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The Alter Rebbe, Rabbi Schneur Zalman of Liadi

The English translation

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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 3 maamarim of this volume.

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LIKKUTEI TORAH • BESHALACH • MAAMAR 1

ראו כי ה' נתן לכם השבת וגו'

See, for Havayah Has Given You the Shabbos

◇

"See, for Havayah has given you the Shabbos, etc." In Midrash Tehillim (section 92): What is [the meaning of] "See"? Rabbi Yitzchak said: everything to do with Shabbos is double. The omer is double: "two omers for each one." 1

Its offering is double: "And on the Shabbos day, two lambs, etc." Its admonitions are double: "Remember" and "Keep," etc. And in [Midrash] Rabbah on Beshalach, at the end of section 25, [it says] that Shabbos is equal to all the mitzvos, etc.; see there.

And so it is in the Jerusalem Talmud, at the end of the third chapter of Nedarim. 2

Now, [we need] to understand why on Shabbos we say, "Sanctify us with Your mitzvos," in the form of a request for the future, etc., while in all the blessings of the weekdays, and also in all the blessings over the mitzvos, we say, "Who has sanctified us with His mitzvos": that He has already sanctified us, in the past, etc.

But the matter will be understood through an introduction: to understand the reason that the Torah and the mitzvos are called by the name "the way of Havayah," as it is written, "Its ways are ways of pleasantness, etc."

And likewise, "And they will keep the way of Havayah, etc." For it is written, "For with Yah, Havayah formed (tzur) the worlds": with the yud the World to Come was created, as is known. 3

And [we need] to understand how there can be any form of a letter Above, such as the form of the letter yud, with which [the World to Come] was created, etc., since there is no body or form there, heaven forbid. However, it is known that the world was created with ten (yud) utterances, etc.

And their root is the ten words (dibros), "with wisdom, with understanding and with knowledge, etc.," as is explained elsewhere. And even this [comes] to shine only through many contractions (tzimtzumim), 4

for in truth He, may He be blessed, is far, far above wisdom and understanding, etc., as in the saying, "Not that You have a known justice, etc.," "and not of any of these attributes at all."

For no emanated or created being bears any comparison at all to His essence, may He be blessed, far less even than the physical bears to the spiritual, as is known and explained elsewhere.

And this is [the meaning of] "For I said, The world will be built with kindness": the world must be built with the ten utterances through the raising of mayin nukvin (feminine waters), etc., as is explained elsewhere, in the discourse beginning "To my mare among the chariots [of Pharaoh]."

Now, it is written, "For with You is the source of life, etc." The meaning is this: the World to Come, 5
as is known, is the souls' taking pleasure in the radiance of the Shechinah (Divine Presence).

And this pleasure that they take is only through the comprehension with which they grasp G-dliness specifically, as is plainly seen: whoever does not grasp the idea does not take pleasure or delight [in it] at all, etc.

If so, the supernal, G-dly delight has already come to be grasped, to be a yesh (an existent) and a 6
"something" in the comprehension of the souls, to the point that they actually take pleasure [in it], etc.

And this is what is written, "To cause those who love me to inherit yesh (substance)": the level of an actual yesh, as is explained elsewhere. And in truth, this level of the revelation of the supernal delight, which descended so far as to be a yesh and a thing, etc., is impossible except through a very great contraction (tzimtzum) of the essence of the supernal delight, as is known.

And this is [the meaning of] "For with You is the source of life": the source of all delights and the source of all the life that the souls enjoy is "with You," in Your essence

(and see the Zohar, Part III, Parshas Tzav, folio 34, end of side a, and Parshas Emor, [folio] 101a; and in the book Megaleh Amukos, [which] explains that mekor chayim ("source of life") has the numerical value of Or Ein Sof). And the revelation of the delight drawn down to the souls has no comparison at all with You, for it descended through a great contraction, as mentioned above.

And this is the meaning of "With the yud the World to Come was created": that is, through the great contraction of the letter yud, as, by way of analogy, the yud is written like a small point, as mentioned above.

So too, the manner of drawing down the delight from concealment into the revelation described above is the source of the entire World to Come, in which the souls take pleasure;

that is, because it includes all the finest particulars of the delights in which the souls delight in G-d in Gan Eden. And this is [the meaning of] "With the yud [the World to Come] was created, etc."

And elsewhere it is explained that every drawing down is through the Name Havayah: that is, the yud is contraction, the hei expansion and the vav drawing down, etc. 7

The yud is contraction: for there to be a drawing down from the Infinite Light (Or Ein Sof), blessed be He, which is the level of "the source of life" mentioned above, it must come through a contraction first, so that they will be able to receive [it], as is explained in Torah Ohr, at the end of Parshas Lech Lecha, in the discourse beginning "Sarai your wife, etc."

And this contraction is not a complete concealment and hiding, but rather in the manner of "A person should always teach his student in a concise way, etc." 8

And as [with] the Written Torah, in which all that comes at length in the Oral Torah is alluded to concisely; for this reason the Written Torah is called "the instruction of your father" and the Oral Torah is called "the teaching of your mother": just as the father's drop contains the whole power of the child's 248 limbs, in a concise way, etc.

Therefore this level is likened to the letter yud. And from it the hei, which is expansion, is afterward drawn down, like the revelation of the Written Torah when it is revealed in the Oral Torah in length and breadth, etc. And as is explained on this in Biurei HaZohar, Parshas Acharei, on the saying there on folio 79b, "Bring an atonement for Me"; see there. 9

And this is the meaning of "With the yud the World to Come was created": the level of the World to Come is what has already been drawn down and revealed at the level of comprehension, and that is the level of the hei; and the source and root of the coming into being of this level is through the yud. 10

And see what is written further on the subject of "With the yud the World to Come was created" in the discourse beginning "I am black, yet comely," [on] "black fire."

And since the yud afterward divides into many fine particulars, it is said, "For with Yah [He] formed (tzur) the worlds": with the yud were formed all the particulars of the delights of the souls in the World to Come, and with the hei were formed all the finest particulars of the coming into being of the created beings below, as it is written, behibaram ("when they were created"): be-hei bera'am, "with the hei He created them"

(see on this in Iggeres HaKodesh, in the letter beginning "And David made a name," and see what is written in Torah Ohr, Parshas Lech Lecha, in the discourse beginning "Sarai your wife, etc., [for] Sarah is her name," on the reason why, for Sarah to give birth, the power of the yud was taken from her and the power of the hei given to her in its place;

for although Above, in the drawing down from the Infinite Light (Or Ein Sof) into the World of Atzilus (Emanation), it is specifically through the yud, which is the level of contraction, etc., nevertheless below, in the drawing down from the level of Sarah, which is Malchus (sovereignty) shining into Beriah, Yetzirah and Asiyah, it is the very opposite: if the light were contracted, there would be darkness and complete concealment, etc.

And see what is written along these lines in the Biur on "When you go out," concerning "and she shall shave her head," on the subject of the hairs: Above they are of immense holiness, the thirteen tikkunim of the beard (tikkunei dikna), and "the hair of His head like pure wool, etc."

And of the nazirite: "He shall be holy; he shall let the locks grow, etc." This is not so with a woman: "A woman's hair is ervah (nakedness), etc." For the hairs too are the level of contraction, etc.

And from all this the reason will be understood here too, why this world was created specifically with the hei; and from this will be understood what is written further on, that one must always draw down the level of the hei, with which this world was created, so that there will not be contraction and darkness but rather expansion and breadth, so that there will be a revelation of G-dliness, etc.)

from nothing into something. And not only this lowly world, but all the worlds of Beriah, Yetzirah and Asiyah, which are called the separate worlds, [being] finite (ba'alei gevul), and included in this are also the higher worlds, which are at the level of limited comprehension, etc.;

and the only difference between the yud and the hei is that with the yud the hidden world (alma de'iskasya) was created, which is the World to Come, [where they] take pleasure in the radiance mentioned above, and with the hei the revealed world (alma de'isgalya) was created, etc.

These are the worlds that came into being from nothing into something and a thing, etc. And it is called "this world" because they are the revealed world; that is why it is called "this world": "this" (zeh), on account of the level of revelation, to the point that one can point to it with a finger, etc.

So too, [when] it is said, "With the hei this world was created," the point is the level of the revealed world, which is called "this" (zeh). (And it can be said further that it is called "this world" because it is written, "G-d has also made this one (zeh) opposite that one (zeh)," in Ecclesiastes, chapter 7, [verse] 14.

And in this world the two levels are mixed together, for the G-dly soul is enclothed in a body [made] from the skin of the serpent, etc. Therefore the two levels of zeh mentioned above are mixed together in it; that is why it is called "this world."

And therefore too [it is] "today to do them," specifically, and to draw down this level of zeh, which is what is written, "This (zeh) is my G-d, and I will glorify Him"; whereas of the Time to Come our Sages, of blessed memory, said that "in them there is neither merit nor guilt," in Shabbos, chapter 23, folio 151b.)

2. Now, [as for] this level of the revelation of the drawing down from concealment, whether with the yud, with which the World to Come was created, so that [the souls] take pleasure in the radiance, etc., or in Beriah, Yetzirah and Asiyah, which "with the hei He created," etc.: 11

for drawing down the revelation of the hei into Beriah, Yetzirah and Asiyah, so that "the world will be built with kindness" — and as it is written, behibaram, [read] be'Avraham ("through Avraham") — is through an arousal from below, as is explained in Iggeres HaKodesh, in the letter beginning "And David made a name."

And it is only through Torah and mitzvos specifically, as it is written, "And He placed him in the Garden of Eden to work it and to guard it": "to work it" — these are the 248 positive commandments, etc. 12

That is, the revelation of the level of the supernal delight in Gan Eden is increased specifically through the 248 positive commandments. And this is [the meaning of] "Let every soul praise Yah": tehallel ("praise") is a term of praise and a term of illumination, as it is written, "When His lamp shone (behilo)."

That is, the soul is to draw down the light and revelation of the Name Yah, so that there be a revelation and drawing down of the yud in the World to Come and a drawing down of the hei in this world.

Therefore the soul is called "the lamp of Havayah": it is the level of a lamp that draws down the Name Havayah, so that "with Yah, Havayah formed (tzur) the worlds," as is explained on this in Torah Ohr, Parshas Miketz, in the discourse beginning "Sing and rejoice, O daughter [of Zion]."

Now, the reason that this drawing down is specifically through mitzvos will be understood from the fact that the root of the mitzvos is in the level of the inner dimension (pnimiyus) of the supernal delight, as it is written of the Torah, "And I was with Him, etc., a delight (sha'ashuim)." 13

That is, the level of the King's delights in His own essence, as is explained elsewhere, which is the essential supernal delight called the source of all delights, etc., the level of "For with You is the source of life, etc.," mentioned above.

But for this delight to be revealed, from concealment into revelation, in the souls in Gan Eden and the like, which is what is written, "and my delights are with the children of man, etc.,"

this is only through the Torah and the mitzvos, as one says, "Who has sanctified us with His mitzvos," which are the level of essential delights, etc.; and through this intention of the blessing over the mitzvah, the supernal delight is drawn down and comes into revelation.

And this is [the meaning of] "one who engages in Torah lishmah," for the sake of the Torah: that is, he draws down the level of the essential delights that are in the Torah into revelation in the word of halachah. And therefore it is said of the Torah, "Its ways are ways of pleasantness, etc.," in Proverbs, chapter 3, [verse] 17.

Noam ("pleasantness") means sweetness, and noam Havayah ("the pleasantness of Havayah") is the level of the essential supernal delight, the level of "For with You is the source of life"

(and see the Pardes, under the entry Noam; and the Zohar, Part III, Parshas Shelach Lecha, folio 161b, on "And now, let the power of Ado-nai be great," explaining that noam Havayah is the matter of "the power of Ado-nai," the power drawn from Atika Kadisha, the most hidden of all hidden, etc.; see there. And see what is written in the discourse beginning "And now, let [the power] be great." And see Me'orei Or, the letter nun, section 13).

And the Torah is called a "way," for in it are the ways, the paths and the course of the drawing down of the pleasantness of Havayah from concealment into revelation, like, by way of analogy, a road on which one goes from place to place, etc.

And darchei ("ways of") is a plural form: now, the Pardes, under the entry Derachim ("ways"), explains that they are Chesed (kindness), Gevurah (restraint) and Tiferes (beauty); and these are the levels of Torah, [divine] service and acts of kindness, which are the general categories of the Torah.

And of this our Sages, of blessed memory, said, "A woman is acquired in three ways (derachim)": 14
the woman is the Community of Israel. "With money" — this is acts of kindness. "And with a document" — this is the letters of the Torah. "And with cohabitation" — this is [divine] service, which is the offerings (korbanos), the drawing near (kiruv) and union of the levels, etc.

And now prayer is in place of the offerings: the eighteen blessings of prayer correspond to the eighteen vertebrae of the spine, through which the flow (shefa) is drawn from the brain, etc. But in particular, each mitzvah is the level of a "way" for drawing down the pleasantness of Havayah.

Noam Havayah means that the level of pleasantness and supernal delight is drawn down through the contraction of the yud, the expansion of the hei and drawing down, which is the meaning of the Name Havayah, as explained above on "With the yud the World to Come was created," etc.

And that is through every mitzvah. And the explanation of the matter: we must further explain the 15
meaning of "For with You is the source of life." "With You" is not His actual being and essence, but the level of His Name, may He be blessed, which is called the Infinite Light (Or Ein Sof),

which is the level of "with You": included and nullified in You, like the light of the sun included within the body of the sun, as is written in Sefer Shel Beinonim [Tanya], Part II, chapter 3.

And this level is called "the source of life," that is, the source of delights, as is known that Atik is the source of delights, and it is the level of the Infinite Light (Or Ein Sof), as is explained elsewhere. 16

And the meaning of "the source of delights" is that it is not like delight below, which is drawn from something outside oneself, such as from tasty food or from grasping a matter of wisdom.

This is not so Above: there is nothing at all outside of Him, may He be blessed; if so, the supernal delight is only in the manner that its existence is from its essence. So there is nothing at all like it among the delights in the world, and they are not of its order or kind at all.

Therefore this level is exalted far, far above even supernal Chochmah (wisdom), for in Chochmah too there is a compound of two levels: the wisdom, and the delight that is in the wisdom. If so, this delight in Chochmah bears no comparison at all to the essence of delight, which is simple in the utmost simplicity.

And the explanation of the matter: we see, by way of analogy, below, that delight spreads in length and breadth more than all the powers of the soul; 17

that is, in all things the end and the purpose is that one takes delight and joy in it; and conversely, opposite this, is pain and suffering, heaven forbid, which are the opposite of delight.

If so, this is [the meaning of] good and evil: delight is called good and life-force, as in [the blessing] "to give life with them to the soul of every living being," whose meaning is: for sustaining life (pikuach) and for delight, as explained in Orach Chaim, in the Laws of Blessings. So this level of delight is also called actual life-force. 18

And so it is with all of a person's toil: for example, one who engages in commerce in order to profit and grow rich, because his delight comes from this; and there is one who wearies himself in wisdom, because from this comes his delight, etc. 19

And we also see that there are endlessly many kinds of delights. For example, in general, there is delight in the sense of taste, in eating a tasty food that is sweet to the palate;

and in this too there are very many delicacies and drinks, of all different kinds. And there is delight in the sense of smell, and it is a different kind of delight from the delight in the sense of taste.

And likewise there is delight in speech: one takes delight in purity of language, in reasoning, rhetoric and grammar, or even in a witty remark (milsa dibedichusa),

or in other words that he wishes to speak. And even "worry in a man's heart — let him speak of it (yesichenah) to others": by this the worry and the pain go out. So perforce he takes delight in this speech, and through it the pain, which is the opposite of delight, is pushed away.

