all existing things need Him, and He, blessed be He, does not need them, nor any one of them; therefore His truth is not like the truth of any one of them." Thus far his words.)

(And see [Bereishis] Rabbah, Vayishlach, parashah 81, on the matter of "the seal of the Holy One, blessed be He, is truth," and Shir HaShirim Rabbah on the verse "To my mare in my chariots," that it is named for "I am first and I am last," etc. And see what is written on this in the discourse beginning "The heads of the tribes.")

4. And the meaning of the illumination in the seventh tikkun, which is called "in the light of the King's face," will be understood along the lines of what is related: Rabbi Abahu's face shone because he had found a new Tosefta (and so it is in Nedarim, 49b, regarding Rabbi Yehudah): "A man's wisdom makes his face shine." 14

And therefore his face was shining; thus the light of wisdom and intellect actually lights up his face.

And although that which lights up his face is not spiritual like the intellect in the brain, but rather a physical illumination, nevertheless it is far higher than the level of the nourishment from the brain that is in the hairs, which are only the surplus of the brain (mochin),

and which are, moreover, only of the level of the vegetative, which bears no comparison to the essence of the level of the speaking [being]. Whereas the illumination with which wisdom makes his face shine is drawn specifically from the very essence of the wisdom: it is precisely because he found a new Tosefta that his face would shine.

And also, the illumination is in the face, which is the main place where the life-force is revealed, etc. And by way of this analogy, the matter of "In the light of the King's face is life" will be understood above: it is the revelation of a supernal illumination from the hidden Chochmah itself, far, far above the level of hairs, etc.

And this is "For in the light of Your face You gave us a Torah of life."

Therefore, even though the third of the thirteen tikkunim of the beard is also free of hairs, as is written in the Zohar (there, 131a), nevertheless the seventh tikkun is different, for in it the light of the hidden Chochmah is drawn down and revealed, as "a man's wisdom makes his face shine," his face specifically; therefore it is called "and truth."

And so regarding the Torah it is written, "A Torah of truth was in his mouth," and "Buy truth," etc. And the Ramaz, at the beginning of Parshas Vayikra, wrote that the Daas of Atik, which shines in the head of Arich [Anpin, the "Long Countenance"], shines in the seventh tikkun, for "Daas testifies in the face," etc.

And see what is written in Mevo She'arim, Sha'ar (Gate) 3, Part 2, chapter 2: "Now, in Atik there are no hairs," etc. And this is the matter of "Like an apple among the trees of the forest," as Rabbi Chaim Vital explained, brought in the book Nishmas David on the Song of Songs: "the trees of the forest" are the hairs of the beard, and "the apple" is the seventh tikkun, and in it the illumination of all seven tikkunim of the Gulgalta is revealed. 15

"So is my beloved" is Z'eir Anpin, etc., for the illumination of the face of Arich Anpin shines in the face of Z'eir Anpin, as [will be explained] below.

And the reason they are likened to the trees of the forest is that the hairs, by way of analogy, are only the level of the vegetative within the speaking [being], and bear no comparison to the essence of the person himself, the level of the speaking [being]. 16

But the seventh tikkun is called "apple," for it has goodness of taste, appearance and fragrance.

And so too the illumination of the level of "the light of the face," etc., in that a man's very wisdom makes his face shine, etc.: "to make the face shine from oil" is the level of "the oil of holy anointing," which is the hidden Chochmah, etc.

And this is the matter of "the glory of gray hair" (Proverbs 16:31), which is the level of "the splendor of the face" (hadras panim). See what is written on this elsewhere, in Parshas Vayeishev, in the discourse beginning "On the twenty-fifth of Kislev."

And see there the explanation of "Gray hair is a crown of glory": that it is the matter of "a helmet of salvation," to draw down the level of the splendor of the face; and all this "is found in the way of tzedakah (righteousness)," for in it and through it the level of the "crown of glory" is drawn down (see the Zohar, Part III, 42b, and 36, end of side a).

And see Iggeres HaKodesh, at the end of the letter beginning "And He donned tzedakah as a coat of mail," and see what is written in the explanation of the verse "I will greatly rejoice," etc., "for He has clothed me in garments of salvation," etc.

Now, in the commentary on the Idra by the disciples of the Arizal, of blessed memory, in the book Kol BeRamah, it explains the matter of "and truth" as meaning that it does not change at all, "and it is already known that all truth depends on Atika." End of quote. The meaning is as it is written, "I, Havayah, have not changed": that there is no change at all, etc.

And also in the manner of "a spring of water whose waters do not fail (yechazvu)": thus truth is that there is no interruption at all to its flow, as opposed to "rivers that fail" in chapter 8 of Tractate Parah.

And this is what the Shunammite woman said to Elisha, "Do not deceive (techazev) your maidservant." For this does not mean that she did not believe his words; rather, her intent was that his soul should not be drawn from a place that has no permanence and continuity.

This will be understood according to what is written on this matter in the Zohar, Beshalach (44b). And this is what it says, that "all truth depends on Atika": for below, in Z'eir Anpin, where there is right and left, therefore at times the attribute of judgment holds back and causes the withholding of the flow, G-d forbid.

Whereas in Atika Kadisha, as "there is no left in this Atika," therefore there is no interruption or withholding at all of its flow.

And this is the matter of "a source of living waters," which always flow. And of this our Sages, of blessed memory, said, "Wherever 'to Me' is said, it has no interruption forever," as is explained elsewhere on "And I will betroth you to Me forever," etc.; and this is "With an everlasting love You have loved us," etc.

And see what is written in Parshas Yisro, in the discourse beginning "Now, to understand the root of the matter of the Giving of the Torah," on the meaning and matter of "For He is not a man, that He should relent." And therefore this level is called "truth."

Now, from this an additional explanation will be understood of what was explained above, that the hidden Chochmah itself is the level of "He is not any of these attributes at all," and this is the level of truth. 17

The intent is not, G-d forbid, that the acts and the benefits that come from the attributes "Compassionate and Gracious" are not drawn from the level of truth, because "all before Him is considered as nothing."

For heaven forbid to think so, as the Rambam wrote, that all existing things exist only from the truth of His existence, specifically. And as mentioned above, the meaning of "truth" is that His goodness and His flow never cease, and "His waters do not fail," G-d forbid [that they should].

And so it is explained at length in the Zohar there (133b): "and all His goodness does not cease," etc., as it is written, "In the light of the King's face is life."

Rather, the intent is that the flow and the light are drawn down not in the manner of the flow drawn from the level of attributes, in which the worlds occupy a place, to the point that these attributes apply there, but rather that all the good and the light come without any being affected (hispa'alus) of the attributes at all; and this is the matter of "In the light of the King's face is life."

And this is the matter that the level of truth is "I have not changed": that there is no change or being affected at all, etc.; and it is the source of the good, for "all His goodness does not cease," etc.

And although in truth even the attributes of Atzilus are not at all of the order and kind of the attributes of Beriah, Yetzirah and Asiyah, and the attribute [there] is not a matter of being affected and change, G-d forbid, as is written in Iggeres HaKodesh, the letter beginning "To understand the parable and allegory," in the name of the Maggid, whose soul is in Eden, explaining what Avraham said, "And I am dust and ashes," etc.; see there.

And see what is written on this in Parshas Yisro, in the first discourse on the verse "Remember the 18
Shabbos day," etc.; and see what is written elsewhere, in the discourse beginning "Eliyahu opened," in Parshas Vayeira, that the descending chain (hishtalshelus) of the attributes of Beriah, Yetzirah and Asiyah from the attributes of Atzilus is along the lines of what our Sages, of blessed memory, said, "You have no blade of grass," etc.; see there.

And all the more so, a fortiori, the attributes that are above Atzilus, whose ways are exalted far, far above the attributes of Atzilus, as is explained elsewhere on the verse "Havayah: those who strive with Him shall be broken."

But even so, relative to the truth of the Infinite Light (Or Ein Sof), blessed be He, itself, even the essence of the attributes above Atzilus does not apply at all, as mentioned above, and the drawing down of the Thirteen Attributes is through the level of hairs, etc., as mentioned above.

And this is "The Good One, for Your mercies have not ended": for the level of "and in His goodness" is still above the attributes called "for Your mercies have not ended," which are the Thirteen Attributes;

but from the level of "and in His goodness" the Thirteen Attributes are drawn, so that there is "for Your mercies have not ended."

And the meaning of "have not ended" is as is written in the Idra (133b), that the Chesed of Atik is "Chesed of truth" (chesed dikeshot), that is, kindness of truth; and the disciples of the Arizal, of blessed memory, explained that it never ceases, etc.