And likewise there is delight in hearing a pleasant voice, vocal song (zimra difuma), or a sweet musical instrument and the like; and likewise in sight there are many delights; and all the more so the delight in the intellect and in the emotive attributes (middos), etc.

Now, all the delights of this world come only from what fell in the shattering of the vessels (sheviras hakeilim), and it is actual dross compared with the supernal delight, as is known from the matter of "Let there be a firmament, etc., and let it divide between water and water,"

and therefore all the delights of this world for a thousand years bear no comparison whatsoever to the delight of a single hour in the lower Gan Eden, the souls' taking pleasure in the radiance of the Shechinah (Divine Presence); as our Sages, of blessed memory, said, "Better is one hour of bliss (koras ruach) in the World to Come than all the life of this world,"

that is: even if one lived in this world a thousand years in great delight and every good, this is not reckoned as anything even against one hour of the bliss of the World to Come, because it is a delight of a different kind, infinitely superior to the nature of the most precious delight in this world;

just as we see below, in the delights of this world, that the delight in the intellect, for example, is an entirely different kind of delight from the delight in the sense of taste.

And similarly the delight in sight, etc.: so within delight there are several modes, entirely different from one another. In the same way it is understood that the delight even in the lower Gan Eden is a kind of delight of a different order, to which all the delights of this world bear no comparison at all. 20

And therefore our Sages, of blessed memory, said concerning Elisha Acher, "Better that he be judged and enter the World to Come": that all the sufferings of Gehinnom for the full twelve months — and our fire is one sixtieth of the fire of Gehinnom — are worthwhile for the sake of receiving the delight even of the lower Gan Eden. 21

But the higher Gan Eden is a supernal delight far, far above the lower Gan Eden, so much so that there is a river of fire (nehar dinur) separating them, in which [the soul] must immerse in order to forget the delight of the lower Gan Eden when it comes to the higher Gan Eden, so that [that delight] will not confuse it there.

See what is written on this in Torah Ohr, in the discourse beginning "Their appearance and their workings." And in this manner there are endless ascents, etc., "they will praise You, Selah," and all of it is only in the spreading forth of a glimmer from His Name, may He be blessed.

And this is the meaning of Selah: it denotes the revelation of a glimmer from Atik that is enclothed in Binah (understanding); see the Pardes, in the Erchei HaKinuyim, under the entry Selah; and the Zohar, Parshas Vayikra, folio 20a, and the Mikdash Melech there.

That is, the source of all delights is the level of His light and radiance, may He be blessed; and this is the meaning of "taking pleasure in the radiance of the Shechinah."

That is, all the delights mentioned above are the enclothing of a glimmer of the delight in Chochmah (wisdom) and Binah, from which some glimmer and revelation is drawn into Gan Eden; and the glimmer of the delight that is drawn into Chochmah and Binah is drawn from the level of the Infinite Light (Or Ein Sof), blessed be He, which is the level of His Name, may He be blessed,

which is the source of delights, that is, the essence of delight, not like delight from something outside oneself, as mentioned above; rather, the level of the Infinite Light is itself truly infinite delight.

And this is [the meaning of] "For with You is the source of life": the actual source of life of all the worlds, and also in the sense of the explanation of "to give life with them to the soul of every living being," that is, the level of delight, as mentioned above; for the source of all this is the level called "for with You," that is, His Name, may He be blessed. 22

But of His very being and essence, may He be blessed, it is not at all fitting to say that He is a source for the flow of life and delight in the ten Sefiros and in the worlds; rather, this source is from the level of "for with You," etc.

3. Now, the mitzvos are the supernal will; and the will is still at the level and rank of their outer dimension (chitzoniyus).

As it is written, "And you shall see My back, but My face shall not be seen." But their inner dimension (pnimiyus) and essence is the supernal delight itself, blessed be He, 23

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 see": delight is the main purpose, and the will follows the delight; because there is gratification (nachas ruach) and delight before him, he therefore wills and desires it.

Therefore the will is called the level of the back (achorayim) and the outer level relative 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": the inner dimension of the delight is not revealed, only the level of the will, 24

just as in a person, nothing is seen and revealed to another but the level of will alone: he reveals to him his will that such and such should be.

But the inner delight enclothed in it, and the purpose of 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] "Asher (Who) has sanctified us with His mitzvos": asher is from the 25
term "In my happiness (be'oshri), for they will call me happy (ishruni)," which is a term of acclaim and praise; and it is on account of the great abundance of the delight that there is in this, enough to acclaim and praise it greatly.

And of this level it is said of Asher, "and he dips his foot in oil": only the level of his foot is enclothed in the level of oil, which is the level of supernal Chochmah (wisdom), etc.

Now, the difference between the level of the back (achorayim) and the level of the face (panim), 26
"from my flesh I see": the nape of the neck has no division into organs, for one skin covers all of it.

This is not so with the face: there the form of the division into organs is seen and revealed, eyes to see, ears to hear, etc.; and the delight in seeing is a different level 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 it has no division at all. Therefore the will enclothed in the mitzvos includes all the mitzvos equally, for all of them are the level of His will, may He be blessed;

and this is one praise for all of them, except that it is a very great praise, as mentioned above, for the supernal will is above Chochmah (wisdom), etc.

Therefore the delight and joy drawn from this is called by the name zemiros ("songs"), like a song in which one very beautiful melody is sung many times, as mentioned above.

But as for the supernal delight, blessed be He, enclothed in the mitzvos, each mitzvah has a particular delight; for the delight is the inner purpose enclothed in the will, and the inner purpose enclothed in the will of this mitzvah is not enclothed in the will of another mitzvah,

for each mitzvah has a different intention, as is known. And as, by way of analogy, with the face: the delight in seeing, enclothed in the eyes, is not at all like the delight in hearing, in the ears; and likewise the delight in tastes, "the palate tastes food," etc.: each kind of delight is a different essence.

So too the level of the supernal delight that is drawn down and revealed through the mitzvos: in tzitzis [there is] a special delight, different from the delight in another mitzvah, and likewise in tefillin, etc., and in all the mitzvos.

This is unlike the quality of the will, which is one level for all of them. It follows that the mitzvos are 27
the particular drawings down of the delight, like, by way of analogy, the delight in seeing and the delight in hearing, etc.;

and their root and source is the level of the source of delights, which is above the level of particular delight, etc. And see what is written in Torah Ohr, Parshas Yisro, in the discourse beginning "And all the people saw the sounds."

And this is why the mitzvos are called "ways of pleasantness": they are particular ways drawn from 28
the source of delights, which is called noam Havayah ("the pleasantness of Havayah"). And see Biurei HaZohar, Parshas Vayishlach, on [the verse] "For the ways of Havayah are straight."

And this is why all the practical mitzvos are called "the paths of Havayah": like a path and a trail on which one goes from place to place, so too through the mitzvah a path and way is made for drawing down the Name Havayah, through contraction and expansion, etc., from the level of the concealment of the supernal delight into revelation, as mentioned above.

And this is why all the mitzvos in general are called by the name "way," as it is written, "And they will keep the way of Havayah, to do charity, etc." And this is also the meaning of noam Havayah, like the meaning of "the way of Havayah," etc., as mentioned above.

But the reason charity in particular is mentioned is known: because it includes all the mitzvos. For the general principle of all the mitzvos is that they are 248 drawings down from concealment,

that is, nine times nine, etc., up to the five chasadim that bring growth; and charity is the drawing down of Chesed (kindness), etc., like a person's right hand, after which the whole body is drawn, etc.

4. Now, it is written, "Six days you shall work, and on the seventh day you shall rest; in plowing time 29
and in harvest you shall rest," in Parshas Tisa (34:21). At first glance it is not understood why plowing and harvest specifically are mentioned.

But the matter is that "Six days you shall work (ta'avod)" refers to the service (avodah) of G-d, may He be blessed, as it is written in the section "And it will be, if you listen," "and to serve Him with all your heart, etc." And in this there is plowing, sowing and reaping, as it is written, "Sow for yourselves for charity," [and] "Light is sown for the righteous."

And see what is written on this on [the verse] "Those who come, Yaakov will take root," and on 30
"When you come into the land, etc., the land shall rest," and in the discourse beginning "Listen, O heavens," and in the discourse beginning "And you shall draw water with joy."

For it is known that the thirty-nine labors, plowing and sowing, etc., just as they exist below, so do they exist Above.

As, by way of analogy, one who sows makes the fruits of his crop grow with added blessing, etc., so too Above, the level of the drawings down of the supernal delight, that it come into revelation, which is only through a mitzvah, as mentioned above; and it is called by the name "labor" (melachah) because it is a level of descent and contraction, as mentioned above,

like labor, which is the spreading forth and descent of the life-force into the action of one's hands, etc., as is explained elsewhere. But [the worker] intends benefit and improvement in the labor of his work, that there be added blessing, etc.

So too Above, the benefit of the service of charity is to bring added blessing from the concealment of the supernal delight, as in [the meaning of] "Blessed are You, Havayah," etc., as is known.

And this is [the meaning of] the blessings over the practical mitzvos, "Blessed … Who has sanctified us with His mitzvos," etc.; and this is the meaning of "to serve Him," etc. And this is also the meaning of "Six days you shall do your work," to plow and to sow, etc. 31

These are all the deeds of the mitzvos on the weekdays, which arouse the drawings down of the supernal delight, etc. But "on the seventh day you shall rest," "for on it He rested from all His work,"

and the matter is this: on the weekdays, although through the practical mitzvos the hidden supernal delight is aroused to come into a revelation of light in Gan Eden, etc., nevertheless it does not yet actually come into revelation until Shabbos; rather, it is prepared and ready to come into revelation, and it is still concealed.

But of Shabbos it is written, "And you shall call the Shabbos a delight": the supernal delight comes into actual revelation.

For the souls' taking pleasure, etc., is specifically on Shabbos, as it is written, "And it shall be, from one new moon to the next and from one Shabbos to the next, all flesh shall come," as is written in Sefer HaBahir, that there is a pillar, etc.;

and this is because on Shabbos the supernal delight comes into revelation, as mentioned above.

However, there is nothing new in this revelation that is revealed on Shabbos, for it was already prepared during the week, only it had not yet descended below;

on the contrary, all the revelation of delight there is on Shabbos is nothing but what was aroused Above through the mitzvos one did during the week, and no more, as mentioned above.

And this is what [the Sages] said, "One who toiled on the eve of Shabbos" specifically "will eat on Shabbos," etc.

And this is [the meaning of] "And on the seventh day you shall rest": what one toiled at in service during the week comes into revelation on Shabbos. 32

If so, there is no need on Shabbos for service like the service of the weekdays, which is in the manner of plowing, to have a broken and crushed heart, and in the manner of subduing (iskafya); rather, on Shabbos the service is in the manner of delighting in G-d, through the transformation of darkness into light (is'hapcha chashocha linehora). That is, the service of the weekdays is the drawing down in concealment, and on Shabbos it is drawn from concealment into revelation; and this is [the meaning of] "And you shall call the Shabbos a delight," etc.

And this is the reason that on Shabbos we say "Sanctify us with Your mitzvos" only as a request, that there come into revelation what has already been prepared and stands ready, etc. But on weekdays we say "Who has sanctified us," in the past, that is, [what is] still at the level of concealment, as mentioned above. 33

And this is the very reason that we say "with Your mitzvos," in the second person (nochach), on Shabbos: because it has come into revelation; while on weekdays, because it is still concealed, we say "with His mitzvos," in the third person (nistar, "hidden"), etc.

And this is why our Sages, of blessed memory, said that Shabbos is equal to all the mitzvos together: for through the mitzvos that one does, the light still remains concealed, and its drawing down into revelation is through Shabbos, etc.

(And one can say that there is an example of this in what our Sages, of blessed memory, said at the beginning of the sixth chapter of Berachos: that the section "And it will be, if you listen" is called [a time when] "they are not yet doing the will of the Omnipresent (Makom)," and that is why it says in it, "and you will gather in your grain," etc.; see there.

Yet it says in it, "if you will diligently listen to My commandments." Rather, it must be said [that this is] because the light drawn down through the mitzvos remains in concealment and hiddenness, at the level of makif (encompassing light); but to be "doing the will of the Omnipresent" is when it is drawn down and shines from the level of the light that encompasses all worlds (sovev kol almin) and makif into the level of the light that fills all worlds (memalei kol almin) and inner light, so that the encompassing light is united with the inner light;

and therefore it is called "doing the will of the Makom," for one draws the light into the level of the root of "place" (makom), which is the level of "Your kingship is a kingship over all worlds," etc., as is written in [Sefer Shel] Beinonim, Part II, chapter 7, and as it is written, "Blessed is the glory of Havayah from His place," etc.; for this is the ultimate purpose: that there be a dwelling place among the lower realms.

And see what is written at the end of the discourse beginning "Return, O Israel, unto [Havayah]." And similarly with Shabbos in relation to the six days of work: on the weekdays the light drawn down through the mitzvos still shines at the level of makif, and is not drawn into revelation in the source of Beriah, Yetzirah and Asiyah except on Shabbos, etc.

And therefore our Sages, of blessed memory, said, "A person's sustenance is allotted to him from Rosh HaShanah and Yom Kippur, except for the expenses of Shabbos and Yom Tov"; for Shabbos and Yom Tov are like the level of "when Israel do the will of the Omnipresent," for then "their work is done," etc.)

5. Now, it is known that in every joining of upper and lower there must be something that joins them, as mentioned above. 34

And here too, since there is upper and lower, that is, the level of the essential supernal delight and the level of revelation to the lower beings, who receive and take pleasure in the radiance, etc., there must be something that joins and brings the hidden supernal delight to be joined with the lower beings in revealed form, etc.; and the joiner is the level of prayer.

For it is known that prayer is called a ladder, as is written in the Zohar on [the verse] "A ladder set up on the earth, and its top reaching to heaven," etc. And like a ladder, it has many levels, by means of its rungs, as is known.

And in general, there are four worlds, Atzilus, Beriah, Yetzirah and Asiyah, as is known, and they are like four rungs on a ladder, since they are one above the other and one ascends from level to level, from Asiyah to Yetzirah, as mentioned above. And it is known that prayer is divided, in general, into these four levels of Atzilus, Beriah, Yetzirah and Asiyah,

since prayer is a matter of ascents through self-sacrifice (mesirus nefesh), "To You, Havayah, I lift up my soul," etc.; and in general there are four ascents, corresponding to the four worlds, from Asiyah to Yetzirah, as mentioned above. And this is like the analogy of the ladder with four rungs, etc.

Now, of the ladder it is said, "and its top reaching to heaven," etc. This is to show that the ladder is the intermediary that joins the upper with the lower: for just as one ascends it from below to above, so one descends it from above to below. 35

It follows that through the ladder the upper can descend to the lower and the lower can ascend to the upper; if so, the ladder is what joins the upper with the lower, etc.

And this is [the meaning of] "and its top reaching to heaven": by way of analogy, like a beam fixed from the ground to the roof, which thereby joins the roof with the ground; so too the ladder, because its top reaches heaven and it is fixed in the earth, therefore joins heaven with earth, etc.

(And see on the subject of "and behold, a ladder" in the Zohar, Part I, Vayetzei, folio 149b, and in the commentary of the Ramaz there: the eighteen vertebrae of the spine.

And see what is written on the subject of the eighteen vertebrae of the spine, which correspond to the eighteen blessings of prayer, in the discourse beginning "He has not beheld iniquity in Yaakov," and in the discourse beginning "Let them bring royal apparel," regarding "He rides on His light cherub and floats through eighteen thousand worlds"; and see Me'orei Or, the letter samech, section 28, on the subject of "ladder.")

And the analogue will be understood in prayer, which is like a ladder in that it is an ascent and departure through self-sacrifice, etc. Yet this very thing is what makes prayer be called by the name of a joining intermediary: that through prayer, too, the light of the descent of the flow from above to below will come,

like the ladder, on which one also descends from above to below. And see what is written on this in the discourse beginning "My dove, in the clefts of the rock," and in the discourse beginning "And Moshe assembled."

And this is the reason that prayer is called a crown, as in the matter of "he binds crowns for his 36
Maker from the prayers of Israel," etc., and as it is written, "with the crown with which his mother crowned him": this is prayer, which makes the level of a crown Above.

Now, a crown is placed on the head, above it, and is made of precious stones and pearls, as is known.

And the analogue will be understood Above: from the level of the refinements (beirurim) of the 288 sparks, etc., which ascend through the self-sacrifice (mesirus nefesh) in prayer, there is made Above the level of a crown and diadem over the level of the head and the intellect (mochin), etc.; for it is called a ladder, and the ladder's top reaches heaven and joins the level of the head with the end,

and this is the level of the crown and diadem in heaven, for the ladder reaches there and makes a diadem and crown, etc. (And see what is written on this in the discourse beginning "The mezuzah on the right," and in the Zohar, Part I, Vayishlach, [folio] 169; Zohar, Part III, Ki Seitzei, folio 278a.)

And since prayer is the joiner, raising the lower to the upper and bringing the upper to the lower, there are in it two aspects:

the raising from below to above: in it and through it the deeds of the mitzvos done with physical things, into which the supernal delight fell in the shattering of the vessels, are elevated, so that they rise as mayin nukvin (feminine waters), as "a well of living waters," as is explained elsewhere on "Then Israel sang, etc., 'Spring up, O well,' etc.";

and in it and through it there is also drawn down the supernal delight, as mayin duchrin (masculine waters), from above to below.

And therefore our Sages, of blessed memory, said, "If the children of Israel kept two Shabbosos according to their laws (kehilchasan)," etc. Kehilchasan means, by way of analogy, the going (halichah) on the ladder mentioned above, on which there is going from below to above and from above to below; 37

and this is kehilchasan: [one going] in the manner of ascent from below to above, to arouse the level of the supernal delight Above through service and the deed of the mitzvos, as mentioned above; and the second, from above to below, that the upper come to the lower, which is the level of the revelation of the supernal delight below, etc., "they would immediately be redeemed."

This is because prayer is the joiner, bringing the lower to the upper and the upper to the lower, and this is what is called "uniting unions" (meyached yichudim), as is written in the books of the Kabbalists.

(And this is what our Sages, of blessed memory, said, "Everything to do with Shabbos is double," etc., "two lambs," etc., "Remember" and "Keep," etc.: for "Keep" is for the feminine (Nukva), which is the ascent from below to above, and "Remember" is for the masculine (dechura), which is the drawing down from above to below, as is explained in the discourse beginning "Remember the Shabbos day to sanctify it."

That is, this is the meaning of "two Shabbosos according to their laws": in every Shabbos there is first the going from below to above, and afterward the drawing down from above to below, etc.;

and therefore everything to do with Shabbos is double. That is, according to the measure of the raising from below to above, by an arousal from below during all the six days of work, in the manner of "to work it and to guard it," etc., so is the revelation from concealment and the drawing down from above to below on Shabbos afterward, etc.)

And this is [the meaning of] "Until Your people pass over, Havayah, until [the people] pass over," etc.: these two passings. The first is from below to above, in the manner of self-sacrifice (mesirus nefesh), in ascents and departure, as mentioned above; and then they pass beyond the Name Havayah that is revealed in Gan Eden only through contraction, as mentioned above,

for they arouse the level of the essential supernal delight, called the source of all delights, etc., as mentioned above. And the second passing is from above to below:

that is, the Name Havayah descends and is drawn down from the concealment of the supernal delight into revelation, and then the Name Havayah passes over Israel; for the descent is the reverse of the ascent, etc.

And this is [the meaning of] "See, for Havayah has given you the Shabbos," etc. For it was explained above that "one who toiled on the eve of Shabbos" specifically "will eat on Shabbos," etc.; 38

that is, the revelation of the supernal delight on Shabbos is only according to the measure of what was prepared of the hidden supernal delight through the practical mitzvos they did during the week, as mentioned above.

And this is what is said of the manna, "What you will bake, bake," as mentioned above: the weekday prepares for Shabbos, and nothing is prepared on Shabbos; for the delight of Shabbos does not come of itself, but only from what was already prepared during the week through doing the mitzvos, 39

for they themselves are what come into revelation of the hidden supernal delight, and nothing besides them at all. If so, from where would the delight on Shabbos come? Therefore He gives them "on the sixth day bread for two days," etc.

And see on this in the Zohar, Part III, Parshas Behar, folio 110b. And this is [the meaning of] "See, for Havayah gives you": "you," precisely; 40

that is, according to the manner of your toil in service during the week, so He gives you the Shabbos, in the revelation of the supernal delight, as mentioned above. If so, the whole Shabbos is in your power, to add to it or to diminish from it,

that is, according to the measure of your service in the deed of the mitzvos during the week, as is written above on the subject of "Its ways are ways of pleasantness," etc. And this is [the meaning of] "has given you," etc. And see [Midrash] Rabbah on Bo, section 15, on "This month shall be for you."

"Let no man go out of his place." See on this in the Zohar, Part II, Beshalach, [folio] 63, end of side b, [and] Vayakhel, 207a; and it is like the matter mentioned above in the explanation of "doing the will of the Omnipresent (Makom)," etc.

And see what is written on this in the discourse beginning "For over [all] the glory," in the explanation of "Blessed is the glory of Havayah from His place," and see what is written in the explanation of "Blessed is the Omnipresent (HaMakom)" in the discourse beginning "When I break for you the staff of bread."

6. And to explain the matter a little, the meaning of "until [they] pass over" twice, etc.: 41

it is known that in truth, "not that You have a known justice, etc.," and that the coming into being of the attributes (middos) from the Infinite Light (Or Ein Sof) is only through Torah and mitzvos, by the raising of mayin nukvin (feminine waters) from the refinement of the 288 sparks in the practical mitzvos, such as the esrog and tefillin, from physical things, etc.

And "the 248 commandments become 248 limbs of the King," meaning 248 vessels for the attributes of the World of Atzilus (Emanation), as explained in Etz Chaim: nine times nine is 81, and in each one there are three levels, head, middle and end, which makes 243; and the five chasadim that bring growth [make it] 248, etc., as is explained elsewhere.

And therefore the Torah and the mitzvos are called by the name "the way of Havayah," since they are the way for the drawings down of the Name Havayah into every attribute and Sefirah, etc.

And this is [the meaning of] "until Your people pass over, Havayah": through their Torah and mitzvos they pass far, far above the level of the Name Havayah, until they draw down the Name Havayah, etc.

And the second "until [they] pass over" is from above to below: the Name Havayah passes over them and lifts them up, as in "the Ark carried its bearers," as is explained elsewhere.

And the root of the matter of prayer being like a ladder, etc.: it is known, concerning the order of 42
the chain of descending worlds (hishtalshelus), that the level of Netzach (victory), Hod (splendor) and Yesod (foundation) of the higher becomes the intellect (mochin) of the lower; for example, Netzach, Hod and Yesod of Abba and Imma (Chochmah and Binah) [become] the mochin of Z'eir Anpin (the emotive attributes), and Netzach, Hod and Yesod of Z'eir Anpin the mochin of Nukva (the feminine / Malchus), etc.

And this is the root of the matter of "a helping king" (melech ozer), which is at the level of Netzach, Hod and Yesod alone, etc. And this whole order never ceases, because "Abba and Imma, their union (zivug) is constant," for the sake of drawing down mochin, etc.

However, from this constant delight there are not drawn entirely new mochin, but only [mochin] to renew the old ones, as is written in Etz Chaim.

But prayer, which is called a ladder, as mentioned above, is what draws down additional lights and the level of entirely new mochin; and this is [the meaning of] "with the crown with which his mother crowned him," etc.

And this will be understood by way of analogy from birth, in which we see that there is an addition of new mochin: for although the drop descends from the brain in the head, the brain remains as before and nothing is lacking.

If so, it must be that this drop is new, from what was added in the brain; and it is specifically this that gives birth to something new, like the child formed from the drop, etc.

And so too at the actual time of birth, when the woman gives birth to the child: the woman sits on the birthstool, and the child is formed from her womb, which is reckoned as of the very substance of her body; and the child does not come forth from the level of Netzach, Hod and Yesod, which are the legs, according to the order of hishtalshelus, in which the Netzach, Hod and Yesod of the higher become the mochin of the lower, etc.

If so, this shows that at the time of birth there is a renewal of new mochin that did not yet exist at all; therefore it is impossible for them to come from the level of Netzach, Hod and Yesod,

for drawing down new mochin is impossible according to the order of hishtalshelus, but only from far, far above the order of hishtalshelus, since it is new from its very root, and in the order of hishtalshelus there is nothing new, etc.

And from this it will be understood that so it is Above as well: in the level of the constant union of Abba and Imma, from which comes the order of hishtalshelus, as is known, there is nothing new in the way of drawing down entirely new mochin, etc.; therefore the order comes from the level of Netzach, Hod and Yesod of the higher to the lower, etc.

But prayer, whose "top reaches heaven," is what brings about a level of union like the level of the procreative power in the masculine drop, which is above the level of the order of hishtalshelus and draws down entirely new mochin,

as explained in Pri Etz Chaim, that in all the intentions (kavanos) of the unions in prayer [the aim] is to arouse the masculine drop, etc.

And it is also from the level of the mayin nukvin of the refinements of the 288 [sparks], etc.; for "the blood is the soul," and from food the drop is formed, in the mochin of Nukva, as an addition, that is, entirely new, etc.

And these are the very diadems and crowns that are made from the prayers, as written above on "with the crown with which his mother crowned him," etc.

And with this will also be understood the matter of "the king stands and the Augustus sits," mentioned in [Midrash] Rabbah on Beshalach, section [23]: for the level of "the king stands" is when [the light] is drawn according to the order of the chain of descending worlds (hishtalshelus), which is according to the constant union, in which there is nothing new, etc.; the hishtalshelus comes from the level of Netzach (victory), Hod (splendor) and Yesod (foundation), as mentioned above. 43

But "the Augustus sits" is when it is drawn from above the order of hishtalshelus, like the splitting of the Sea of Reeds, which is the level of birth, which "depends on Atika";

that is, at the level of birth the flow does not come from the level of Netzach, Hod and Yesod — on the contrary, the thighs grow cold, etc. — but from the level of Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), etc.

Now, by way of analogy, a minor does not beget, because he does not have the vessel of the brain in completeness. 44

If so, we see that even the procreative power, which draws down new mochin, depends on the vessel of the brain: if the brain is not complete, he will not beget. And the same applies to the proper development of all the other limbs: if he is not whole in all his limbs, he cannot beget, and the like.

And the analogue is understood Above: although prayer is the drawing down of new mochin, at the level of the procreative power, as mentioned above, nevertheless, if the vessel of the brain and the vessels of the limbs are not whole in all their power, it is impossible to draw down new mochin through prayer alone.

And the matter is that through Torah and mitzvos the building of the whole body is made, in the 248 limbs of the King, as mentioned above; and afterward there can be a drawing down of lights and new mochin through prayer.

And the main thing is the mitzvah of Torah study, which is the level of the mochin themselves, etc.; and all this Israel draw down through the Torah and the mitzvos, as mentioned above.

Now, during all the six days of work the structure of the body is built, which is all the lights and vessels in the 248 limbs, through the Torah and mitzvos that are done, as mentioned above; 45

but the light still remains in the World of Atzilus (Emanation) alone and has not come into revelation.

And although through the prayer of the weekdays entirely new intellect (mochin) and lights are also drawn down, as mentioned above, still all of it is at the level of Atzilus alone and has not come into actual revelation. Therefore we say "Who has sanctified us with His mitzvos," for it was still hidden in the mochin, like, by way of analogy, the arousal of the drop while it is still in the brain, etc.

But on Shabbos is the main union, to bring about something truly new, that is, that it be revealed actually below. And this is [the meaning of] "And you shall call the Shabbos a delight," etc., and as it is written, "Then you shall delight in Havayah," below, in actual revelation. And therefore one says "with Your mitzvos," in the second person, etc.

And the main difference between the weekday and Shabbos is that of the weekday it is written, "with the crown with which his mother crowned him," from the level of the supernal Imma, which is at the level of returning light (or chozer) going upward and does not descend and come below, as mentioned above in the matter of the difference between Chochmah (wisdom) and Binah (understanding), etc.

But on Shabbos [it is] the level of Abba, which descends from above to below, at the level of direct light (or yashar), as it is written, "holy convocations" (mikra'ei kodesh), the level of drawing down from above to below, etc., as is explained elsewhere.

LIKKUTEI TORAH • PARSHAS PEKUDEI • MAAMAR 1

אלה פקודי המשכן משכן העדות וגו'

"These are the accounts of the Mishkan, the Mishkan of the Testimony"

"These are the accounts of the Mishkan, the Mishkan of the Testimony," etc. Now, the difficulty in these verses is well known. [First,] it says "Mishkan, Mishkan," twice. Also, what is written, "which were reckoned at the word of Moshe": it should have said, "which Moshe reckoned." 1

Also, it says "the service of the Levites": what is the point of the service of the Levites, which was during the journeys, to carry the Mishkan? What does this have to do with the accounts of the Mishkan?

Also, what is written, "the service of the Levites by the hand of Isamar": why is what was by the hand of Elazar not mentioned as well? (These questions are set out in the Alshich.)

The explanation is this. The Mishkan is the dwelling of the Shechinah (Divine Presence) in Israel, as it is written, "And I will dwell within them," and it is written, "The sanctuary of Havayah are they" (in Jeremiah, chapter 7[, verse] 4). This is as our Sages, of blessed memory, said: the Holy One, blessed be He, desired to have a dwelling place among the lower realms.

This must be understood: surely, even without this, it is written, "I fill the heavens and the earth." The explanation, however, is that this dwelling means that there should be the revelation of His G-dliness, may He be blessed.

And this is specifically among the lower realms. "Lower" does not mean in place, for He, may He be blessed, is not within the bounds of place, as it is written, "Behold, there is a place with Me." Rather, "upper" and "lower" are in rank and level, 2

for this lowly world is the lowest and lowliest in level, that is, it is the end and furthest point of all the levels of the chain of descending worlds (hishtalshelus), so that in it the apprehension of G-dliness is in concealment and great tzimtzum (contraction), "and darkness shall cover the earth."

And the Holy One, blessed be He, desired that specifically in it there be a dwelling and a revelation of His G-dliness, may He be blessed, to illuminate the darkness specifically.

This is through Torah and mitzvos, as is known from the saying of our Sages, of blessed memory: "One hour of teshuvah (return) and good deeds in this world is better than all the life of the World to Come," because through this one draws down a revelation of G-dliness greater than the life of the World to Come, etc.

Now, the drawing down of this dwelling and this revelation comes specifically through the subjugation (iskafya) of the sitra achra (the other side), which is the evil inclination, as is written in the Zohar, Parshas Terumah, folio 128: "When the sitra achra is subjugated, the glory of the Holy One, blessed be He, rises above, over all," etc. (See also the beginning of Parshas Yisro.)