And perhaps the meaning is also that the tikkun "and truth," though it is above the attributes, nevertheless shines its illumination into all the attributes as well, as it is written, "Kindness and truth have met";

and this is the matter of "Like an apple among the trees of the forest," as mentioned above. And therefore the Chesed is called "Chesed of truth," kindness of actual truth.

And this is the matter of "the seal of the Holy One, blessed be He, is truth." For the essence of the 19
level of truth is when one grasps the wisdom and knows that it is so; whereas when it is still in a state of concealment, and "no eye has seen," the truth is not known.

Therefore the hidden Chochmah itself, as it is hidden, "not found and not opened," cannot yet be called truth, until an illumination and revelation is drawn from it in the level of the "two apples," which is the level of "the light of the King's face."

And therefore it is called "His seal," like a person's seal, which is only the level of action. And so, 20
by way of analogy, the illumination in the face is like action relative to the essence of the wisdom in a person's brain, from which his face shines.

But nevertheless, the seal is what establishes every matter, and "all follows the seal."

And likewise above, the level of the illumination of the face is drawn from the power of the essence of the hidden Chochmah, as mentioned above in the analogy; therefore, although it is considered the level of action relative to the being and essence of the hidden Chochmah, nevertheless it is what establishes everything. And this is the matter of "and seal us in the book of life," "and seal us in the book of livelihood," etc., for "in the light of the King's face is life."

5. Now, it is written, "You will give truth to Yaakov." The meaning is: Yaakov is Z'eir Anpin, and in it 21
is the main level of truth.

For the Thirteen Attributes, "G-d, compassionate," etc., "and truth," etc., that Moshe said means that he drew the Thirteen Attributes from Arich Anpin to Z'eir Anpin, so that there would be thirteen attributes in it as well (as is written in the Idra of Naso, 131b and 138a), and then it is called "and truth."

And although truth is above, in Atika, and there specifically is the source of truth, as mentioned above, it is not yet revealed; but when it is drawn into Z'eir Anpin it is revealed, and then it can be called "and truth," for then the truth becomes known.

And this is the matter of the gaze (istakluta) of Z'eir Anpin into the face of Arich Anpin, through which it receives 150 and 220 lights, etc. (and see there, in Parshas Naso, 131a): "From the two apples," etc., "the face of Z'eir Anpin shines";

And so it is at 133b and 136b, "His face shines," etc. And see (135, end of side b): "and they become long," etc., "because He looks," etc.

That is: to Z'eir Anpin are drawn 150 of the 370 lights in the face of Arich Anpin, and therefore it is called Z'eir ("small"), because there remain arech ("long") [that is, 220] lights of the 370 lights that were not drawn into it.

But at times Arich Anpin bestows on it all the 370 lights, and this is "and they become long," etc. And see Etz Chaim, end of Sha'ar Arich Anpin, and see the Idra Zuta, 288b.

And there is more within this: from Z'eir Anpin there is drawn also to Malchus, which is the source 22
of Beriah, Yetzirah and Asiyah, the illumination of the face that was drawn into it from Arich Anpin.

And this is "Your eyes are doves," like a pair of doves that always gaze at one another and take delight, etc. And so Malchus receives the illumination of the face of Z'eir Anpin, that which the face of Arich Anpin shines into it

(and this is the matter of "May Havayah make His face shine upon you," as explained in the Idra, Parshas Naso) (133b); and in the Zohar, Va'eschanan (261a), on "Face to face He spoke," etc., in the explanation of the Ramaz: that the face of Arich Anpin was clothed in the face of Z'eir Anpin, and spoke with you.

And in the Mikdash Melech it explains: Z'eir Anpin was clothed in Malchus, etc.; and this is the illumination of the face of Arich Anpin drawn to Israel through Z'eir Anpin and Nukva, etc. And there, in Malchus, is the main [place of the] seal.

And this is why at Ne'ilah of Yom Kippur we say, "and seal us in the book of life," etc., for Malchus of Atzilus is the source of the created beings, and its ascent at Ne'ilah is higher and higher, up to the beard of Arich Anpin; and from the level of the illumination of the face, the level of "the seal of the Holy One, blessed be He, is truth" is drawn into it. And this is "You will give truth to Yaakov," etc.

(Accordingly, it is well understood in its plain sense that it is called a "seal," which is the level of action: for Malchus is the level of action within Atzilus, relative to Keser, which is called Atzilus of Atzilus.

And see Pri Etz Chaim, Sha'ar Tefillas Rosh HaShanah (the Gate of the Prayer of Rosh HaShanah), chapter 4, on the kavanah of "King, Helper, Savior and Shield": that it now has the light of all the 370 myriads of lights that are in the face of Arich Anpin, etc.; it follows, etc.; see there. And see Pri Etz Chaim, Sha'ar Yom HaKippurim, chapter 5.)

And this is the matter of "And Moshe wrote their goings-forth to their journeys." For Moshe is "the King's groomsman (shushvina demalka)," who conducts the drawing down of the Infinite Light (Or Ein Sof), and he drew down from the level of "their goings-forth," which is the source of the souls of Israel, from the term motza mayim ("a spring of water").

That is, because the souls themselves "arose in thought," but their source is in the Essence of the Infinite One (Ein Sof), blessed be He, the Master of the thought, the Master of the will.

And this drawing down from their goings-forth is "for their journeys": so that through this they will be able to ascend from below upward in the level of "with all your might (me'odecha)," that is, that there be an intensification of the love of the G-dly soul, 23

until even the evil inclination turns to the love of G-d, for then it is the level of "very good." For in order for there to be this ascent, there must first be a drawing down of power from above.

As it is written, "And I taught Ephraim to walk, taking them upon his arms": for when a father wants to lift his small son and raise him up to himself, it is by lowering his stature to him, and then he lifts him upon his arms, etc. And see what is written on this verse in the discourse beginning "Israel is holy," in Parshas Pinchas.

(Now, the matter that the power for the ascent is through the drawing down from the level of "the seal of the Holy One, blessed be He, is truth" is understood from what was explained above: that the level of truth is as He alone is and there is none besides Him;

and therefore the higher Chochmah is called truth, because this is the rank of Chochmah, which is the level of actual nullification (bittul), as is written in Sefer Shel Beinonim, chapter 35, in the gloss.

And therefore, from the level of truth, the drawing down of bittul is drawn below as well, so that there be the nullification of the yesh (separate existence); and therefore the power for the ascent and the bittul to take place is through "And Moshe wrote," for he drew down from the level of truth below as well, as it is written, "And the truth of Havayah is forever."

And see what is further written elsewhere on the matter of the drawing down of bittul from the higher Chochmah below, so that through this there will be the power for the nullification of the yesh; it is on the verse "And it shall be for you as tzitzis," etc.; see there.

But to understand the matter that the goings-forth and root of the souls of Israel are from the level of truth: it is as mentioned above, that their goings-forth and root are in the Essence of the Infinite One, blessed be He, the Master of the will, etc., which is the level of "a spring of water whose waters do not fail," which is the level of truth, as it is written, "Me they have forsaken, the source of living waters."

And also the power of the union of Z'eir Anpin and Nukva, from which the souls themselves are drawn, comes and is drawn through the gazing into Arich Anpin.)

(And see the Zohar, Shelach, 163b: "Truth includes male and female together," etc. And see the Zohar, Part II, Beshalach, 57b; Yisro, 89a, and 90, end of side a, on the matter of "truth to Yaakov"; Zohar, Part I, Lech Lecha, 96a; Part III, Vayikra, 12b; Acharei, 73b; Naso, 131b and 134a; Va'eschanan, 267a; Ha'azinu, 297a.)

And see what is written on the verse "And these are the laws," how Moshe draws down Daas (knowledge) to the souls of Israel; and this drawing down is the matter of "If you acquire a Hebrew (ivri) servant," that is, from the level of "Your fathers dwelt on the other side (ever) of the river," etc.; see there.

And this is the matter of "their goings-forth," which is from the level of "the other side of the river," etc.; and the drawing down of Daas is actually from the tikkun "and truth," as the Ramaz wrote at the beginning of Parshas Vayikra.

Now, the drawing down of this arousal from above, of the level of "And Moshe wrote their goings-forth," is through the study of Torah, as our Sages, of blessed memory, said: "The light within it brings them back to good." 24

Therefore it is called "a Torah of truth," and "in the light of Your face You gave us a Torah of life." And this is "Write them upon the tablet of your heart," that is, as was explained regarding "And Moshe wrote," that it is the drawing down of the seal of the Holy One, blessed be He.

And see what is written in Parshas Bereishis, at the end of the discourse beginning "To understand the matter of the blessings," on the meaning of "Seal the Torah among My disciples," etc., and this is the matter of sealing with "Blessed," etc.; see there.

(And see on this the Zohar, end of Parshas Tzav, 35a; and see what is written in Parshas Mikeitz, in the discourse beginning "Sing and rejoice, O daughter [of Zion]," on the explanation of "You will give truth to Yaakov," etc., "from days of old.")

And this matter, how this drawing down is through the study of Torah, will be further understood according to what is written elsewhere, at the end of the discourse beginning "And He spoke," on "in the Wilderness of Sinai," and in the discourse beginning "And He spoke," on the Ten Commandments: that through the study of Torah the level of the mazal [the soul's root above] and source of the soul is drawn down to be in the soul that is enclothed in the body, etc.; see there.

And this is precisely the matter of the drawing down from the level of "their goings-forth to their journeys," etc.

And afterward it is said, "And these are their journeys to their goings-forth," which is the level of the ascent from below upward. (And see what is written on the verse "My dove, in the clefts," etc., on the meaning of "and go for yourself.")

LIKKUTEI TORAH • PARSHAS MASEI • MAAMAR 6

וירד הגבול ומחה על כתף ים כנרת קדמה כו׳

"And the border shall descend and shall touch upon the shoulder of the Sea of Kinneres"

"And the border shall descend and shall touch upon the shoulder of the Sea of Kinneres, eastward," etc. "And the border shall descend to the Jordan," etc. Now, the level of the Jordan (Yarden) is this, as our Sages, of blessed memory, said: that it takes from this one and gives to that one. 1

That is, it is the matter of ascent from below to above: to raise up, from the shattering [of the vessels], from the remnants of the kings of Tohu (Chaos) that were not refined, which is the matter of the kelipos (husks) of nogah ["glow"], so as to turn them into holiness.

Namely, the seven emotive attributes (middos) that fell into the kelipos of Cham (Ham) and Canaan, [that is,] heat (chamimus), the root of the seven evil emotive attributes that are in the land of Canaan; and to make, out of this very heat, "its flashes are flashes of fire," the ardor of the heart for the service of G-d.

And this is the level of the Jordan, which takes from this one and gives to that one, from below to above, through an arousal from below, etc. And this is called "world" (olam), which is the six extremities (vav ketzavos). 2

And in this service there must be changes, on account of the changes in the lower things and in bodily matters, eating and drinking, etc.

And there is yet another level of service, higher than this (than lower things), and it is called great love (ahavah rabbah), in which love need not be taken from lower things, "Cham, the father of Canaan," mentioned above; rather, all of it is from above the level of "world" mentioned above.

For the Torah was created two thousand years before the creation of the world, and there, too, it is said, "its flashes are flashes of fire," etc.

And this is the level of the Land of Israel, "the eyes of Havayah your G-d are upon it," etc.: the level of Chochmah (wisdom), which is the two thousand (alpayim) years, "I will teach you (a'alefcha) wisdom, I will teach you understanding." 3

And this love is only from above, through Aharon, the groomsman of the Queen (shushvina dematronisa), who draws great love from above to the Queen mentioned above; and consider this carefully.

And even the love that is within the world, from below to above, is not taken only from the world; for the nations, too, eat, etc., and [their eating] is not turned into holiness. Rather, there must be an illumination from above to below, so that he will have the ability to raise the emotive attributes (middos) to holiness. 4

And this is [the meaning of] "And the border shall descend to the Jordan, and shall touch upon the shoulder of the Sea of Kinneres, eastward," etc.

Kinneres: sweet as a harp (kinor). The level of the chasadim (kindnesses) "going forth from Eden," [Eden being] Chochmah (wisdom); this suffices for one who understands. "Mikedem la'ayin" ("before the eye"): above the level of "the eyes (einei) of Havayah your G-d," etc.

The Sea of Kinneres is the supernal sea (yam ila'ah), the level of Nekudim (Points). And the Jordan is the level of the 288 sparks in the kelipos (husks) of nogah, which descended in the shattering. But as for their root before the shattering, their root is there.

And through this [there is] a drawing down to the Jordan, so that it will be able to raise up, and to take from this one and give to that one. This suffices for one who understands, and the discerning will understand.

LIKKUTEI TORAH • PARSHAS MASEI • MAAMAR 7

לבאר הדברים בענין וירד הגבול הנה גבול ד׳...

To explain the matters concerning “And the border shall descend”

To explain the matters concerning “And the border shall descend”: Now, the border of the four directions of the Land of Israel, it may be said, is the matter of the twelve diagonal borders (gevulei alachson) mentioned in Sefer Yetzirah. 1

And their meaning is explained in Pardes, Sha’ar (Gate) 21, chapter 7: that they are the east-upper border, the north-upper border, etc., the east-lower border, etc., the east-north border, etc.; see there.

And although in the border of the Land in the physical sense “upper” does not apply, nevertheless the root of these borders is drawn from the twelve diagonal borders mentioned above.

And so too we find (in Ezekiel, chapter 48) that he counted twelve borders in the division of the Land among the twelve tribes; and, as is known, the twelve tribes too have their root in the twelve diagonal borders,

as is stated in the Zohar, Parshas Bamidbar (118b): “Twelve tribes, twelve boundaries,” etc., “for the supernal holy Tree is sealed with its seals in them.”

And this is along the lines of what is written in Pardes, Sha’ar (Gate) 21, chapter 6, in the name of Sefer HaBahir: “The Holy One, blessed be He, has one tree, and in it are twelve diagonal borders,” etc.

Now, “border” (gevul) and “boundary” (techum) are one and the same matter. And the reason they are called by the names “borders” and “boundaries”: for the matter of these twelve borders is the level of the inter-inclusion of the six extremities (vav ketzavos), which are the six emotive attributes (middos), Chesed, Gevurah and Tiferes, Netzach, Hod and Yesod, when they are included in one another; 2

such as the inclusion of the chasadim (kindnesses) in the gevuros (restraints), or the inclusion of Gevurah in Netzach, etc., or the inclusion of the lines: for Chochmah, Chesed and Netzach are the right line, and Binah, Gevurah and Hod the left line, and their inter-inclusion is through the diagonal borders, etc.

And this inter-inclusion is not in the essence of the light, for the light is a simple light; rather, it comes about through the enclothement of the lights in the vessels, through which Chesed is enclothed in Gevurah or in Netzach, etc., according to the order of the [divine] governance.

Now, the vessels limit the light, in that the light is limited in the vessel. [This is so] both in that the light is a simple light and is limited in the vessel so as to give life to and bring into being the vessel of Chesed, and so the vessel limits it; and in that the light is of the level of the Infinite (Ein Sof), and the vessel limits it so that the bestowal will be on the level of limit (gevul). 3

And since the essential point of this inter-inclusion, that it becomes twelve aspects, comes specifically through the enclothement of the lights in the vessels, whereas the light in itself is a simple light, etc., 4

therefore they are called twelve "borders" or twelve "boundaries," that is, limitations: for the light is limited in the vessels, and they are inter-included into twelve borders, twelve boundaries.

As for what the Zohar says, "for the supernal holy Tree is sealed with its seals (אחתם בחותמוי) in them," it can be interpreted [as it stands]. But it is more fitting to say that there is an interchange of letters here, and it should read "is bounded within its boundaries" (אתחם בתחומוי), etc.;

and the meaning is as mentioned above (and see further on the meaning of "border" in the Ramaz's commentary on the Zohar there, and in Pardes, in Erchei HaKinuyim, under the entry "Gevul").

Now, these twelve aspects are also the matter of the twelve permutations of the Name Havayah and the twelve permutations of the Name Ado-nai; and from this, too, the twelve months are drawn, for in each month the Community of Israel (Knesses Yisrael) receives from one of the twelve permutations of Havayah, etc.

For from the level of the inter-inclusion of the supernal attributes with one another, such as Chesed with Hod, which is the south-lower border, there is likewise drawn from this level, below as well, to the Community of Israel, [a way] of serving G-d in this manner: namely, that there be an inter-inclusion of the quality of love with the quality of acknowledgment (hoda'ah).

And from the level of the inter-inclusion of Gevurah in Hod, which is the north-lower border, there is drawn [the capacity] for an inter-inclusion of awe with the quality of acknowledgment.

And similarly with all the attributes. And see what is written about this on the verse "These are the journeys," etc. And this is the matter of the borders of the Land of Israel. 5

Now, the root of the twelve diagonal borders is drawn from the very highest heights, and they chain downward and descend into the level of Malchus (sovereignty), and also below, into Beriah, Yetzirah and Asiyah. And this is [the meaning of] "And the border shall descend," etc., "east of Ain" (mikedem la'ayin);

and as is stated in the Zohar at the end of Parshas Vayishlach (end of folio 176a): "Twelve that are concealed," etc.; and as is written in the Mikdash Melech there, that their root is from the Tiferes of Arich Anpin [the outer level of Keser], etc., which are the attributes that are above Chochmah and Binah, to the point that Abba and Imma enclothe them and are merely a garment for these attributes; and there the inter-inclusion is at its utmost and truest.