First there must be subjugation (iskafya), and afterwards the level of transformation (is'hapcha), [turning] darkness into light. This subjugation applies to all five senses: as in sight, "he shuts his eyes from looking upon evil," and likewise in hearing, etc.,

and likewise in speech and action, and likewise in thought and the emotive attributes (middos) of the soul: "Sanctify yourself in what is permitted to you." Through this he will come to the level of transformation (is'hapcha), so that his five senses and his thought become actually a vessel for the Infinite Light (Or Ein Sof), blessed be He. This is what is said of Israel, "The sanctuary of Havayah are they."

The meaning of "the sanctuary of Havayah" is that the positive commandments and the prohibitive commandments depend on the Name Havayah, as is explained below: the positive commandments in vav-hei, and the prohibitive commandments in yud-hei.

Therefore, through fulfilling the positive commandments and the prohibitions, they become a sanctuary and a vessel for the revelation of the Name Havayah itself. This is the meaning of "And I will dwell within them," as is explained below concerning "the accounts of the Mishkan, the Mishkan of the Testimony," etc.

This is the meaning of the saying of our Sages, of blessed memory: "In the future, 'Holy' will be said before the righteous." This is because through Torah and mitzvos they draw down upon their souls the revelation of the Infinite Light (Or Ein Sof), that which is [the level of] "holy" and set apart, etc. 3

Therefore, corresponding to the three times "Holy," it is said of them, "The sanctuary of Havayah are they," three times (in Jeremiah, chapter 7). These are the three garments of the soul, thought, speech and action, on which the fulfillment of all the mitzvos depends.

(See what is written in the discourse beginning "And Yehoshua sent," on the haftarah of Parshas Shelach; see what is written about the three times "earth" in Torah Ohr, at the beginning of Parshas Bereishis, in the discourse beginning "The heaven is My throne"; see on this in the Shelah, at the beginning of Parshas Vayechi; see the Raaya Mehemna, Parshas Eikev, folio 272, end of side b, and the Ramaz there; and see what is written on the meaning of "sanctuary" at the end of the discourse beginning "For You are my lamp.")

This is the dwelling among the lower realms: that the souls, in this world, specifically in the body, become a vessel for [the level of] the holy and set apart, as it is written, "The Holy One in your midst."

This is "And I will dwell within them," specifically. All this is accomplished through the subjugation (iskafya) of the sitra achra, in "turn away from evil and do good," etc.

Summary. The Mishkan and "I will dwell within them": a dwelling among the lower realms, which comes through subjugation (iskafya) and transformation (is'hapcha). "The sanctuary of Havayah are they" three times, corresponding to the three times "Holy." 4

2. Now, we must understand the reason why the glory of the Holy One, blessed be He, rises specifically through the subjugation of the sitra achra. Surely the sitra achra occupies no place at all in the chain of descending worlds (hishtalshelus), as is known, and as it is written, "The spider grasps with its hands," etc. The matter will be understood by first explaining the root of the positive commandments and the prohibitive commandments. 5

For it is known what is written in the Tikkunei Zohar, in the Introduction, folio 4, end of side b, and folio 5, side a, on the verse "This is My Name forever, and this is My remembrance": "My Name" (shemi) with yud-hei is 365, the prohibitions; vav-hei with "My remembrance" (zichri) is 248, the positive commandments.

Now, yud-hei is higher than [the level of] vav-hei, for Yah is a Name in its own right. Also, some explain "Yehei shemei rabba" (May His great Name) as "the Name Yah [be] great," etc., as is written in the Tur, Orach Chayim, at the beginning of section 56. 6

It is also as written regarding "The hidden things belong to Havayah our G-d": yud-hei; "and the revealed things": vav-hei are revealed, etc.

Likewise, "My Name" is higher than [the level of] "My remembrance," as is understood from what is said in the Gemara, at the end of chapter 3 of Pesachim. If so, the prohibitions are higher than the positive commandments.

Therefore, if one transgressed a positive commandment and did teshuvah, he does not move from there before he is forgiven, whereas with a prohibitive commandment, teshuvah suspends [the punishment], etc. This is because they [the prohibitions] are drawn from [the level of] yud-hei, as is explained elsewhere, in the discourse beginning "To explain the matter of Yom Kippur."

At first glance this is astonishing, for the positive commandments are [a matter of] revealing and drawing down G-dliness through action; this is [the teaching that] "the 248 commandments are the 248 limbs of the King." 7

In the prohibitions, however, there is no action at all, only that one sits and does not commit a transgression. If so, how can this be greater than one who performs a positive commandment?

The explanation, however, is that, on the contrary, this is the very reason: because the root of the prohibitions is from a very high place, from [the level of] yud-hei, therefore they have no vessels below except through "sit and do not do," etc.

This is the meaning of "in a land not sown": that is, the sowing is [the aspect of] "not," namely in fulfilling the aspect of "not,"

that is, keeping the prohibitive commandments. This draws down from [the level of] "where no man dwelt," that is, above [the level of] the positive commandments, which are [the level of] "man," the 248 limbs of the King, etc.

This will be understood by first explaining [the matter of] the positive commandments, which are the 248 limbs of the King, while the 365 prohibitions are the 365 sinews (gidim), in which the blood is. See what is written in the discourse beginning "When Israel put 'we will do' before 'we will hear,'" and in the discourse beginning "To My mare among the chariots." 8

Now, the meaning of "limbs": by way of analogy, a limb is a vessel for the life-force of the soul that is enclothed in it, as the power of intellect is enclothed in the head and the power of action in the hands.

Now, it is explained in [the Book of] the Beinonim, Part I, chapter 51, that the life-force enclothed in the limbs is only [the level of] a revelation and radiance from the soul, for of the soul itself one cannot say that it divides into 248 limbs, etc., 9

and also that the revelation from it shines and is enclothed in the brain, and from there a radiance is drawn to all the other limbs, and each limb receives the power and life-force fitting for it, according to its composition, etc. See there at length.

Nevertheless, it is understood that this radiance of the soul's life-force in each limb is united with the essence of the soul, and they become truly one: it is the soul that thinks with the intellect in the brain, and it is the soul that speaks, etc.

(See what is written about this analogy at length on "And He spoke" of the Ten Commandments.) When the soul departs from the body, all the powers that were drawn from it into the limbs depart.

Thus it is understood that the powers and life-force in the 248 limbs are united with the soul itself, and nevertheless each one dwells in a particular vessel, each one separately, since they are a radiance from the soul, etc.

In the same way, by analogy, one can understand above the 248 limbs of the King, which is as the well-known saying, "He and His life-forces are one; He and His vessels (ihu vegarmohi) are one." "His life-forces" are the light and life-force drawn from the Infinite One (Ein Sof), blessed be He, to be enclothed in [the attribute of] Chesed (kindness). 10

Now, Chesed is called "the arm," which is a limb and vessel for this simple light and life-force drawn from the Infinite One, blessed be He, who is not any of these attributes at all.

If so, then "He and His life-forces are one," for this light and life-force is united with its source, the Infinite One, blessed be He, as [explained] above in the analogy of the union of the life-force in the limb with its source, the essence of the soul. And also "He and His vessels are one," for He, may He be blessed, and His attribute of Chesed, etc., are utterly united.

Now, this drawing down, that the Infinite Light (Or Ein Sof) be enclothed in the 248 limbs of the King, by way of analogy, so that "He and His life-forces and His vessels are one," is through the 248 positive commandments. For example, through charity and acts of kindness (gemilus chassadim) it is drawn into [the attribute of] Chesed, the right arm; 11

through fulfilling the commandments of justice (dinim) it is drawn into Gevurah (restraint), the left arm; and likewise through an arousal from below, when one conquers his inclination, which is also [the aspect of] Gevurah, as our Sages, of blessed memory, said, "Who is mighty?" etc. See what is written on this at length in the discourse beginning "Moshe would speak."

According to this, one will also understand the superiority of Torah study over all the other mitzvos. For there are two levels in the 248 limbs: 12

the first, the outer limbs, and the second, the inner limbs. By way of analogy, in the lower man, the inner dimension of the life-force is enclothed in the inner limbs more than in the outer limbs. Therefore, most of the inner limbs [are rendered unfit] by a perforation of any size, which is not so with the outer limbs.

The analogue will be understood: although He has no body nor the likeness of a body, nevertheless 13
"the Torah speaks in the language of men," and there, too, there is [the aspect of] an inner and an outer dimension.

In general, the mitzvah of Torah study is, as it were, of [the level of] the inner limbs, for "the Torah comes forth from Chochmah (wisdom)," and of wisdom it is written, "A man's wisdom makes his face shine," as in [the account that] Rabbi Abahu's face beamed because he had found a new Tosefta.

Just as through this there is a shining of the face, so it is drawn above, [so] that "Havayah make His face shine upon you," [the level of] the inner dimension.

As our Sages, of blessed memory, said: "Whoever reads and studies, the Holy One, blessed be He, 14
reads and studies opposite him." This, that the Holy One, blessed be He, reads and studies opposite him, is the revelation of [the level of] the Infinite Light (Or Ein Sof) in the higher Chochmah (Chochmah Ila'ah),

for in Himself He is not of the order of [the level of] Chochmah at all. This is a revelation of [the level of] the inner dimension (pnimiyus), just as in the brain in the head there is the revelation of the inner dimension of the life-force. This is [the meaning of] "For by the light of Your face You gave us the Torah of life," etc.

In the practice of the mitzvos, however, the drawing down is into [the level of] the outer limbs; for example, through acts of kindness (gemilus chassadim) it is drawn into [the level of] Chesed, the right arm, etc. Therefore "the study of Torah is equal to them all," since it is of [the level of] the inner dimension.

(Just as, by way of analogy, the life-force in the brain includes the life-force of all the 248 limbs as a whole, as is written in the Book of the Beinonim, chapter 51, mentioned above, so the Torah is the mind of the mitzvos as a whole, as is written in the explanation on the verse "And there was a voice above the firmament," etc.; that is, it is the intellect (mochin) of Z'eir Anpin, as is written on the verse "The heaven is My throne.")

This is [the meaning of] "and the revealed things are for us and for our children": they are Torah and mitzvos, the letters vav-hei of the Name Havayah. The vav is in Torah study, so that the Holy One, blessed be He, reads and studies opposite him, and the hei is in the performance of the mitzvos.

This is "My remembrance (zichri) with vav-hei," which equals 248: that is, through the positive commandments the union of vav-hei is drawn down. (As for the meaning of "My remembrance with vav-hei": according to the Gemara's explanation at the end of chapter 3 of Pesachim, it implies that "My remembrance" is the reading of [the Name] Havayah, as it is read with the Name of Lordship (Adnus).

That is, the fulfillment of the mitzvos must be in [the manner of] accepting the yoke (kabbalas ol), [the level of] a servant who serves the master, and to this the Name Ado-nai points, as is explained elsewhere in the discourse beginning "And now let there be magnified, I pray, the power of Ado-nai."

If so, the meaning of "My remembrance with vav-hei" is that through the positive commandments one draws the revelation of the Name Havayah into the Name of Lordship, in the manner of what is written, "And Havayah is in His holy sanctuary," etc., and like the intent of "Amen," which is the joining of Havayah and Ado-nai. See what is written on this in the explanation on the verse "Return, O Israel."

In Me'orei Or, the letter zayin, section 13, it is explained that "My remembrance" (zichri) is in the male (dechura), Z'eir Anpin, etc. See the Introduction to the Tikkunei Zohar, folio 4, side b, and folio 5, side a; Tikkun 22, folio 62, side b; the Likkutei Torah [of the Arizal], Parshas Bereishis, in his introduction to the reasons of the mitzvos; and what is written in the discourse beginning "Remember the Shabbos day to keep it holy.")

Summary. "My Name with yud-hei" is 365, the prohibitions; "My remembrance with vav-hei" is 248, the positive commandments. Why are the prohibitions higher than the positive commandments? 15

Explanation: the 248 positive commandments are the 248 limbs of the King, the drawing down of the Infinite Light (Or Ein Sof) into the Ten Sefiros, Chesed, etc. See what is written on this in the discourse beginning "I am asleep, but my heart is awake," on [the words] **"My beloved." The Torah is the inner limbs, etc. And the meaning of "My remembrance with vav-hei."**

3. But "My Name with yud-hei," the 365 prohibitions, are drawn from [the level of] **yud-hei, of which it is said, "The hidden things belong to Havayah our G-d"; they are above** [the level of] **vav-hei.** [Now for] **the explanation of the term "hidden things," by which** [the level of] **yud-hei is called.** 16

For it is written, "And Chochmah is found from ayin (nothing)." This means that Chochmah is the beginning of revelation in the chain of descending worlds (hishtalshelus), and it is the yud of the Name Havayah.

Of this our Sages, of blessed memory, said: "With the yud the World to Come was created." This means that from Chochmah [the light] is drawn into [the level of] Binah (understanding), which is the understanding and comprehension of G-dliness, from which comes the root of the World to Come, [where the righteous] "sit and delight," etc.: "to cause those who love Me to inherit yesh (substance)." 17

This is [the level of] "something from nothing" (yesh me'ayin), for Chochmah is still [the level of] ayin (nothing), koach mah (the power of "what"), because it is found from ayin.

However, the level of the ayin from which Chochmah is found is a level that precedes the entire chain of descending worlds (hishtalshelus) of the Name Havayah. Of this they said in Sefer Yetzirah, "Before one, what do you count?" 18

This is as the saying, "You are One, but not in number." There it is above all apprehension and revelation, for "no thought can grasp Him at all"; only Chochmah, which is found from ayin, is the beginning of revelation.

This is what our Sages, of blessed memory, said: "As in the creation of the world: first darkness and then light," for "light" is [the level of] Chochmah, the beginning of revelation.

For Chochmah to come into being from ayin is through "first darkness": there must first be hiddenness and concealment, so that the level of ayin, which is above Chochmah, is not revealed.

Of this it is said, "He made darkness His hiding place." (See what is written on this in the discourse beginning "I am black but comely": black fire upon white fire.)

Through this darkness and concealment there is afterwards drawn [the level of] light in Chochmah, the beginning of revelation. It is alluded to in the letter yud, which is only a single point,

for the main thing and the source is what is in [the state of] concealment, "He made darkness His hiding place," and the revelation from there is only a small radiance, [the level of] yud, a mere point.

(See what is written about the yud of the Name Havayah in the Biurei HaZohar, Parshas Acharei, on the passage there, folio 79, side b, "Bring an atonement for Me.") From the yud [the light] is drawn into [the level of] the hei.

This is why they are called "the hidden things": they are [the level of] the hidden world (alma de'iskasya). (They are also called "depths," as is written in Me'orei Or, the letter mem, section 87; in the Zohar, Part III, at the end of Parshas Vayikra, and folio 265, side b; and in Parshas Beshalach, folio 63, side b. Of this it is said, "Your thoughts are very deep," as is explained in the discourse beginning "I have come into My garden."

And see what is written in the explanation on the verse "These are the journeys," on Chochmah being called "truth"; this is [the meaning of] "The seal of the Holy One, blessed be He, is truth." From there one understands the superiority of Chochmah, called yud-hei, over the emotive attributes (middos), which are [the levels of] vav-hei. Chochmah and Binah are also called "the wellsprings of salvation," as is written in Me'orei Or there, section 84.)

Now, from there is the root of the prohibitions. For as for there being now a revelation from [the level of] the hidden things, [the level of] "He made darkness His hiding place," it is entirely impossible for the revelation, even above in the higher worlds, to be an apprehension of the actual essence, since "no thought can grasp Him at all."