And from there it descends and chains down into the twelve diagonal borders of Z'eir Anpin (the emotive attributes), until it is drawn also into Malchus. And this is [the meaning of] "and shall strike upon the shoulder of the Sea of Kinneres": that there be the level of love with delights (ahavah betaanugim), sweet as a harp (kinor).

And the explanation of the matter is along the lines of what is written in Parshas Tetzaveh, on the verse "Remember what Amalek did to you," on the meaning of "I have eaten my honeycomb with my honey": 6

that it is the Shema, with the fulfillment of "One" and "You shall love": love with delights, etc. And therefore this level is called "sweet as a harp," the level of "my honey."

And see Iggeres HaKodesh, on the verse "How beautiful you are," etc. And this is [the point] that this great love (ahavah rabbah) is drawn from above through Aharon, "the groomsman of the Queen" (shushvina dematronisa); 7

and it is as is written on the verse "And you shall make holy garments for Aharon," etc.: that this love is drawn from the level of "and abundant in kindness" (verav chesed), which is above the level of "the kindness of the world" (chesed olam), etc.

And this is [the meaning of] what is written here: that this love is from a level that is above the level of "world," and is prior (kedmah) to the world (for "world" means the six extremities, "the kindness of the world," etc.); and it is likened to a harp (kinor). 8

For it is stated in the Tikkunim, at the end of Tikkun 20, on the meaning of "Praise Him with lyre and harp": "Kinor (כנור) is kaf-vav (כ"ו, twenty-six) [and] ner (נר, lamp): the Holy One, blessed be He, who is Havayah, of whom it is said, 'Havayah is my light and my salvation,' shines in the lamp, which is the Shechinah (Divine Presence)," etc.

And see what is written on the matter of the "lamp" in Parshas Shelach, on the verse "And it shall be for you as tzitzis [fringes]." And this is [the meaning of] what is written regarding Aharon, "When you raise up the lamps," etc. 9

And through this illumination the harp plays by itself, which is the level of the ascent of Malchus (sovereignty); and all the ascents come about through song. And see what is written in Parshas Bereishis on the verse "And his brother's name was Yuval; he was the father of all who handle the harp," etc. And see what is written on the meaning of "Sing out to Havayah with thanksgiving; make music to our G-d with the harp."

And on the meaning of "Upon the ten-stringed instrument and upon the lyre," etc.; see there. And see in the Zohar at the end of Parshas Shelach (175b) that the techeiles [the blue dye] in the tzitzis, which is from the blood of the chilazon [a sea creature], is from the Sea of Kinneres;

and this accords with what is written on the verse "And it shall be for you as tzitzis," mentioned above: that the techeiles is from the intellect (mochin) of Abba, etc., the drawing down of self-nullification (bittul), etc.; and see there.

And see the Ramaz, in his commentary on the Zohar, Parshas Terumah (127a); he wrote: "The Sea of Ginosar is the Sea of Kinneres, whose mystical meaning is Malchus of Malchus of Beriah, which becomes Atik [the "Ancient One," the innermost level] for Yetzirah," etc.; and see there (on 149b).

And in the commentary on Sifra DiTzniusa by the Arizal, in the first chapter, he wrote on this matter: "And there is kinor (harp) and Kinneres, and they are his Hod and her Hod in Beriah," etc.; and he elaborated there.

Now, the meaning of "and shall strike upon the shoulder" is as is explained elsewhere: that the love which comes from above, not through comprehension, is like the analogy of one whom someone pushes on the nape of the neck, and he does not know from where this came to him.

And in every ascent of Malchus, it must at first be in this level, which is called "back to back"; and this is "and shall strike upon the shoulder," etc.; and afterwards it will come to the level of "face to face," etc. 10

It may also be said that "and shall strike upon the shoulder" is along the lines of the locks of hair (kutzei dese'arei) that strike, etc., as is written above on the verse "Remember," mentioned above; and see Pri Etz Chaim, Sha'ar HaTefillin.

This comes about through occupation with the Torah. And of this it is said, "You open Your hand and satisfy every living thing [with] will (ratzon)," etc.; as is explained elsewhere on the verse "Red of eyes" (chachlili einayim), on the verse "And Moshe assembled," and on the verse "Who has counted the dust of Yaakov."

11 And therefore, through drawing down the thirty-two paths of wisdom that are in the Torah, of which it is said "And the border shall descend," as mentioned above, through this [comes] "and shall strike," etc., "the Sea of Kinneres," etc.: that one will come to the level of great love (ahavah rabbah), sweet as a harp, etc.

And this is the matter of "Havayah is my light": "shines in the lamp." For the soul, too, is called a "lamp," as it is written, "The lamp of Havayah is the soul of man."

And "Havayah is my light" comes through occupation with the Torah, as it is said, "and the Torah is light"; through this, [the light] "shines in the lamp," and the level of great love, sweet as a harp, is drawn down, as mentioned above.

12 And afterwards, "And the border shall descend to the Jordan," which is the level of kelipas nogah [the "glowing" husk]. That is: through the Torah there is also drawn down the power to refine the animal soul, as mentioned above on the meaning of "And all your borders [shall be] of stones of desire (avnei chefetz)": that even the heart of stone will be desirous and yearning to cleave to Him, blessed be He.

And see in Parshas Yisro, in the discourse beginning "In the third month," on the matter that the Torah is called "strength and tushiyah [sound wisdom]" (תושיה), on account of its giving strength to the G-dly soul and weakening (מתשת) the strength of the animal soul, etc.

But in truth, the two ways of explaining "And the border shall descend" fit together as one: for through occupation with the Torah, which is the level of the thirty-two paths of wisdom, through this the supernal attributes, which are the root of the twelve diagonal borders, are also drawn down and revealed, etc.

(And see further on the matter of the Jordan in the Zohar, Shelach, 166a, where "Jordan" is explained in another way; and as is written about this in the explanation on the verse "These are the journeys," on the meaning of "the Jordan [at] Jericho.")

LIKKUTEI TORAH • PARSHAS MASEI • MAAMAR 8

ביאור עוד לענין מוצאיהם למסעיהם ומסעיהם למוצאיהם

A Further Explanation of "Their Goings Forth to Their Journeys, and Their Journeys to Their Goings Forth"

A further explanation of the matter of "their goings forth to their journeys" and "their journeys to their goings forth." Now, Adam Kadmon [Primordial Man] is called "Adam of Beriah"; and Akudim [bound lights], Nekudim [dotted lights], or Atik Yomin [the Ancient of Days] and Arich Anpin [the Long Countenance], are called "Adam of Yetzirah"; and Atzilus as a whole is called "Adam of Asiyah." 1

And the level of Atzilus is nothing but the level of the Infinite Light (Or Ein Sof), etc.

[That is to say: since, in terms of the worlds as a whole, Adam Kadmon too, which is far, far above Atzilus, is called by the name Beriah, if so, what is the level within the worlds as a whole that is called Atzilus, that which is above the level of the general Beriah, which is Adam Kadmon? And about this he said that that level of Atzilus is the level of the Infinite Light.

And the explanation is that "Atzilus" is from the expression "and He drew off (vayatzel)," etc., which is only [a movement] from concealment to revelation; whereas Beriah is a new coming into being, something from nothing, as is written about this in the explanation on the verse "And these are the ordinances." 2

Therefore the drawing forth and revelation of the kav (line of light) from the Infinite Light is Atzilus, from concealment to revelation; for at first the light was included in the luminary,

that is, the saying of our Sages, of blessed memory, "Before the world was created, there was He and His Name alone"; and like the radiance of the sun when it is included within the body of the sun, by way of analogy.

And afterwards it was emanated and drawn forth to become the revelation of the radiance. This is a drawing forth from concealment to revelation, and therefore it is called Atzilus. And see what is written on the matter of Atzilus in the explanation on the verse "And I shall be sanctified in the midst of the children of Israel," regarding "He contracted His Shechinah," etc.; whereas Adam Kadmon, which includes the Ten Sefiros, is called Beriah, something from nothing. 3

And see what is written about this in the explanation on the verse "You shall keep My Shabbosos."] 4

And the explanation of the matter: it is also known that, in general terms, Adam Kadmon and Atzilus, Beriah, Yetzirah and Asiyah are one Name Havayah, which is the level of the ten Sefiros: that is, the yud is Chochmah, and it is the level of the World of Atzilus; the hei is the level of Binah, and it is the level of Beriah.

The vav, the six extremities (vav ketzavos), is Yetzirah. The final hei is Malchus, and it is the level of Asiyah. And the level of the general Keser is Adam Kadmon, and it is called "the tip of the yud," 5

And it includes them all, as is written in Sha'arei Kedushah, Part III, Sha'ar (Gate) 1, and in Etz Chaim, Sha'ar (Gate) 41, chapter 4.

And the explanation of the matter is that the Infinite Light, blessed be He, is as its name: it has no beginning and no end, and Sefiros without end or limit could have come into being from it.

Nevertheless, only ten Sefiros came into being. This is because it so arose in His will that there be only ten Sefiros; and this level of the Supreme Will of the Infinite One (Ein Sof), blessed be He, that the Ten Sefiros come into being, is called Adam Kadmon. 6

As is known from the matter of "For My thoughts are not your thoughts": that when it arose in His will to bring into being and to emanate ten Sefiros, they immediately came into being, and they are included in this Supreme Will; as is written about this in the explanation on the verse "My dove."

And this is what is written in Etz Chaim and Sha'arei Kedushah mentioned above: that Adam Kadmon, which is Keser, includes all the worlds of Atzilus, Beriah, Yetzirah and Asiyah, which are the Ten Sefiros, Chochmah [being] Atzilus, etc., down to Malchus [being] Asiyah; and Adam Kadmon, which is Keser, includes them all. 7

And this is because Adam Kadmon, which is Keser, is the Supreme Will: that it arose in His will to bring the Ten Sefiros into being. And since "My thoughts are not your thoughts," so that through its arising in His will they immediately came into being, then this is the meaning of Adam Kadmon, which is Keser, including all the Ten Sefiros within it.

And afterwards they came into being as actual ten Sefiros, in revelation, and then a flow of influence can come from them; whereas while they are included in Adam Kadmon, in the Supreme Will, it was not possible for a flow of influence to come from them, etc. 8

[For there they are in the state of nothingness and self-nullification (bittul); along the lines of what is written in the discourse beginning "Then Moshe and the children of Israel sang," in Parshas Beshalach, on the matter of the "hidden world" (alma de'iskasya), that they are nullified in their very existence within their source, etc.;

And in the discourse beginning "And Israel saw," on the matter that there are two Names Havayah:

One is the level of the lower Name Havayah, which brings into being, etc.; the second is the higher Name Havayah, and it is the level of will: it arose in thought that there be the lower Havayah, to bring the worlds into being. See there.

And according to what is written [here], the lower Name Havayah is the Ten Sefiros of Atzilus, Beriah, Yetzirah and Asiyah: the yud, Chochmah, Atzilus, etc., down to the final hei, Malchus, Asiyah. And the higher Name Havayah is the level of the Supreme Will, Adam Kadmon, which includes within it the Ten Sefiros of Atzilus, Beriah, Yetzirah and Asiyah, as mentioned above. 9

And see Etz Chaim, Sha'ar (Gate) 41, end of chapter 4, mentioned above; and see what is written further on the matter mentioned, that there could have been a coming into being of endless Sefiros, in the explanation on the verse "Let them bring royal apparel."]

But nevertheless, their existence and their coming into being were truly in the Supreme Will.

And this is what is said: "Let there be light, and there was light." The meaning: "Let there be light" is the coming into being of the first light (or kadma'ah) in its inclusion in Adam Kadmon; and afterwards, "and there was light" is the drawing forth from Adam Kadmon, so that the coming into being of the light is drawn down below.

[And this is what is written in the Zohar, Bereishis (16b): "And there was light": a light that already was; that is to say, that it had already been included in Adam Kadmon, and this is the matter of "Let there be light." And see the Mikdash Melech there, and Sefer Hadras Melech, section 94 (46b), what is also explained on this in a somewhat different way.]

And the level of Adam Kadmon is what is called "the Will of all wills" (ra'ava dechol ra'avin); as is written about this on the verse "For the conductor, on the eighth (sheminis)."

Therefore, when one writes the yud, one first makes its upper tip and afterwards the body of the yud, and not first the body of the yud and afterwards its tip.

That is, because from the tip of the yud, which is Keser, namely Adam Kadmon, the Will of all wills, from it is drawn the yud itself, which is Chochmah and Atzilus.

And see the commentary of the Ramaz on the Zohar, at the beginning of Parshas Shelach (159a), on the passage "Three worlds."

And along these lines there was a saying often on the holy lips of the Maggid, whose soul is in Eden, on what is written, "He calls the generations from the beginning (merosh)": its meaning is that He calls the Ten Sefiros; "merosh" [from the head] is the level of Adam Kadmon, [calling them] to be drawn down and revealed below, like one who calls to his friend whom he sees from afar, "Reuven, come here!"

[And the reason Adam Kadmon is called rosh (head) can be explained according to what is written in Mishnas Chassidim, Tractate Kelalus HaOlamos, beginning of chapter 2: that Adam Kadmon is the mystery of the Arich of the four worlds, Atzilus, Beriah, Yetzirah and Asiyah. That is, because it includes all of Atzilus, Beriah, Yetzirah and Asiyah, like Arich Anpin in relation to Atzilus, as is written in Etz Chaim and Sha'arei Kedushah there.

And Arich is called the head and root of the emanated beings for this reason, as is written in Etz Chaim, Sha'ar (Gate) 41, chapter 3. Therefore Adam Kadmon too is called "head" (rosh). 10

And as for the Ten Sefiros being called "generations" (doros), it may be explained [as] from the expression dari dari, that is, rows: for Chochmah, Binah and Daas are the first row; Chesed, Gevurah and Tiferes the second row, etc.

And also from the term "generation" in its literal sense: for Chochmah and Binah are called Abba and Imma (Father and Mother); Chesed, Gevurah and Tiferes are called children; and Netzach, Hod and Yesod are called grandchildren, as is written elsewhere in the explanation of "and brings a redeemer to their children's children."

And see the Likkutei Torah of the Arizal, Parshas Vayeshev, on the explanation of "My dwelling (dori) is pulled up and carried away."

And see further on the matter of "He calls the generations from the beginning" in the Zohar, Parshas Lech Lecha (86a), and in Parshas Vayechi (227b), that it refers to the souls of the righteous. And according to this too, the interpretation of merosh [from the head] as Adam Kadmon fits well, as [will be explained] below in the explanation of "their goings forth."

And see Etz Chaim, Sha'ar (Gate) 8, chapter 5, where he wrote: "And above its skull (gulgalta) there is in it a counterpart of the level of Atik of Atzilus." End of quote.

And it is cited in Zohar HaRakia, Parshas Bereishis, on the explanation of the Zohar's passage (15) "At the head of the King's authority (bereish hurmenusa)," etc., by Rabbi Meir Poppers Katz.

And he explains there that just as the Malchus of Adam Kadmon becomes Atik for the World of Atzilus, so, in the same way, the Malchus of Atzilus becomes Atik for Beriah.

That is to say: in the worlds as a whole, Adam Kadmon is called "Adam of Beriah," and the Atik of this supernal Beriah is made from the Malchus of Atzilus; that is, from the level of the radiance of the Infinite Light itself, which is called the general Atzilus, as mentioned above.

But how is it fitting to say, of the supernal Atzilus, which is the level of the Infinite Light (Or Ein Sof), the term "the Malchus of Atzilus," which implies the language of Sefiros? 11

But it is as written in Etz Chaim, Sha'ar (Gate) 41, chapter 3: "It is the lowest and humblest level of all the levels of the Infinite One, and it is as if we were to say, by way of analogy, that it is the level of Malchus of Malchus,"

"although it is not so; for there is no form or Sefirah there at all, G-d forbid; only to settle the ear do we speak this way." End of quote. And see what is written about this above, in the explanation on the verse "I am black but comely."

And see what is written in the Arizal's explanation of the Idra, on what is written there (end of 128b), "Tav inscribed an impression (reshimu)." And it is cited above in the explanation on the verse "You shall keep My Shabbosos."

And see what is written on the verse "And you shall eat, eating," on the matter of the new souls that will be revealed in the time to come, that they are from the level of the Infinite Light, the light that encompasses all worlds (sovev kol almin), which is above even the kav, etc. See there.

And it is possible to say that the level of the kav (line of light), though it is the radiance of the Infinite One itself, which is called Atzilus, yet because it is drawn forth first through a tzimtzum (contraction) and a vacated space, this is like the matter of the level of Atzilus that becomes Atik for Beriah.

For just as the Malchus of Atzilus becoming Atik for the Beriah of the actual Beriah, Yetzirah and Asiyah means that it breaks through the screen between Atzilus and Beriah, descends, and is enclothed in the first three [Sefiros] of Arich Anpin of Beriah, as is written in Etz Chaim, the Gate of the Order of Atzilus, Beriah, Yetzirah and Asiyah (Sha'ar (Gate) 47, chapter 1),

so, in the same way, above: for the Ten Sefiros to come into being from the Infinite One, blessed be He, there had to be a tzimtzum and a vacated space, which is a contraction infinitely more powerful than the level of a partition (parsa) and screen, as is written elsewhere.