Rather, the revelation is the apprehension of how He is not apprehended, and that it is impossible to have any apprehension of Him. This kind of apprehension is called "the way of negation,"

as with "He is wise, but not with a known wisdom": there cannot be an apprehension of the essence of [the level of] "wise"; we can only negate, [grasping] how it is "not with a known wisdom," that it is not of the order, kind and essence of the wisdom in created beings.

For the wisdom in created beings is something added to their essence, which is not so with Him, may He be blessed: He and His wisdom are one. How this is, it is impossible to comprehend; we can only know the negation, "not with a known wisdom," etc.

Likewise, from the intellect in a man nothing comes into being, whereas His wisdom, may He be blessed, is what brings creation into being, something from nothing,

as it is written, "With Chochmah You have made [them]." This it is impossible to comprehend: how from [the level of] Chochmah there is a coming into being from nothing to something. Thus it is impossible to comprehend the essence, only the negation, "not with a known wisdom," etc.

(In negation, too, there are many levels of apprehension, without end. For we can only comprehend how He is "not with a known wisdom," that He is not of the order of human intellect;

yet there are endless levels in "known wisdom" itself, namely the wisdom of [the worlds of] Beriah, Yetzirah and Asiyah, and of the higher Gan Eden, etc., and there they will apprehend how He is not of the order of the known wisdom of Gan Eden, etc.; and it will also be apprehended more [deeply] what "not with a known wisdom" means, and how negation [works]. The discerning will understand.)

From there the root of the prohibitive commandments is drawn, whose nature is also negation, in action: "Do not eat cheilev (forbidden fat)," "Do not eat blood."

This is because their root is from [the level of] "He made darkness His hiding place," which does not now come in revealed apprehension, only in [the manner of] the apprehension of negation, etc.

Therefore the vessel below to draw down this revelation cannot be through a positive commandment, which is "arise and do." For the esrog, for example, is a vessel and limb for the light that is drawn [into it],

and this is only from [the level of] vav-hei and the revealed things, which is drawn into vessels so as to be apprehended; therefore there is also a vessel for it below, in "arise and do."

Whereas for [the level of] "He made darkness His hiding place" a vessel does not apply, since "no thought can grasp Him at all"; [it is drawn] only through the prohibitions, not doing what opposes [it],

namely the cheilev, which opposes and conceals [the level of] the resting of G-dly holiness, which rests only in [the state of] self-nullification (bittul), and that is [the level of] Chochmah, koach mah.

Therefore Chochmah is called "truth," as is written in [the Book of] the Beinonim, chapter 35, in the gloss. If so, a mere edge of it (efes katzeihu) is drawn into Chochmah in a revealed way from [the level of] "He made darkness His hiding place," through this self-nullification, as explained above on the meaning of "first darkness and then light," etc.

Therefore, eating cheilev opposes and conceals [the state of] self-nullification and prevents the revelation, and by sitting and not committing the transgression that came his way, he thereby draws down from [the level of] yud-hei, the hidden things, as mentioned above,

for there cannot be a drawing down from them except through such [a level], which is the negation of what opposes, etc., as it is written, "And you shall not profane": do not make a void (chalal) and a lack; and through this, of itself, [the light] will dwell, etc.

This is [the level of] "in a land not sown": [the level of] the "no" of the prohibitions is above [the level of] the "yes" of the positive commandments, for "first darkness," etc., "He made darkness His hiding place."

(As for the meaning of "My Name with yud-hei": according to what is said in the Gemara at the end of chapter 3 of Pesachim, mentioned above, "My Name" is the Name Havayah as it is written. If so, what is "My Name with yud-hei"? But it may be explained according to what is written in [Rabbeinu] Bachya, Parshas Beshalach, folio 86, column c, on the verse "My strength and song is Yah."

These are his words: "I found in Midrash Tehillim, on the verse 'My strength and song is Yah': In this world He is praised with two letters, but in the World to Come with six letters, as it is said, 'For in Yah Havayah is the Rock of worlds.'"

That is, this verse is said (in Isaiah, chapter 26) in connection with "On that day this song shall be sung," which is the masculine song (shir) of the Time to Come; therefore He will then be praised with six letters,

that is, [the level of] yud-hei, which is now in [the state of] "depths," not revealed at all in the life-force of the worlds, whose source and root of life is from [the level of] vav-hei, will in the World to Come be drawn forth in a revealed way. Therefore [the verse] adds to the Name Yah the Name Havayah as a whole.)

This is "My Name with yud-hei," etc. One may further say, according to what is written in Torah Ohr, at the end of the discourse beginning "And I appeared to Avraham," on the meaning of "But by My Name Havayah I was not known": it is not written here "I did not make known," but "I was not known," etc.: I Myself, [the level of] the Singular One (Yachid), etc. See there. 19

If so, the meaning of "My Name with yud-hei" is that this level of "My Name Havayah, I was not known" is drawn down and revealed in [the level of] yud-hei through fulfilling the prohibitive commandments, etc.

See what is written elsewhere on "When Israel answer 'Yehei shemei rabba mevarach,' the Holy One, blessed be He, nods His head," etc. From what is written there one will also understand the meaning of "My Name," namely "His great Name," which is drawn into [the level of] yud-hei, that is, the matter of "He nods His head," etc. In Me'orei Or it is explained differently.

Summary. "Chochmah is found from ayin." "First darkness," "He made darkness His hiding place," "and then light." From there is the root of the prohibitions, 20

for since "no thought can grasp Him at all," and He is not apprehended in [the mode of] "yes," only in [the mode of] negation, therefore the prohibitive commandments came for this, being also in [the mode of] "no": to hold back what conceals [the state of] self-nullification (bittul). The meaning of "My Name with yud-hei."

4. This is [the meaning of] what is written, "For there the tribes went up, the tribes of Yah, a testimony for Israel, to give thanks to the Name of Havayah." The meaning of "for there [they] went up" is: in "Jerusalem, built as a city that is joined," etc. 21

The Gemara explains (in the first chapter of Taanis, folio 5, side a) that "as a city that is joined to it" is the Jerusalem above. This is as our Sages, of blessed memory, said in chapter 2 of Chagigah, on the seven heavens: Zevul, in which are Jerusalem, the Holy Temple and the altar, etc.

The meaning of "for there [they] went up" is: to the city that is joined to it, namely to the Jerusalem above.

For when they went up on the three pilgrimage festivals to the Jerusalem below "to appear before the face of Havayah," then, being in the Jerusalem below, there they went up in both, that is, also in the Jerusalem above. So Rabbi Moshe Alshich explains (on Psalms there, chapter 122). And the Shelah writes, at the beginning of Parshas Vayechi, that according to its plain sense, the Jerusalem below is the Jerusalem that is here in the Holy Land, etc.

However, there is a higher above the high: the Jerusalem below is the Name Ado-nai, which equals heichal (sanctuary) in numerical value, for it is the sanctuary for the Name Havayah, of which it is said, "And Havayah is in His holy sanctuary," etc. This is the joining and union of vav-hei.

And the Jerusalem above is the joining of Chochmah and Binah, the mystery of the joining and union of yud-hei; this is from the Pardes, Sha'ar (Gate) 8, chapter 13. That is, "Yerushalayim" means yirah shalem (complete awe), and it is known that there is a lower awe and a higher awe, 22

and also two levels of shalom (peace), as it is written, "Peace, peace, to the far and to the near." These are the two levels of unions and drawings-down mentioned above: [the level of] yud-hei, drawn through fulfilling the prohibitive commandments, and [the level of] vav-hei, drawn through fulfilling the positive commandments, as mentioned above.

This is the lower yirah shalem, which is in [the level of] vav-hei, and the higher yirah shalem, in [the level of] yud-hei. Of this it is said, "For there the tribes went up," etc.: when they went up to the Jerusalem below, through fulfilling the positive commandments, they went up in both, as will be explained, G-d willing. 23

And of the Jerusalem above it is said, "the tribes of Yah, a testimony for Israel," for the Jerusalem above is the joining and union of yud-hei, and then the souls of Israel are also called "the tribes of Yah, a testimony for Israel."

For, by way of analogy, testimony and witnesses, which are a trustworthy declaration, apply only to something hidden and concealed from the eyes of all; for that, testimony is needed, that they testify about it. But for something revealed, testimony is neither needed nor applicable.

Even for a matter that is "bound to be revealed" right away, the Torah did not require testimony. 24
Likewise, by way of analogy, "a testimony for Israel" refers to the Jerusalem above, which is [the level of] yud-hei, called the hidden world (alma de'iskasya),

for [the level of] the union of vav-hei, which is light drawn into vessels, is what is called the revealed world (alma de'isgalya), and therefore it is called the Jerusalem below.

This is "My remembrance with vav-hei": "My remembrance" is the Name Ado-nai, which is what is called the Jerusalem below, as mentioned above, for it is the source of [the worlds of] Beriah, Yetzirah and Asiyah and is within the order of the chain of descending worlds (hishtalshelus), and testimony does not apply to it.

But yud-hei is called the hidden world, for it is above the order of the chain of descending worlds and is not grasped at all in any vessel, etc., for "no thought can grasp Him at all."

Therefore, of the drawing down of this level it is said, "the tribes of Yah, a testimony for Israel": although the essence itself is not apprehended, there is testimony about it. That is, eidus (testimony) has the letters of de'os (knowledge).

Of this it is said, "He established a testimony in Yaakov," and it is written, "and My testimony that I 25
shall teach them." See what is written along these lines in the discourse beginning "Know this day," on the difference between the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin): of [the level of] memalei kol almin it is said, "From my flesh I see G-d," actually "see,"

whereas of [the level of] sovev kol almin it is said, "And they believed in Havayah"; and nevertheless it is said, "Know this day," that it should be drawn into [the level of] actual knowledge (daas), etc.

One can explain the meaning of "a testimony for Israel" along the lines of what our Sages, of 26
blessed memory, said about the western lamp: "It is testimony that the Shechinah rests in Israel."

The testimony was that [the Kohen] would put oil into it in the same measure as its fellow [lamps], and nevertheless it burned much longer than they did, so that he would begin [the kindling] from it and end with it; this is testimony to the resting of the Shechinah.

Yet, for all that, this is a physical event, that the lamp burns longer, and it bears no comparison to 27
the essence of the resting of the Shechinah, which is a revelation of G-dliness.

Nevertheless, it is actual testimony to it, for this miracle, though it is a physical event, is actual testimony to the resting of the Shechinah, although the one bears no comparison to the other.

So too here, the meaning of "a testimony for Israel": [the miracle] that they stood crowded together yet bowed down with ample room, etc., is testimony that "there they went up" to the Jerusalem above, as Rabbi Moshe Alshich writes. 28

Along the same lines, the mitzvos are called "testimonies," as it is written, "In the way of Your testimonies I rejoiced." That is, the tzitzis are a sign of [the level of] "the hair of His head like pure wool," etc.,

and likewise the tefillin in relation to the tefillin of the Master of the world, and the sukkah to the supernal encompassing [lights]. In their essence there is no comparison between the one and the other; nevertheless they are testimony to one another,

just as with the Torah, which has a revealed [part] and a hidden [part]:

although "the hidden things belong to Havayah our G-d," and only "the revealed things are for us and for our children," nevertheless from the revealed things there is testimony, for everyone who "considers a matter," about the hidden things.

And just as from the body, which lives and speaks, we know that we have a soul, etc., so from the physical mitzvos, which are revealed to us, there is testimony to their inner dimension, as all this is explained elsewhere on the verse "Know this day," etc.

Along these lines "a testimony for Israel" will be explained. "Israel" is [the level of] the supernal Man (Adam) who is upon the throne, etc., as is known, and as is explained elsewhere in the discourse beginning "Remember what Amalek did to you," etc. This is [the level of] vav-hei, which is called "the revealed things" in relation to yud-hei, which is called "the hidden things." 29

Nevertheless, there is drawn from [the level of] yud-hei, to be enclothed in vav-hei, namely the intellect (mochin) of Z'eir Anpin, which is drawn into it from Chochmah and Binah. 30

Only, this radiance is not as it is above, in [the level of] yud-hei itself, [the level of] "He made darkness His hiding place," for it has been contracted until it can be enclothed in [the level of] vav-hei. Nevertheless, it is from [the level of] yud-hei, far above [the level of] vav-hei; therefore it is called "testimony,"

for it is actual testimony to [the level of] the hidden things, "He made darkness His hiding place." For although, as they are in their nature and essence, they cannot be revealed below, nevertheless there is drawn from there a revelation of light into the supernal Israel, so that it is actual testimony to [the level of] yud-hei.

That is, eidus (testimony) has the letters of de'os (knowledge), in the mystery of "Havayah is a G-d of knowledge (de'os)." It is [the level of] Daas (knowledge), which draws the flow from [the level of] yud-hei, which are Chochmah and Binah, to [the level of] vav-hei, which are [the level of] the emotive attributes (middos). See [the Book of] the Beinonim, Part I, chapter 3, and see the Idra Zuta, folio 291, side a: "Daas, which is testimony," etc.

So too in every one of Israel below, along the lines of what is said in the [Midrash] Rabbah (Vayishlach, end of chapter 79) on the meaning of "Yah, a testimony for Israel": Yah testifies of them that they are the children of their fathers, etc.

The matter is as is said in the [Midrash] Rabbah, Ki Sisa (end of chapter 46), on the verse "And now, Havayah, You are our Father," etc.: by their faces they are recognized, as it is said (Isaiah 61), "All who see them will recognize them, that they are the seed that Havayah has blessed."

That is, because there is in each one [the level of] the Name Havayah itself, as is explained elsewhere in the discourse beginning "See, I set [before you]."

[The level of] the yud is [the level of] self-nullification (bittul) toward Him, may He be blessed, which is above knowledge and comprehending intellect, as is written in [the Book of] the Beinonim, chapter 18; and [the level of] the hei is contemplation of the greatness of G-d. These two levels are called "two companions that never part."

And they are called "a point in a palace," for the hei, contemplation, is a palace for the revelation of [the level of] the self-nullification of the yud, etc. This is "Yah, a testimony for Israel," etc., "for there they went up," etc.

This is what is drawn down and revealed through fulfilling the prohibitive commandments, whose nature is [the level of] subjugation (iskafya) and self-nullification. This is "for there they went up," etc., "to give thanks (lehodos) to the Name of Havayah." 31

For "lehodos" means in [the manner of] acknowledgment (hoda'ah) and self-nullification toward [the level] that is above apprehension, that which "no thought can grasp at all."

As is known, there is a difference between blessing (berachah) and acknowledgment (hoda'ah): blessing is a drawing down in a revealed way, whereas acknowledgment is toward [the level] that is above apprehension and revelation, as is explained at the end of the discourse beginning "Yehudah, you, your brothers shall acknowledge," and in the Siddur, in the explanation on "You established all the boundaries of the earth," etc. See there. 32

Along these lines is also the difference between the positive commandments and the prohibitive commandments: the positive commandments, which are in [the level of] vav-hei, [the level of] the 248 limbs, where the light is drawn in a revealed way into the vessel, are like [the level of] blessing, and therefore one recites a blessing over many positive commandments.

But [the level of] the prohibitions, which are in [the level of] yud-hei, the hidden world, is not grasped in any apprehension, only in [the manner of] acknowledgment.

Therefore there is in it no "arise and do" that would be [in the manner of] a vessel, but only [the mode of] "no." This is "the tribes of Yah, a testimony for Israel, to give thanks to the Name of Havayah": at this level only acknowledgment applies, etc. 33

With all this one will also understand the reason why through the subjugation of the sitra achra "the glory of the Holy One, blessed be He, rises above": for this is the level and rank of the prohibitions, which is [the level of] "And you shall not profane," etc.:

to be one who "shuts his eyes from looking upon evil," etc., and likewise with all the other senses, and likewise in the inner dimension of the emotive attributes, not to be drawn after cravings and bodily loves, which "are not Havayah's."

And likewise with all the other attributes, as is known and explained in the books. All this is to remove the covering that conceals and holds back the light of G-d's holiness, and it arouses and draws down from [the level of] yud-hei, [the level of] "the hidden things belong to Havayah our G-d," "He made darkness His hiding place," which is above the positive commandments, as mentioned above. 34

Summary. "For there [they] went up," etc., in [the manner of] "a city that is joined," etc. The Jerusalem below is [the level of] the final hei, and the Jerusalem above is the first hei. 35

This is "the tribes, the tribes of Yah." "A testimony for Israel," since it is the hidden world; therefore testimony applies to it.

Likewise the mitzvos are called "the way of Your testimonies": tefillin [testify] to the tefillin of the Master of the world. So too in the revealed world there shines [the level of] testimony, which has the letters of "knowledge," from [the level of] the hidden world;

and so too in the soul of man [the level of] yud-hei shines. (And the meaning of "to give thanks": blessing and acknowledgment are like the positive commandments and the prohibitive commandments.)

5. This is [the meaning of] "These are the accounts of the Mishkan, the Mishkan of the Testimony." 36
It doubles [the word], saying "Mishkan" twice, and these are the two levels mentioned above: [the level] of the Jerusalem below, and [the level of] "a city that is joined to it," etc. That is, through the positive commandments there comes about [the level of] the union of vav-hei of Havayah.

This is [the level of] the Mishkan without qualification, "and I will dwell within them," [the level of] the resting of the Shechinah, the lower hei, "which dwells with them," and its union with [the level of] the vav, as in [the teaching] "kadosh (holy) with a vav," which is the drawing down of a radiance from [the level of] the supernal Kodesh (holiness); this is drawn through the 248 positive commandments.

And then "the Mishkan of the Testimony" is [the level of] yud-hei,

and this too is the supernal Kodesh, that which is above [the level of] "kadosh with a vav"; see what is written on this in the discourse beginning "Go out and see, O daughters of Zion." And it is drawn through the prohibitive commandments.

The explanation of the matter: the meaning of "These (eileh) are the accounts": the word eileh is as 37
it is written, "Lift up your eyes on high and see: Who (mi) created these (eileh)?"

For eileh is a term of revelation, and mi is a term of the hidden, which stands as a question, "Who is this, and which is it?", whose essence is not known.

The matter is that eileh is [the level of] the emotive attributes (middos), which are called "the re- 38
vealed things," as mentioned above, and which are drawn and born from the intellect and contemplation, which is [the level of] Binah (understanding), "the mother of the children," called mi, as is known from the explanation of "Yours, Havayah, is the greatness and the might," etc.,

which are six attributes, and all of them are nullified in their source, "Yours (lecha), Havayah," etc. The letters of lecha are the fifty gates of Binah, which is [the level of] "Who created these."

The six attributes are called eileh because each attribute is comprised of all six, which comes to the number 36, which is the numerical value of eileh.

Also, eileh has the letters of Leah, who bore six sons, which are the six attributes mentioned above. It follows that eileh is [the level of] the vav of the Name Havayah, that is, the six attributes, each one comprised of six.

This is [the meaning of] the six orders of the Mishnah, which are [the level of] the six supernal at- 39
tributes above, and below they are enclothed in the six orders of the Mishnah, Zeraim, Moed, etc.

Each order is comprised of all six: the order of Zeraim also includes laws of the order of Moed and of the other orders, and likewise the order of Moed includes all of them, and so too the other orders; and through this the number of eileh is reached.

This is "These are the accounts (pekudei) of the Mishkan." Pekudei is as in "and you shall visit (ufakadta) your dwelling," and as our Sages, of blessed memory, said, "A man is obligated to visit (lifkod) his wife," for union is called pekidah. 40

The meaning of "the pekudei of the Mishkan": the Mishkan is [the level of] the final hei of the Name Havayah, as mentioned above, which is called the Shechinah, and it is the source and root of the souls of Israel.

And for there to be "the pekudei of the Mishkan," [the level of] the union of vav-hei, it is through [the level of] eileh, the six orders of the Mishnah: for through Torah study, which is in [the level of] the vav, the union of vav-hei comes about. This is [the level of] the union of the Holy One, blessed be He, and His Shechinah, which comes about through Torah study,

for "the Holy One, blessed be He" (Kudsha Brich Hu) means "kadosh with a vav": that a radiance is drawn from [the level of] the supernal Kodesh to shine in [the level of] the light that fills all worlds (memalei kol almin), which is called the Shechinah.

(As the meaning and nature of this union is explained at length on the verse "There are sixty queens," etc.; see there.)

Likewise, through all the rest of the 248 positive commandments this union comes about, and it too is called eileh, as it is written, "These are the commandments," and it is written, "These are the testimonies and the statutes," and as it is written, "These are the appointed festivals of Havayah." See the [Midrash] Rabbah at the beginning of Parshas Vayakhel.

This is why it says pekudei, in the plural: for through each mitzvah of the 248 positive commandments [the level of] union is drawn down, according to [the level of] that mitzvah and its root above.

This is what is said in the [Midrash] Rabbah on Eichah, on the verse "For these (eileh) I weep": "For the neglect of Torah, as it is written, 'These are the statutes and the judgments'; 41

for the cessation of the offerings, as it is written, 'These you shall offer to Havayah on your appointed festivals.'" That is, through all these there is drawn [the level of] "These are the pekudei of the Mishkan," [the level of] the drawing down from the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin), which is what is called eileh.

Therefore, at the destruction of the Holy Temple it is said, "For these (eileh) I weep": that is, for the withdrawal of the light and revelation that is called eileh, etc., 42

which returned to its source, in [a state of] concealment, as is written in the Zohar, Part I, Vayigash, folio 210, side a: "Because the vav went far off and withdrew from her, then 'Rachel weeps,'" etc. See there.

All this is [the level of] the Mishkan without qualification, which is the letters vav-hei, called "the revealed things"; and this is eileh, a term of revelation, as above. 43

But "the Mishkan of the Testimony" is [the level of] the supernal Mishkan, in [the level of] the Jerusalem above, that is, [the level of] yud-hei, which is called "the hidden things," as mentioned above.

Therefore it is called "the Mishkan of the Testimony," for testimony applies specifically to the hidden things, as mentioned above, and as explained above on the meaning of "the tribes of Yah, a testimony for Israel." And this union of yud-hei is through the prohibitive commandments, whose root is from [the level of] yud-hei, as mentioned above.

(These two levels are [the levels of] the lower Shechinah and the upper Shechinah. See what is written on this on the verse "The Song of Songs," etc.: they are the two levels of self-sacrifice (mesirus nefesh) in the Shema, in "One" and in "with all your soul." And as will also be explained below, the first verse of the Shema is [the level of] "the Mishkan of the Testimony," and the verse "And you shall love" is [the level of] the Mishkan without qualification.)

Summary. Eileh and mi: "created these." The vav: the attributes, each comprised of six. "Kadosh with a vav"; the six orders of the Mishnah. "These are the commandments": this is "the pekudei of the Mishkan," the union of vav-hei, and this is "For these I weep." And "the Mishkan of the Testimony" is [the level of] yud-hei. 44

6. Now, to understand a little more of the meaning and nature of "the Mishkan of the Testimony" and "a testimony for Israel": besides the explanation mentioned above, that it is a term of testimony because it is [the level of] the hidden world, there is another reason why it is called eidus. 45

This will be understood by first explaining the verse (in Ezekiel, chapter 16[, verse] 7), "I made you myriads, like the growth of the field, and you increased and grew and came with adi adayim." Rashi there brings two explanations.

The first: a term of ad, as in "Trust in Havayah forever and ever (adei ad)" (in Isaiah, chapter 26).

The second: a term of adi, that is, ornaments, as in "their ornaments (edyam) from Mount Chorev," which our Sages, of blessed memory, said (chapter 9 of Shabbos, folio 88, side a) are the two crowns that were tied on them, one for "we will do" and one for "we will hear."

The meaning of "like the growth of the field": by way of analogy, the growth of the field sprouts only after its nullification and its inclusion in the power of growth. This is the rotting of the seed, which becomes [the level of] nothing (ayin) and is included in the power of growth; and afterwards the power of growth makes it grow.

The reason is that something cannot come into being from something, but only when [the level of] the something first comes to [the level of] nullification, into nothing. (See what is written on this in Torah Ohr, in the discourse beginning "Take from among you an offering.")

So it will be understood with the Community of Israel in the exile of Egypt, where they were utterly enslaved, which is like the analogy of the rotting of the seed: that is, [the level of] "a broken and crushed heart," until they became [the level of] nothing. Through this, afterwards, "you increased and grew and came."

"And grew": in the manner of "For which is a great nation," etc.

As is said in the [Midrash] Rabbah at the beginning of Parshas Lech Lecha, on the verse "And I will make you a great nation": "That nation of which it is written, 'For which is a great nation,' I will raise up from you." That is, as it is written, "For Havayah's portion is His people," and of Him it is said, "Great is Havayah," etc.

This is [the meaning of] "And You have brought us near, our King, to Your great Name." Also, along the lines of what is explained in the discourse beginning "And it was when Pharaoh sent," that they refine [the level of] the sparks that fell from the World of Tohu, [as Yaakov] took the birthright from Eisav, who is called "his elder (gadol) son," etc.; and along the lines of "And the Ofanim, with a great noise," as is explained elsewhere in the discourse beginning "Listen, O heavens." 46

"And you came with adi adayim": that they merited to receive the Torah, of which it is said, "with the crown with which his mother crowned him on the day of his wedding"; and two crowns were also tied on them, etc., as mentioned above. 47

The matter is that the crown is [the level of] an encompassing (makif) [light], that is, what cannot come into revelation in apprehension of its essence.

It is [the level of] "He made darkness His hiding place," [the level of] "the Will of all wills," "Anochi, who I am," "the Concealed of all concealed," "awesome in praises," "whom none knows but He," from where a radiance was drawn to them.

This is as explained above concerning the prohibitions, through which there is drawn down from [the level of] yud-hei, called "the hidden things." Therefore it is called "the Mishkan of the Testimony (eidus)," a term of adi, ornament, as in adi adayim.

It is also a term of eternity, as in adei ad, for [the level of] the crowns mentioned above is a drawing down of the Infinite One (Ein Sof), blessed be He, and [the level of] Ein Sof is as its name: it is above, without end, 48

as in the saying, "All shall exalt You, Selah," for there are endless ascents in the apprehension of G-dliness; for "wherever it says netzach, selah or va'ed, it has no interruption." (See the Zohar, Parshas Vayikra, folio 20, end of side a, on the matter of selah, and the Mikdash Melech there.)

That is, they merited [the level of] eternity. Also, in the meaning of adi adayim, it may be said that the plain sense of ad, "until," is also included, as in "Until here (ad poh) you may come" (in Job, chapter 38),

and as in "until here is the Shabbos boundary." This meaning too fits together with the meaning above.

It is this: since this drawing down is from [the level of] "He made darkness His hiding place" and "the Concealed of all concealed," which "no thought can grasp at all," therefore the term ad, "until," is said of it, meaning: up to here apprehension applies, but "until" is not inclusive, for in [the level of] Keser (the Crown) and the encompassing [light] there is no apprehension at all.

This is like what is said in the Zohar at the beginning of Parshas Bereishis, folio 1, side b, on the verse "Who created these": "for above, there is no question there," etc.; see there.

And that it says adi adayim, in the plural, means that there is no measure at all to the ornaments and crowns, up to the highest heights, one elevation after another, one above the other, since it is Ein Sof.

(Alternatively, it may be said that adi is one and adayim is two, like "the Holy of Holies" (Kodesh HaKodashim), which is explained in the Pardes, in Erchei HaKinuyim, under the entry Kodesh: Kodesh is Keser, and Kodashim are Chochmah and Binah, etc.

In the same way, adi adayim is also the union of Chochmah [and] Binah, whose source of drawing down is from [the level of] "He made darkness His hiding place," which is [the level of] Keser. This is the union of yud-hei, drawn through fulfilling and keeping the prohibitions. See what is written in Parshas Shemos, in the discourse beginning "This is My Name," on "Where (ayeh) is the scribe?"

The meaning of ayeh: yud-hei are Chochmah and Binah, and the alef, pele (wonder), is [the level of] Keser. One may further say, on the meaning of adi adayim, according to what is written above: these adayim are [the level of] "a testimony for Israel," and they are [the level of] the "two crowns" mentioned in the Idra Zuta, folio 291, side a; and Daas (knowledge), which includes them together, is adi adayim.

The meaning of the two crowns: they are [the level of] attributes that are above intellect, which are drawn and enclothed in the attributes that are below intellect, and the drawing down is through Daas, as is written elsewhere. See the Raaya Mehemna, Parshas Shoftim, folio 275, side a, and the commentary of the Ramaz there, on the matter of testimony, etc.; and it is explained elsewhere.)

This is "the Mishkan of the Testimony," which was explained above to be [the level of] the union of yud-hei, which is called the hidden world, and therefore the term "testimony" applies to it.

Now it will also be understood with an additional reason: it is also a term of adi, ornament, and from [the level of] these crowns there is drawn also "a testimony for Israel." This is "and you came with adi adayim," etc.

This is [the meaning of] "which were reckoned at the word of Moshe." The intent is that specifically 49
"the Mishkan of the Testimony" was "reckoned at the word of Moshe": [the phrase] refers to what is next to it,

for first it is written, "These are the accounts of the Mishkan," which is the union of vav-hei, called "the pekudei of the Mishkan," that is, the Mishkan without qualification, the lower hei; this union is through [the level of] eileh, the six orders of the Mishnah and the 248 positive commandments, as mentioned above.

And now it says how "the Mishkan of the Testimony," which is [the level of] the union of yud-hei, 50
"was reckoned (pakad) at the word of Moshe": that through [the level of] Moshe this pekidah and this union come about,

for Moshe is [the level of] self-nullification (bittul), as it is written, "And what (mah) are we?"; and it was explained above that this drawing down from [the level of] yud-hei is specifically through self-nullification, as explained above on the meaning of "For there the tribes went up," etc., "to give thanks," etc.

This is what we find of Rabbi Akiva, that he would bow and prostrate himself until one would leave him in one corner and find him in another corner; for this drawing down cannot come into revelation in intellect and knowledge or in the vessels of the emotive attributes (middos), but only through [the level of] self-nullification, which is the bowing in the Shemoneh Esreh, as is known.

(See what is written in the discourse beginning "Set me as a seal," that the drawing down through keeping the prohibitive commandments is one with the drawing down in the prayer of the Shemoneh Esreh; and see what is written about the prayer of the Shemoneh Esreh in the discourse beginning "Yehudah, you," and at the end of the discourse beginning "The heaven is My throne.")

Summary. One may further say that "the Mishkan of the Testimony" is from the term in "and you came with adi adayim," on which Rashi gives two explanations: the term of "their ornaments from Mount Chorev," [the level of] crowns; and the term of adei ad, eternity, "they will praise You, Selah." Also the term of "Until here you may come." And of this it says, "which were reckoned at the word of Moshe." 51

7. According to this, one will also understand a little of [the matter of] Pesach and the eating of matzah. For the verse "I made you myriads, like the growth of the field," etc., "and you came with adi adayim," etc. (which is [the level of] "the Mishkan of the Testimony," as mentioned above), is said of the Exodus from Egypt. 52

That is, on the first night of Pesach they merited [the level of] the revelation of the supernal unions mentioned above; that is, even the union of yud-hei, which is from [the level of] "He made darkness His hiding place," was revealed to them then,

as in the saying, "The King of the kings of kings was revealed to them," as this is explained elsewhere in the discourse beginning "The voice of my beloved," etc.