And the kav breaks through the tzimtzum and shines into Adam Kadmon, etc.; and this is the meaning of "Then your light shall break forth like the dawn." And nevertheless it is a line and a thread, a mere radiance.

And see Emek HaMelech, Sha'ar (Gate) 1, chapters 55 and 56, which explains, on the matter of the thread of the Infinite One, that it is the eleventh level, which is not in the count of the Ten Sefiros,

that is, even of the most supernal Ten Sefiros, etc.; and about this they said, "Ten and not eleven," [and] "You are One, but not in number." (And see what is written about this elsewhere, in the discourse beginning "Eliyahu began," in Parshas Vayeira.)

But the level of the light that encompasses all worlds, that is, the revelation of the Infinite Light that is above the level of the kav, is the level of the supernal Atzilus itself, the revelation of the concealment that is above the tzimtzum.

And see what is written about this in the explanation on the verse "I have seen, and behold, a menorah all of gold"; and it is possible that this is included in what the Arizal wrote, that in the time to come there will be a revelation of the inner dimension (pnimiyus) of Atik, etc.]

And therefore it is explained in Etz Chaim that the feet of Adam Kadmon end at the bottom of Asiyah, for in the level of the will everything is included, even the coming into being of the final deed, etc.; as is written about this in the explanation on the verse "My dove," mentioned above.

Now the matter of the forty-two journeys will be understood. They had two aspects, journeying and encamping, as it is written, "And it was, when [the Ark] journeyed," etc., and "And when it rested, he would say," etc., which are ascent and drawing down. 12

And it is explained below, in the explanation of "their goings forth to their journeys," that the drawing down is from Adam Kadmon.

And therefore they had two aspects, journeying and encamping, for it is impossible for there to be a drawing down from Adam Kadmon into the worlds except in the manner of "reaching and not reaching" (mati velo mati); that is, as soon as it is drawn down, it returns and ascends.

This is because the drawing down is from a very high and exalted place, which is the level of Adam Kadmon. Therefore, from there the drawing down must necessarily be in the manner of "reaching and not reaching" (mati velo mati), as is written in Etz Chaim, in the Gate of "Reaching and Not Reaching." 13

That is, it is impossible for this drawing down to be in the manner of "reaching," enclothed in actual vessels in complete revelation; rather, as soon as the "reaching" is drawn down, it immediately withdraws and becomes "not reaching," for no vessel can contain it.

(And this is what is written in the Idra Zuta) (288b) regarding the Unknowable Head (Reisha deLo Isyada): "And concerning this it is called, 'Flee to your place'; 'and the living creatures ran and returned.'"

That is, even when it is drawn down, it immediately withdraws to its place. Now, seemingly this is close to the matter of the returning surrounding light, which at first enters as inner light (or pnimi), and because the vessel cannot contain it, withdraws and becomes surrounding light (makif), etc.

Nevertheless, it is not truly similar, for there it withdrew from the vessel completely, to be only surrounding light, etc.

This is not so with "reaching and not reaching," for even after "not reaching," "reaching" is drawn down, etc. And these are the words of Etz Chaim, in the Gate mentioned above, chapter 1: "This vessel has no power to bear the light unless it is reaching and not reaching." End of quote. So at any rate, through this the vessel is able to bear the light.

However, the essence of the journeying was ascent from below to above; therefore the Levites carried the Mishkan [Tabernacle], for ascent is through the Gevuros (powers of restraint).

(And the three Levites, Gershon, Kehas and Merari, are the three "hands" of the Name of Forty-two [Letters], through which the ascent takes place. And the matter of these three hands in the human soul, through which the soul is lifted up to G-d, is explained elsewhere, in the Purim discourse beginning "A person is obligated," etc., in the explanation of "For a hand is upon the throne of Yah."

And it will also be understood along the lines of what is written on the rank of the three levels of the Levites, Gershon, Kehas and Merari, at the end of the discourse beginning "And He spoke," etc., of "in the Wilderness of Sinai.")

Therefore the Levites also guarded the Sanctuary in twenty-one places, for the guarding is chiefly against the kelipos. And "the stranger who comes near shall be put to death," etc.

(as is written on the matter of "and the stranger who comes near" in the Raaya Mehemna, Parshas Shoftim) (274b) and in Parshas Teitzei (282b); and see further on this in the Zohar, Part I, Bereishis (31a); Part II, Mishpatim (117b); in the Raaya Mehemna, Part III, Tzav (end of 33b).

And see further the commentary of the Ramaz on the Zohar, Mishpatim (95b), on the matter of "to a strange man."

But this ascent too is impossible except through a prior drawing down from above, and this is through the Kohanim [priests]. Therefore the Levites would not begin their service except through the Kohanim, as it is written, "And they shall set each man to his service," etc.

And see also what is written on this matter at the end of the discourse "And He spoke" of "in the Wilderness of Sinai," mentioned above.

And this is the matter of the offerings: the Kohanim would offer two lambs as daily (tamid) offerings each day, for from the first three [Sefiros] of Adam Kadmon no drawing down at all is possible, only from the seven lower [Sefiros] (and see Etz Chaim, the Gate of Circles and Line, Branch 5).

And this is through the lambs (kevasim), for "And the lambs (kesavim) Yaakov separated." Yaakov is the level of the seven lower [Sefiros], as is written in the Likkutei Torah of the Arizal, at the end of Parshas Vayetzei.

And he drew the level of the lambs down, that is, that they be drawn down from their root in the level of the seven lower [Sefiros] of Arich Anpin. And also the level of "the hair of His head like pure wool" is the supernal emotive attributes (middos), and their root is from the seven lower [Sefiros] of Atik, which are enclothed in Arich Anpin and become there the seven tikkunim [rectifications] of the head, etc., as is written in the Likkutei Torah of the Arizal there.

And from there Yaakov drew them down below, even to the world of separation, so that below too, in the world of separation, there be the nullification of separate existence (bittul hayesh), etc.

(And it is explained elsewhere that the waving of the two lambs on the festival of Shavuos is the raising of the emotive attributes of Atzilus to their root and source in the seven lower [Sefiros] of Arich Anpin; see there at length.)

And along these lines the matter of the forty-two journeys will also be understood: they are the level of the seven emotive attributes, each attribute comprising six, which all ascend up to their first source, which is the level of Adam Kadmon, as mentioned above, for the source of the drawing down and of the whole chain of descent (hishtalshelus) is from the seven lower [Sefiros] of Adam Kadmon, etc.; like the analogy of fire, which rises upward as far as is possible.

And the reason the Counting of the Omer, which also corresponds to the seven attributes, is forty-nine days is that the Counting of the Omer is a drawing down from above to below; therefore the Malchus of each of the seven attributes is also counted.

Whereas in the Name of Forty-two, which is the level of ascent, only six aspects of each attribute apply, and not the seventh aspect, which is the level of revelation below,

(and this is the matter of "with all your might": for the first section of the Shema, in which "with all your might" is said, is the level of the Name of Forty-two; and see what is written on this matter in the discourse beginning "Gathering wood," etc.).

And all the more so, since this ascent reaches up to their first source in Adam Kadmon; and when they are included in Adam Kadmon, which is the Supreme Will, they are there in the state of self-nullification (bittul), to the point that no flow of influence or revelation from them applies, as mentioned above on the matter of "Let there be light," etc.

And it is possible that this is the meaning of what is said in the Zohar, Terumah (132b): "[The Name of] Forty-two ascends and does not descend," etc.

And see what is written elsewhere on the matter of the Splitting of the Sea of Reeds, the analogy for the matter of "the waters froze": a wise man does not speak before one who is greater than he, etc.

14 And as for what is said regarding the journeys, "And Moshe wrote," whose meaning was explained above, namely the drawing down of "The seal of the Holy One, blessed be He, is truth":

The explanation is like this: by way of analogy, through writing, the intellect, which is spiritual, is drawn and descends and is enclothed in physical action; this is a binding of the spiritual with the physical.

So, in the same way, by way of analogy, is the meaning of "The seal of the Holy One, blessed be He, is truth."

For Chochmah (wisdom) is called truth, because the essence of wisdom is knowing the truth: even a fool can say and speak words, but the matter will not be precise and true.

15 And the wise man grasps the truth with his wisdom; and this is what wisdom is, and therefore it is called truth.

And in the same way above, supernal Chochmah is the wisdom of the truth, that there is nothing else besides Him, etc., as is written in Sefer Shel Beinonim [the Tanya], chapter 35, in the gloss; and therefore it is called truth.

Nevertheless, it is known that Chochmah, relative to the Infinite Light (Or Ein Sof), blessed be He, is considered like physical action relative to wisdom, and even more than that, there is no comparison, as is written in Sefer Shel Beinonim, Part II, chapter 9. For even the level of Adam Kadmon, which is the Supreme Will, is above Chochmah, and relative to the Infinite One, blessed be He, even Adam Kadmon is called "Adam of Beriah," as mentioned above.