And since from [the level of] this revelation "a testimony for Israel" is drawn, as above, therefore it is said of this, "and you came with adi adayim"; and according to all the explanations given above on this, the revelation of all this was on the first night of Pesach.

Therefore they were commanded to eat matzah. It is written, "Matzos shall be eaten the seven days" (end of Parshas Bo, [chapter] 13[, verse] 7). This wording is not understood according to its plain sense, for it should have said "during the seven days" (beshivas hayamim),

whereas "es shivas hayamim" implies that they should feed matzah to the seven days themselves, and this is puzzling.

But according to the truth [of the matter], it is well understood, for the seven days are the seven attributes, Chesed and Gevurah, etc., which are drawn from [the level of] vav-hei of the Name Havayah: the vav is the six attributes in the verse "Yours, Havayah, is the greatness," etc.,

and the seventh is [the level of] the hei, which is [the level of] "Yours, Havayah, is the kingdom," etc. These attributes exist also in the soul: [the level of] the love that is drawn from the intellect and contemplation of the greatness of the Creator, may He be blessed,

when one grasps how "He is your life," etc., and that He renews each day the work of creation, etc.; from this contemplation love or awe is born, as mentioned above concerning "Who created these," etc.

But higher than this is the love and cleaving (devekus) that comes from contemplating the essence of the Infinite Light (Or Ein Sof): that from the standpoint of His being and essence, this praise, the nullification of the worlds before Him, may He be blessed, is accounted as nothing,

for in His being and essence "no thought can grasp Him at all," and the life of all the worlds is only through a single thought, etc.

This [level of] love is called adi adayim, and it is [the level of] the two crowns mentioned above, which are drawn from [the level of] the attributes above intellect and revealed in the attributes below intellect; it is the drawing down from [the level of] yud-hei into vav-hei.

And so that Israel would merit [the level of] this revelation on Pesach: since at the Exodus from Egypt they were still in [a state of] smallness (katnus), like the growth of the field at its beginning, and had only the lesser love (ahavah zuta), not the great love (ahavah rabbah) mentioned above, of [the level of] adi adayim, therefore, in order to reach this revelation, they were commanded to eat matzah.

For matzah is the drawing down of [the level of] mah ("what"), which is [the level of] self-nullification, as one sees with the eye that matzah has no rising as there is in chametz and leaven, etc.

And [the level of] this self-nullification is that in which and through which there is drawn down from [the level of] yud-hei, as mentioned above regarding "the Mishkan of the Testimony, which was reckoned at the word of Moshe" specifically.

This is [the meaning of] "Matzos shall be eaten the seven days": yei'achel ("shall be eaten") is a causative term, that is, they should feed the seven days with matzah. 53

The matter is to draw [the level of] mah that is in matzah into all seven attributes, so that [the level of] the self-nullification (bittul) of mah be drawn into them; and then the Community of Israel can receive from [the level of] the supernal union of yud-hei, which is [the level of] "a testimony for Israel" and adi adayim.

(On "Matzos shall be eaten the seven days," see the discourse beginning "To understand what is said in the Haggadah, 'This matzah,'" etc.;

and see what is written in the discourse beginning "Take from among you an offering," that matzah and "the bread of poverty" are [the level of] subjugation (iskafya), etc.; see there. And it was explained above, concerning the prohibitions, that through the subjugation of the sitra achra, through this, "the glory of the Holy One, blessed be He, rises," for through this there is drawn from [the level of] the union of yud-hei, which is "the Mishkan of the Testimony."

Therefore, in the same way, through [the level of] matzah there is drawn [the level of] "and you came with adi adayim." See also Pri Etz Chaim, Sha'ar Chag HaMatzos, chapter 1, on "and you increased and grew and came with adi adayim"; see there.)

Now, eating matzah is a preparation for receiving the Torah on Shavuos, for of the receiving of the Torah it is said, "with the crown with which his mother crowned him,"

which is [the level of] **the revelation of "the Will of all wills" and "the Concealed of all concealed"; and also two crowns were tied on them, which is** [the matter of] **adi adayim mentioned above.**

Therefore they first needed to eat matzah, which is [the level of] **self-nullification, etc.** (Now, although on the first night of Pesach [the level of] adi adayim mentioned above is also revealed, this revelation is then of itself, that is, an arousal from above, not through an arousal from below;

therefore it is called Pesach, a term of skipping, as is known concerning "leaping over the mountains," etc. After the first night of Pesach this revelation withdraws, and therefore afterwards the mitzvah of the Counting of the Omer begins, seven weeks, in order to draw down the revelation of the unions mentioned above through an arousal from below.

The arousal from below of the Counting of the Omer is known to be the transformation of the seven attributes of the animal soul, each attribute comprised of seven, so that all of them be for G-d.

This level is the level and rank of "the seven days," [the level of] vav-hei mentioned above. Afterwards, through this, there is revealed of itself, on the fiftieth day, [a light] from [the level of] adi adayim mentioned above, which is above [the level of] vav-hei. Therefore it says, "You shall count fifty days."

Yet in truth one counts only forty-nine; but through counting the forty-nine days the fiftieth gate is revealed of itself, for it is from the level and rank of yud-hei. It has already been explained that there [in yud-hei] is the rank of the prohibitions, whose nature is "sit and do not do," not "arise and do," because it has no vessel, etc.

Therefore in the mitzvah of counting too, one need not count it [the fiftieth day] as one does in the seven weeks, where "it is a mitzvah to count the days," etc., for that is from [the level of] vav-hei; whereas this [level of] drawing down, from the fiftieth gate, is drawn only of itself, through the preceding count of seven weeks, which is [the level of] the transformation of the attributes, etc., and "you shall not profane," etc., through which this revelation will afterwards be drawn of itself, as in "and you shall be silent," as is explained elsewhere.

This is the essence of adi adayim mentioned above: that then they merited the revelation of the crowns, etc.; and it is a higher level, for [the level of] the adayim mentioned above is without end, as mentioned above.

It follows from this that on the night of Pesach a revelation is drawn into the Community of Israel, [the level of] the revelation of the unions mentioned above, from [the level of] vav-hei and from [the level of] yud-hei, as an arousal from above, through eating matzah.

This is [the meaning of] "Matzos shall be eaten the seven days." Afterwards the drawing down withdraws, and they draw it down again through an arousal from below, in the Counting of the Omer, seven weeks; and then on Shavuos [the level of] adi adayim mentioned above is revealed, at the time of the receiving of the Torah.)

Summary. In the same way one will understand the eating of matzah: [the level of] self-nullification and subjugation, to be "like the growth of the field," [the level of] nothing (ayin), and through this, "and you increased and grew," etc.; and on the festival of Shavuos, [the level of] "with the crown," etc., which is [the matter of] adi adayim. 54

8. Now, in the order of prayer we find everything mentioned above in the explanation of "These are the accounts of the Mishkan, the Mishkan of the Testimony," etc. 55

For it is known that the first verse of the Shema, "Hear, O Israel, Havayah our G-d," etc., is [the level of] the higher unity (yichuda ila'ah) of yud-hei mentioned above, which is called "the hidden things belong to Havayah our G-d," etc.; and it is "the Mishkan of the Testimony, which was reckoned at the word of Moshe," etc.

And in the verse "And you shall love… with all your heart," etc., the matter is in [the level of] love that is drawn from intellect and reason (see what is written on this in the discourse beginning "On the twenty-fifth of Kislev"), and it is the lower unity (yichuda tata'ah), as it is written, "These are the accounts of the Mishkan," etc.,

and as mentioned above concerning "Lift up on high," etc., "and see: Who created these," etc. But before the Shema the Men of the Great Assembly instituted Pesukei deZimra (the Verses of Praise).

The purpose of Pesukei deZimra is so that in the first verse of the Shema they can reach the higher union of "Havayah our G-d," which is called "the hidden things," as mentioned above; and without the song and praise of Pesukei deZimra it is impossible to come to the rank of this union, etc.

This was the service of the Levites, in song and praise, etc., and they would carry the Mishkan, as it is written, "The sons of Gershon and the sons of Merari, the bearers of the Mishkan" (in Parshas Beha'alos'cha, [chapter] 10[, verse] 17); "the sons of Kehas, the bearers of the sanctuary."

And it is written, "And when the Mishkan encamps, the Levites shall set it up" (Bamidbar, [chapter] 1[, verse] 51). (See what is written on this in the discourse beginning "Lift up the head," etc., "by their families, by their fathers' house.")

But the reason why, through Pesukei deZimra, with song and jubilation specifically, they reach [the level of] this higher union, will be understood by first explaining the song of the Levites, etc.

For it is written, "And the Chayos ran and returned (ratzo vashov), like the appearance of a flash of lightning" (in Ezekiel, chapter 1[, verse] 14), and Rashi explains: "like the flame of a furnace, which continually goes out of the mouth of the furnace and hurries to return and go in; so," etc.

So too the G-dly soul in man, which is called "the lamp of Havayah," as it is written, "The soul of man is the lamp of Havayah," must rise and descend in [the manner of] running and returning (ratzo vashov), continually, without interruption.

These are two kinds of arousal, one after the other, continually, as it is written, "And the Chayos ran and returned": that is, after the running, returning, and after the returning, running,

and so around and around again, as is explained on this in the discourse beginning "And all the people saw the sounds." Through this the G-dly soul ascends from level to level, up to the highest heights, etc. This is [the meaning of] the song of the Levites over the offering.

This is also why they carried the Mishkan, etc.: because through the song, in running and returning, they raise and elevate the Mishkan until it also becomes [the level of] the higher union, [the level of] "the Mishkan of the Testimony" mentioned above.

This is like the meaning of "Jerusalem, built as a city that is joined to it," which joins [the level of] the Jerusalem below, which is the union of vav-hei, to [the level of] the Jerusalem above, which is [the level of] yud-hei, and they become truly one.

So too Pesukei deZimra before the Shema is a preparation to elevate the soul until it can effect the higher union in the first verse of the Shema, when one says "Havayah our G-d"; that is, also the joining and union of [the level of] the radiance of the soul that is enclothed in the body with its source and root above, [the level of] its mazal, as is explained elsewhere in the discourse beginning "My dove, in the clefts of the rock."

This is "For there the tribes went up, the tribes of Yah": that [the level of] the "tribes" of Beriah are joined with their root and source in Atzilus, which are called "the tribes of Yah." 56

That is, "there they went up," in [the level of] "Jerusalem, built as a city that is joined," etc., which is the joining and binding of [the level of] the Mishkan with the Mishkan of the Testimony; that is, "joined to it together," truly.

This is the service of the Levites, for Levi is a term of accompanying (levayah) and joining, as it is written, "And the Levite, he (hu) shall serve," that is, the hidden world, which is called hu: for the service of the Levites is to bind and join [the level of] the hidden world with the revealed world.

(See what is written on this in the discourse beginning "Then Moshe and the children of Israel sang," and in the discourse beginning "I will sing to Havayah"; and see the Zohar, Part II, Pekudei, folio 221, side b, and in Parshas Korach, folio 178, side b.)

This is "which was reckoned at the word of Moshe, the service of the Levites," etc. For the plain sense of the verse implies that the service of the Levites was reckoned at the word of Moshe;

for in saying "which was reckoned at the word of Moshe, the service of the Levites, by the hand of Isamar," etc., "which was reckoned" refers also to what follows it, namely "the service of the Levites," and also to what precedes it, namely "the Mishkan of the Testimony."

So it means to say: "These are the accounts," etc., "the Mishkan of the Testimony, which," the Mishkan, "was reckoned at the word of Moshe"; "the service of the Levites," to carry the Mishkan;

and of both it says, "which was reckoned," etc.

And what it says, "by the hand of Isamar," is a third matter: that all this service was by the hand of Isamar, etc.

(The explanation of "which was reckoned at the word of Moshe" [applying] also [to] the service of the Levites, to carry the Mishkan, etc.:) The letters of pakad ("reckoned") are the letters of dofek ("pulse"), and as is explained in the books of Kabbalah, the pulse is rooted in [the level of] the back (achorayim) of Chochmah (and this is the Name of 184, the back of Abba, etc.), as it is written, "The voice of my beloved knocks (dofek)," etc.

The matter is that [the level of] running and returning mentioned above has its root drawn from [the level of] the pulse; for we see with our senses that in the pulse there is an ascent and a descent,

that is, a withdrawal of the life-force and a spreading forth of the life-force, and they come one after the other, continually; this is the pulse in the heart, which is the breathing,

and in the pulse of the hand, too, this raising and drawing down is felt continually. (See what is written on this in the discourse beginning "I am asleep," regarding "The voice of my beloved knocks.")

So too above: [the level of] running and returning "like the appearance of a flash of lightning," [namely] the service of the Levites to carry the Mishkan, has its root in [the level of] the supernal pulse, which is [the level of] withdrawal and spreading forth. This is what it says, "which was reckoned (pakad) at the word of Moshe, the service of the Levites,"

for it is from [the level of] the back of the mah of Moshe, which are the letters of dofek, the reverse of the letters of pakad. But "the Mishkan of the Testimony" was reckoned at the word of Moshe from [the level of] the inner dimension, etc., as mentioned above.

However, it is specifically in Chochmah that there is spreading forth and withdrawal, and it comes enclothed in the pulse; but in [the level of] Binah there is no withdrawal, only spreading forth alone. 57

This is the blood that spreads through the 365 sinews (gidim), of which it is said, "For the blood is the soul," that is, the main [source of] life; but through [the level of] Chochmah [the level of] the pulse comes about in the blood vessels (gidei hadam), etc.

These are [the level of] the higher union of yud-hei mentioned above, through the prohibitive commandments, for lav ("no") precedes hen ("yes"), etc. This is "The voice of my beloved knocks (dofek)," which is the union of Chochmah and Binah, "two companions," etc.

This is "which was reckoned at the word of Moshe" also [said of] "the service of the Levites," in running and returning below; and through this the Levites have the ability to raise [the level of] the Mishkan to [the level of] the Mishkan of the Testimony, to bind and join them together, "like a city that is joined," etc.

See the Zohar, Part II, Parshas Shemos, folio 11, end of side b, on the verse "And a man of the house of Levi went," and the Mikdash Melech there: "the house of Levi" is [the level of] Chochmah and Binah, that is, the Mishkan of the Testimony; "and he took a daughter of Levi" is [the level of] Malchus, the Mishkan without qualification, etc.; see there.

And what it says, "by the hand of Isamar the son of Aharon," etc.: the matter is that a person should not remain only in this [state] of running and returning alone, 58

for this is not the ultimate intent; rather, he must draw this into [the level of] a vessel, so that this self-nullification (bittul), in [the manner of] running and returning, will dwell in it.

Now, [the level of] the vessel for the light of running and returning is speech in words of Torah specifically, as it is written in the section of the Shema, after "And you shall love," in running and returning as mentioned above: "And you shall speak of them, when you sit in your house," etc.

The meaning of "and you shall speak" is that you should draw this running and returning into [the level of] a vessel, namely into the letters of the Torah; and specifically when there is in this speech [the level of] self-nullification, along the lines of what is explained elsewhere on the verse "And I have put My words in your mouth":

that it is only a vessel for "the word of Havayah," which is the halachah he says with his mouth; and then the speech is [the level of] a vessel for running and returning. This is "at the word (literally, 'by the mouth') of Moshe."