16 Therefore Chochmah, which is the level of truth, is called only "the seal" of the Holy One, blessed be He, and it is called "And Moshe wrote."

For the drawing down of the Infinite Light into Chochmah, which is the level of action relative to the Infinite Light, is like the analogy of writing and the seal, which is the binding and drawing down of the spiritual into the physical, as mentioned above.

And in particular, this is the matter of the tikkun "and truth" (ve'emes) among the thirteen tikkunim of the beard, which is the level of the illumination of the face, the "two apples," where there is the revelation of Chochmah, as it is written, "A man's wisdom makes his face shine"; 17

and it is the matter of the revelation of the 375 lights, the level of "Adam of Yetzirah," as it is written, "Who formed (yatzar) man with wisdom"; and this level is called truth.

Whereas the other tikkunim are the level of attributes, "merciful and gracious," etc., which is out of keeping with the level of the Infinite One, to be moved by attributes, "and He is not of these attributes at all," even though they are only the sources of the attributes, etc.

Now Moshe, the groomsman of the King (shushvina demalka), drew the Infinite Light, blessed be He, to be enclothed in the level of the tikkun "and truth," which is called a seal; and this is the matter of "And Moshe wrote," etc. 18

And from there the illumination of the face is drawn into Z'eir Anpin, and this is the matter of "Grant truth to Yaakov." And through this they had the power to journey through the air of the desert of the idolaters, to subdue the kelipos, for "through Chochmah they are refined."

(And all the more so since it is the revelation of the level of hidden Chochmah (chochmah stima'ah), from which is drawn the power even to purify from the impurity of the kelipos that are below kelipas nogah [the glowing husk], as is written in Iggeres HaKodesh, in the letter beginning "Why was [the section of Miriam] juxtaposed to the section of the [Red] Heifer," etc.; see there.

And also along the lines of what has been explained elsewhere on the matter of "And a spring shall go forth from the House of Havayah and water the valley of Shittim," etc.; and also, the root of this spring is the Chochmah of Adam Kadmon, which is enclothed in the Malchus of Adam Kadmon, and through this is enclothed in Atzilus, etc. And such is the matter of the drawing down from "their goings forth," that is, from the level of Adam Kadmon, etc.)

Now, from there the Torah was drawn down, and therefore it is called "a Torah of truth." And therefore the journeys were chiefly with the Ark specifically, in which the Tablets were.

And in the same way now, through occupying oneself with Torah, one draws down the level of "Grant truth to Yaakov," through which the souls of Israel are able to subdue the body, which is from the skin of the serpent, so that it be nullified and included in the light of G-d;

and so too the meaning of the blessing over mitzvos: "Blessed are You, Havayah, our G-d, King of the world" is a drawing down from above to below, through which there is afterwards an ascent from below to above, "Who has sanctified us with His commandments"; and through this, afterwards, a drawing down of masculine waters (mayin duchrin) from above to below, "and has commanded us" (vetzivanu), a binding in the inner dimension, etc.

Now the matter of "their goings forth to their journeys" and "their journeys to their goings forth" 19
will be understood. The meaning: motza (going forth) is a term for source, as in "a source of water" (motza mayim).

And it is the level of Adam Kadmon, which is the source of all the souls, as mentioned above on the matter of "He calls the generations from the beginning": for Adam Kadmon includes the whole chain of descent (hishtalshelus) and all the souls, as is known from the matter of "Israel arose in thought."

And from there Moshe drew the illumination down below, to the souls in the body, so that through 20
this drawing down the power of self-nullification (bittul) is drawn down below as well;

for in the level of "their goings forth" they are included there in a state of actual nothingness and self-nullification, as mentioned above. Therefore, through the drawing down from the level of "their goings forth," the level of self-nullification is drawn below as well, and through this one is able to rule over the body too, etc.

And this is "And Moshe wrote their goings forth": for this drawing down is through the Torah, 21
"Grant truth to Yaakov," etc.,

as is written elsewhere: because in the Torah the very Supreme Will is enclothed, which is the level of Adam Kadmon, as mentioned above; and through this, the person who occupies himself with it also draws down and shines upon his soul the light of the very Supreme Will, etc.

And all this is in order that there be "to their journeys, upon (al) the mouth of Havayah"; that is, 22
that through this they have the power to ascend above the level of "the mouth of Havayah."

For "the mouth of Havayah" is [the level of] ear, nose and mouth (ozen, chotem, peh), the level of Malchus; but the level of Adam Kadmon is called "the going forth (motza) of the mouth of Havayah," the source of the level of mouth, etc.

And this is what is written, "For not by bread alone does man live": the supernal man (Adam), who receives from the level of lechem (bread), whose numerical value equals mazla [the flow], [that is,] three Names Havayah; "but by every going forth (motza) of the mouth of Havayah does man live": "going forth" specifically.

And it is possible that this is the matter of the illumination of the face mentioned above, which is above the level of mazla, which is the level of hairs, etc. 23

And afterwards, "And these are their journeys to their goings forth": that is to say, this is the ascent to their goings forth and their source, which is the level of Adam Kadmon, as mentioned above from the analogy of fire, which rises so very high, as far as is possible.

(One may further say, in explaining the matter of "And Moshe wrote," according to what is written elsewhere in the discourse beginning "If in My statutes (bechukosai)": that just as in the Torah there are two levels, engraved letters (osiyos hachakikah) and written letters, [as] of the Tablets it is said, "engraved upon the Tablets," etc., so in every spark of Israel there are also these two levels, etc.; see there.

Now, the level of "their goings forth," the root of the souls of Israel, is from the level of the engraved letters, and the descent of the soul below into the body is the level of the written letters. Therefore, since the drawing down is from the level of "their goings forth," it says, "And Moshe wrote their goings forth"; that is, he drew from the level of the engraved letters to be enclothed in the written letters, etc.

And this is so that afterwards there be "And these are their journeys to their goings forth," as is written there on the verse "If you walk in My statutes": to be at the level of "those who walk" without limit, etc.; and see there, at the end of the discourse.

And it is possible that the ascent to "their goings forth" is higher than the initial drawing down from "their goings forth." For although "their goings forth" is the level of Adam Kadmon, it was explained above that from the first three [Sefiros] of Adam Kadmon no drawing down at all is possible, only from the seven lower [Sefiros]. If so, the initial drawing down, from "their goings forth" to "their journeys," has its root in the seven lower [Sefiros] of Adam Kadmon.

However, through the ascent afterwards, "And these are their journeys," that is, through the desire of the heart (re'usa deliba) to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, this ascent to "their goings forth" reaches the level of the first three [Sefiros] of Adam Kadmon.

For it is explained in the Zohar, Terumah) (132b): "The Name of forty-two letters," etc., "until it is crowned in the Infinite One (Ein Sof); and therefore it ascends and does not descend."

This implies that the ascent through the Name of Forty-two is into the Infinite One itself. And see Pri Etz Chaim, the Gate of the Shema, chapter 25, that the Name of Forty-two is in the first three [Sefiros], Keser, Chochmah and Binah, of Z'eir Anpin, etc.

And it is possible that this is the meaning of "ascends and does not descend": that the ascent is to so high a place that no drawing down at all is possible from there, as mentioned above. 24

And it is also possible to say that the drawing down from "their goings forth" is from the level of the Arich of Atzilus, Beriah, Yetzirah and Asiyah as a whole, but the ascent reaches the level of Atik, which is the level of the Atzilus, etc., of the worlds as a whole.

Along the lines of what has been explained in the explanation on the verse "You shall keep My Shabbosos," on the meaning of the supernal Shabbos, which is the ascent from the level of "which [G-d] created (bara)," etc.: that is, that even Adam Kadmon, which is called "Adam of Beriah," ascends higher still, etc.

LIKKUTEI TORAH • PARSHAS MASEI • MAAMAR 9

ענין נחלת יעקב

"The Inheritance of Yaakov"

◇

The matter of "the inheritance of Yaakov." See the Zohar, Part II, Parshas Yisro (p. 83a), that it is the level of "the dew that goes forth from Atika [the Ancient One] to Z'eir Anpin," and as it is written, "And may He give you of the dew of heaven," etc. 1

And see there (p. 88b) that this is the matter of the Minchah [afternoon prayer] of Shabbos and the third meal. This has been explained elsewhere; and see what is written on the matter of "I will be like dew" at the end of the discourse beginning "Listen, O heavens."

Now, the inheritance of Yaakov is called "an inheritance without bounds"; and see about this in the Pardes, the entry "Nachalah" [inheritance]. That is, because Tiferes (beauty) rises up to Keser (the Crown), which is above the level of bounds and limits. And see what is written in the explanation on the verse "As an eagle stirs up."

And see what is written in the discourse beginning "A Psalm, a song for the dedication of the House," on the matter of "'Inheritance': this is Jerusalem," that is, the Holy Temple; and it is explained there that it is the level of a very lofty makif (encompassing light), that is, from the level of Atik, which is the Malchus (sovereignty) of the Infinite One (Ein Sof), etc. 2

And likewise in souls there are two makifim: a makif and a makif of the makif, as is explained elsewhere, in the explanation on the verse "When you go out," on the matter of [the letters] lamed and mem. And see what is written in the explanation on the verse "These are the accounts," on the matter of "and you came to the ornament of ornaments."

Further, the matter of the inheritance of Yaakov (nachalas Yaakov) will be understood along the lines of what is explained elsewhere on the matter of "and righteousness like a mighty stream (nachal eisan)," where the meaning of nachal eisan is a drawing down from the level of Eisan, which is a very lofty level, as is explained on this in the discourse beginning "See, I [set before you]."

And see the Zohar, Part III, Parshas Chukas (p. 181a), on the verse "Who sends forth springs into the streams," and (p. 182a) on the verse "Wisdom is good with an inheritance," etc.; and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there.

Now, the root of the level of the makifim mentioned above is from a level that is above time. For the order of time is drawn from the level of the Malchus of Atzilus (Emanation), the source of Beriah, Yetzirah and Asiyah, etc.

And this is the meaning of "to the remnant of His inheritance": "to one who makes himself like leftovers."

That is, like the matter of "teshuvah (return) preceded the world": that he should despise the life of time, and be nullified (batel) to the level of the makifim that cleave to the Infinite Light (Or Ein Sof), blessed be He, which is "exalted and uplifted" above the level of "the days of the world," etc.

And through this he causes and draws down the flow from there, so that the supernal Chesed (kindness) is drawn down to illuminate his soul, in the manner of "And I will feed you the inheritance of Yaakov your father," etc. And see what is written at the end of the discourse beginning "Who has counted the dust of Yaakov."

And see the Zohar, Noach (p. 69b), on the verse "When its waves rise, You calm them": "One who yearns," etc. And along these lines one may explain the meaning of "makes himself like leftovers."

And see what is written in the discourse beginning "And it came to pass at the end," on the matter of "the truly righteous," etc.; and see what is written in the discourse beginning "Thus shall you bless," that "in the place where a person's will is," etc.

And this is [the meaning of] what is written, "And you and your sons shall live on the remainder," 3
and our Sages, of blessed memory, said: "until the dead come to life." The meaning of "on the remainder" is as [the Targum] renders it, "from what remains"; and this is the level of the makifim mentioned above, which remained above in the aspect of makif.

And of the Time to Come it is written, "Then you will delight in Havayah," etc., "and I will feed you the inheritance of Yaakov," etc.: that the makifim mentioned above will be revealed. For the Resurrection of the Dead will be through "the dew that drips from Atika," and this is "you shall live on the remainder."

And this is [the meaning of] what is written, "And the remnant of Yaakov shall be," etc., "like dew," etc. And also, the meaning of "makes himself like leftovers" in its plain sense is the level of self-nullification (bittul); and precisely through this he draws down from the level of the Thirteen Attributes of Atik Yomin, which are the Thirteen Attributes of the verses "Who is a G-d like You," etc.

And this is as is written in the Zohar, Parshas Shelach (p. 158b), on the verse "Is Havayah in our midst or not (ayin)?":

The level of Atika Kadisha [the Holy Ancient One], which is above the level of the Name Havayah, is called Ayin ("nothing"), because it is not grasped, and it is called "the hidden of all hidden."

And for there to be a drawing down from this level, it is precisely through one's making himself like leftovers, which is the level of the nullification of yesh ("something") into ayin ("nothing"); and through this he draws down upon himself from the level of Ayin. And as is explained in the discourse beginning "You shall keep My Shabbosos."

LIKKUTEI TORAH • PARSHAS MASEI • MAAMAR 10

איתא במדרש תהלים ע"פ אחת שאלתי מאת ה'...

It Is Stated in Midrash Tehillim on "One Thing I Have Asked"

◇

It is stated in Midrash Tehillim on the verse "One thing I have asked of Havayah," etc., and it is cited in the Yalkut: The Holy One, blessed be He, said to David, "At first you say, 'One thing I have asked: that I may dwell in the house of Havayah'; and afterwards you make several requests: 'and to behold the pleasantness of Havayah, and to visit in His Sanctuary,' etc." 1

And David answered Him: "I learned it from You. At first You came to me with nothing but one [thing], as it is said, 'And now, Israel, what does Havayah your G-d ask of you but to fear'; and afterwards You opened upon us with many mitzvos, as it is said, 'to walk in all His ways and to cleave to Him,' etc."

And the Rav, the Maggid, of blessed memory, whose soul is in Eden, said that the reason is that in truth he asked only one single thing, and the additional things branch out from this thing, 2

which must necessarily come to be of themselves when this thing is present, because all is one; and he did not need to ask for more than one thing, and of themselves the other things come along with it.

His words require explanation: [if so,] David had no need to learn this from G-d, since in truth he made only one request. 3

But the matter is [this]: it is known that [in the Name Havayah] the yud is awe, the hei is love, the vav is Torah, the [final] hei is the mitzvos; and the higher [a level is], the more it is a matter of unity. And the higher awe is above the Torah,

as it is written, "And Havayah commanded us to do all these statutes, to fear Havayah our G-d." Thus all the keeping of the mitzvos is only in order to reach that level of awe, which is the awe of [His] exaltedness;

and not every person merits this awe. And the higher love, which is above this awe, is great love (ahavah rabbah), which does not come from a person's service and toil, but [is] a bestowal from above: when a person reaches the higher awe, this surpassing love will come upon him of itself,

and it is the soul's consuming yearning for its root (kelos hanefesh), and it is love in delights (ahavah betaanugim). And above, the aforementioned awe and love are all one, "two companions that never part,"

for the higher [a level is], the more it is in unity; whereas below, which is the world of separation, awe and love are almost two opposites. [As for] awe, a person must first come to lower himself exceedingly, to the level of lowliness, and from this he will come to the lower awe.

And the love that is above it is joy: "Let Israel rejoice in its Maker." And this love is below the higher awe, for through this love one can reach a little of the higher awe, which is to be nullified in [one's very] existence, etc.

And this is [the meaning of] "What does Havayah your G-d ask of you but to fear": the aforementioned higher awe.

And of itself he comes to the aforementioned higher love, for "it is the way of a man to seek out a woman," since above, all is one, as is explained in Likkutei Amarim [the Tanya]. (And see what is written about this in the note on Tikkun Chatzos [the midnight lament].)

But the intermediate ones (beinonim) must first reach the love that is below the aforementioned higher awe, which is "My soul thirsts for You," etc.

And it is to this [love] that the Zohar alludes: "There is no service like the service of love." For [such service] is as it is said, "to loosen the earth"; that is, the work of the ground is its plowing, so that it softens to make the seeds within it sprout; whereas if it is hard, it does not make what is sown in it sprout.

And so it is with this love that is hidden in the heart of each and every one — "Yaakov is the lot of His inheritance" — a supernal spark; but it is very much enclothed in the depths of the kelipos (husks), and it must be raised to its root; 4

and one must be soft at first, that is, like plowing, which softens the earth so that it will make the seeds sprout. That is: to overpower his wants and his longing for the matters of this world, and all his desires, and to stand guard over his soul so as not to turn his heart to them, and to break his heart for the sake of his desire to cleave to Havayah Elokim;

and the more he plows his body and is broken in this matter, the more he makes the aforementioned hidden love sprout. And this service is called the level of the lower awe, which precedes this love; and it is lowliness and the humbling of his heart, as our Sages, of blessed memory, said, "One may stand to pray only out of gravity of mind (koved rosh)."

And from the verse "And now, Israel," King David, peace be upon him, learned [this] in his request, in which he asked only one thing, "that I may dwell in the house of Havayah." That is: the letters of the Torah are called "houses," as is known, and they are the vessels; 5

and "to behold the pleasantness of Havayah" is the sweetening — see what is written in the explanation on the verse "I have come into My garden" — and they are the lights within the vessels. And above, they are all one unity, whereas below they are separate: there is one who studies [only] the letters, etc.

And so we find with Rabbi Yehudah son of Rabbi Ilai, that his face was radiant out of the gladness of his heart, from the abundance of joy and light in the Oral Torah; because they were extraordinary tzaddikim [righteous ones], and for them the inner [dimension] and the letters were all one, etc. And this suffices for one who understands.

The Book of Bamidbar is concluded. 6