The meaning of "Moshe" specifically: Moshe was in [a state of] self-nullification, to the point that he said, "And I will give grass," because he was not a thing and entity in his own right, but entirely nullified, and "the Shechinah speaks from his throat," etc.

See what is written in the discourse beginning "Moshe would speak," etc. Likewise in every person there is a spark and radiance of [the level of] Moshe; that is, through the Shema, [reaching] self-sacrifice (mesirus nefesh) in "One," in actual self-nullification; through this, afterwards, "My tongue shall respond with Your word," etc., Your word itself.

This is "by the hand of Isamar." Isamar is from the term itmar ("it was said"), which is mentioned constantly in the Gemara, meaning "it was said": that it was said and spoken of itself. 59

As in "Then those who fear Havayah spoke (nidberu)": its sense is speech that comes of itself and on its own, so that it is fitting to say nidberu, a passive form, of itself; for if the speech came from themselves, it should have said medabrim or dovrim ("speaking"), but nidberu means when the speech is spoken in them of itself.

So too is the meaning of itmar in the language of the Targum: what is said of itself, etc.

This is with the word of Havayah, which is said of itself because the person's speech is in utter self-nullification in his essence,

until the speech does not come from himself at all, but the word of Havayah, the halachah, is spoken in him of itself and on its own, as in "Then those who fear Havayah spoke," etc.

This is like the study of the Mishnayos by the Rav, the Beis Yosef, to whom the Maggid said, "I am the Mishnah that speaks in your mouth," etc.,

and like "the Shechinah speaks from the throat of Moshe," etc. This is "and you shall speak of them," which comes after "And you shall love": to make a vessel in [the state of] self-nullification, so that "I have put My words in your mouth," etc.

It follows that there is here a joining of the Mishkan with the Mishkan of the Testimony, to be "like a city that is joined to it," from below to above and from above to below.

That is, through the service of the Levites, which is the raising from below to above through running and returning; and this is "And when the Mishkan encamps, the Levites shall set it up," to raise it higher and higher.

And afterwards, through Torah study, "by the hand of Isamar": this is the joining of yud-hei with vav-hei from above to below, etc. 60

As is written in the discourse beginning "See, I [set before you]," on the meaning of "Yehei shemei rabba": that the Name Yah be magnified and increased and drawn into [the level of] vav-hei, etc., and that there not be "kes Yah," the covering (hiskasus) of [the level of] yud-hei from [the level of] vav-hei.

All this "was reckoned at the word of Moshe," as mentioned above. And likewise regarding the performance of the mitzvos: they too are [the level of] vessels, only that they are divided in different ways. 61

Nevertheless, the general and collective expression of them all is to be [the level of] a vessel in which [the level of] the supernal holiness dwells, as it is written, "And you shall do all My commandments and be holy to your G-d; I am Havayah your G-d," in which there is [the level of] raising and drawing down, as mentioned above; and the mitzvah is [the level of] a vessel for this, as it is written, "For a mitzvah is a lamp."

And there must be the joy of the mitzvah, for through this the revelation is drawn from [the level of] the hidden world, [the level of] yud-hei, etc.; for joy is in Binah, which is called the Mishkan of the Testimony.

It follows that the order of prayer as a whole, in Pesukei deZimra, and the Shema, "And you shall love" and "you shall speak of them," etc., is according to the order stated in this verse, "These are the accounts," etc., along the lines of "Isamar the son of Aharon the Kohen." 62

The meaning of "Aharon the Kohen" is known: it is [the level of] the great love (ahavah rabbah) of the High Priest (Kahana Rabba), and he draws down this power, that there be this whole order of service, as is explained elsewhere on the verse "When you raise up the lamps," and on the matter of "Like the good oil," etc., "running down upon the beard, the beard of Aharon," etc.

Also all the activity of the Levites was through Aharon, as it is written, "Aharon and his sons shall come and appoint them, each man to his service," etc.;

and it is written, "and they shall join you (yilavu) and serve you," etc. For the purpose of the raising through the Levites is for the sake of the drawing down through Aharon, "the beard of Aharon," etc., which is the laws of the Torah, etc., as is explained elsewhere.

Now, all this is at present; but of the Time to Come it is written, "On that day there will be (yihyeh)": that [the level of] vav-hei, which is [the level of] the Jerusalem below, will be at the very rank of yud-hei, which is [the level of] the Mishkan of the Testimony. 63

For what is now not apprehended at all, only in [the manner of] negation, etc., will in the Time to Come be drawn down in a revealed way. And this is a dwelling place among the lower realms, in [the level of] vav-hei specifically.

Therefore, of the Time to Come the term vehayah is said: "And it shall be (vehayah) on that day," etc. For the meaning of vehayah is that [the level of] vav-hei precedes [the level of] yud-hei, because there will be a dwelling place among the lower realms, etc.

Summary of the matter: all this is found in the order of prayer every day. For Pesukei deZimra is like [the level of] the service of the Levites, and through this one reaches, in "Hear, O Israel," [the level of] the higher unity (yichuda ila'ah). 64

This is "reckoned at the word of Moshe." And from above to below is [the level of] Isamar, along the lines of "Then those who fear Havayah spoke."

LIKKUTEI TORAH • PARSHAS PEKUDEI • MAAMAR 2

הנה פקודי המשכן הוא יחוד ו"ה דשם הוי'...

"The accounts of the Mishkan" is the union of vav-hei

Now, "the accounts of the Mishkan" (pekudei hamishkan) is the union of vav-hei of the Name Havayah, that is, the union of Z'eir Anpin and Nukva. "Pekudei" is from the expression "to visit (lifkod) one's wife," and "Mishkan" is "the Shechinah of His might," may He be blessed, which is the attribute of Malchus, as is known. And this union comes about through Torah and mitzvos, 1

and this is [the meaning of] "These are the accounts" (eileh pekudei): for the six orders of the Mishnah, each one comprising six, are the numerical value of eileh; and from this is drawn the level of "the accounts of the Mishkan," the union of Z'eir Anpin and Nukva.

But "the Mishkan of the Testimony" (mishkan ha'edus) is the union of yud-hei, as it is written, "the tribes of Yah, a testimony to Israel"; for "testimony" applies to something that is hidden and concealed,

and this is Abba and Imma, which are called "the hidden things." And this union is [the one] "counted at the word of Moshe," who is the level of self-nullification (bittul), "and what (mah) are we."

(The name Moshe also indicates the joining and union of Abba and Imma, for Moshe has the numerical value of 184 [and] 161, that is, the union of the Name Av (72) of Abba with the Name Ehe-yeh of Imma, as is explained below. Moreover, Moshe attained Binah.)

And these two unions are in the order of prayer every day, in the Shema.

For the first verse of the Shema, "Hear, O Israel, Havayah is our G-d, etc.," is the level of the union of Abba and Imma, and it is the matter of "the Mishkan of the Testimony, which was counted at the word of Moshe," who is the level of mah and self-nullification. That is, one must give over one's soul at [the word] "One" (echad), for through this self-nullification the union mentioned above, of the Mishkan of the Testimony, is drawn down.

And in the verse "And you shall love es Havayah, etc.," is the matter of the union of Z'eir Anpin and Nukva: for es is the level of Malchus, which is the level of the es that is subordinate to the Name Havayah; 2

and also, es is an expression of eis (time), [es] being the source of time. And the meaning of "And you shall love es" is that through the love one arouses a supernal love for the level of es, that is, that there be "Havayah your G-d (Elokecha)," the union of Z'eir Anpin and Nukva. And this is the matter of "These are the accounts of the Mishkan."

Therefore, in the first verse, Moshe said in Mishneh Torah [Deuteronomy], "Havayah our G-d (Elokeinu)," since it is the union of Abba and Imma, which union "was counted at the word of Moshe." And in the verse "And you shall love," it says, "Havayah your G-d (Elokecha)," since it is the union of Z'eir Anpin and Nukva, as is explained elsewhere. 3

And this is what is said in the Zohar, Parshas Pinchas, page 236b, concerning the large ayin of Shema and the large daled of Echad: "And the sign of this is 'Havayah is witness (ed) among you'"; and this is like the matter of the Mishkan of the Testimony, as will be explained.

(And see the Baal HaTurim on Parshas Va'eschanan, who also writes that this is the matter of "Havayah is witness among you," and also as it is written, "And you are My witnesses"; and see the Zohar, [Parshas] Kedoshim, page 86.)

2. Now, to understand the explanation of these matters, why the union of Abba and Imma is called "the Mishkan of the Testimony," we must first preface what is written in Likkutei Torah [of the Arizal], in the introduction to Taamei HaMitzvos: 4

that through fulfilling the prohibitive commandments one brings about the level of the union of Abba and Imma, and this is "shemi (My Name) with yud-hei: 365"; and through fulfilling the positive commandments [one brings about] the level of the union of Z'eir Anpin and Nukva.

And this is "vav-hei with zichri (My remembrance): 248." Now, we must understand the connection of fulfilling the prohibitive commandments specifically with the union of Abba and Imma. 5

The explanation is that the level of the union of Abba and Imma is the level of the nullification of the yesh ("something"): that it be nullified to the Infinite Light, blessed be He, until it takes up no place at all, like what Moshe said, "And what (mah) are we": truly mah.

And this is called the union of Abba and Imma, for Chochmah is the level of ayin ("nothing"), as it is written, "And Chochmah is found from ayin"; and also, chochmah is koach mah ("the potential of what"). And Binah is the level of yesh ("something"), as it is written, "To cause those who love me to inherit yesh," which refers to Gan Eden, whose root is from the level of Binah, as it is written, "And a river goes out of Eden, etc.,"

where the Infinite Light, blessed be He, is revealed in a manner of comprehension to the souls, so that they may "delight in the radiance, etc.," as is known. And the union of Abba and Imma, which are Chochmah and Binah, is the union of ayin and yesh, in which the yesh is nullified to the ayin, so that there is a revelation of the level of ayin within the yesh, as is explained elsewhere on the verse "A psalm of thanksgiving" (see the Siddur).

And this union is drawn down in the Shema, so that there be this union and this drawing-down from ayin to yesh. (And see what is written on this in Parshas Va'eschanan, in the discourse beginning "To understand what the Arizal wrote"; and see what is written on the matter of the union of Abba and Imma in the explanation on the verse "And I shall be sanctified.")

And [now] the explanation of the matter that Chochmah is koach mah and self-nullification. The point is that Chochmah is above the level of Binah and comprehension,

that is, there is revealed [in it] the Infinite Light, that which "no thought can grasp, etc."; and the nature of this revelation is the nullification of comprehension and the nullification of the souls' existence in the Infinite Light, blessed be He, of which "no thought, etc.,"

as is written in [Sefer Shel] Beinonim, chapter 18: "And Chochmah is the source of intellect, etc., that which is not grasped, etc.; and therefore there clothes itself in it the Infinite Light, which no thought can grasp, etc."

Whereas the level of Binah is understanding and comprehension, and it is only at the level of the radiance of the Shechinah. (As is explained elsewhere, [in] the explanation of the matter of the intellect (mochin) of Abba and the intellect of Imma, in the discourse beginning "To understand what is said in the Haggadah, 'This matzah.'")

Now, from the level of Binah, which is understanding and comprehension, there can be drawn forth an arousal of love. And this contemplation, together with the arousal, is all in the mode of yesh, a thing seen and felt, for there is (yesh) one who comprehends and there is one who is aroused.

(And this is "To cause those who love me to inherit yesh": so the level of yesh pertains to the level of love.) Whereas the level of Chochmah is that which is above comprehension,

that is, a revelation from the Infinite Light, blessed be He, the "Hidden of all hidden," whom no thought can grasp at all, and the revelation is not in the mode of understanding and comprehension;

therefore the arousal from this, too, is not in the mode of yesh, like love; rather, the arousal from this is in the mode of self-nullification, that is, one becomes nullified out of existence, as it is written, "And what are we."

And as is explained in [Sefer Shel] Beinonim, chapter 39, that the World of Atzilus, which is the level of Chochmah in general, is above the level of Gan Eden, and it is the abode of the great tzaddikim, whose service is above the level of love, but rather in the mode of self-nullification, in the manner of "the Patriarchs are themselves the Chariot, etc."

6 And the matter of the union of Abba and Imma is the drawing-down of the Infinite Light, blessed be He, that is clothed in the intellect (mochin) of Abba, which is above comprehension, so that it be drawn down and revealed in Binah.

But this revelation is not in the mode of actual comprehension, since in truth "no thought can grasp Him"; rather, the nature of this revelation in Binah may be understood in some small measure, by way of analogy, from what the Rambam writes concerning the attributes said of the Holy One, blessed be He: that they are said only as negations and are not essential attributes.

7 And the difference between negative attributes and positive attributes is [this]: essential attributes, which in the language of the philosophers are called positive attributes, indicate the essence of the thing, what it is.

But negative attributes do not inform us of anything whatsoever about the entity being sought, what it is; they only inform us that it is divested of anything that opposes and contradicts that entity being sought and its essence.

8 Therefore, since the Holy One, blessed be He, is above comprehension, and it is in no way possible to comprehend His essence, one cannot ascribe to Him, may He be blessed, attributes such as "omnipotent," "wise" and "willing,"

for He is above the essence of the ability, wisdom and will that are in created beings, to the point that there is no comparison or likeness at all between Him and us, [such as would allow us] to say these attributes of Him as essential attributes; rather, they are said in the manner of negation.

That is, the [word] "able" said of Him, may He be blessed, divests Him, may He be blessed, of everything that is the opposite of ability, as it is written, "He does not grow faint and does not grow weary, etc."

In the same way, "wise" and "willing," etc., divest Him, may He be blessed, of what is the opposite of wisdom, etc.

It follows that these attributes do not give knowledge of His essence; they only make known that we negate of Him the things that are the opposite of His essence, as it were.

It follows that this knowledge is a revelation, in which a revelation of Him, may He be blessed, is revealed to us, and nevertheless it is not a comprehension of His essence at all. And nevertheless, even in this level of knowledge, which is by way of negation, there can be immense knowledge, truly without end, higher and higher,

as the Rambam writes all this (in his book, the Moreh Nevuchim [Guide for the Perplexed], Part I, chapters 57, 58, 59, up to chapter 60), where he writes that there is a multitude of knowledge also by way of negation, to the point that in physical matters a person can, through the multitude of negative knowledge, almost arrive at a picture of the thing as it is, etc.

In the same way the analogue can be understood, concerning the union and the revelation of the drawing-down from Chochmah, which is the level of the source of intellect that is not grasped, in which is clothed the Infinite Light, that which is above comprehension; and [concerning] how this very level is drawn down [into the level] that is understanding and comprehension, which is called the union of Abba and Imma:

this understanding and comprehension is not a comprehension of the essence, but a comprehension, by way of analogy, [like] the comprehension of negations, etc. For as to the Infinite Light, blessed be He, "no thought can grasp Him" at all in His essence.

Therefore Keser is called "He made darkness His hiding place," for Keser clothes the Infinite Light, blessed be He, and darkens [it], so that it be unrevealed (as is written at the beginning of the Arizal's commentary on the Idra Zuta; and see what is written in the explanation on the verse "I am black," [on] "black fire");

and through Keser it rests and clothes itself in the level of Chochmah, which is also above the intellect that is grasped and understood. And this is the level of the intellect of Abba, in which is clothed the Infinite Light, that which is above the order of the chain of descending worlds (hishtalshelus)

(and see the commentary of the Ramaz on the Zohar, Parshas Emor, page 94, that the existence of Abba is drawn from the inner dimension within the hairs of the thirteen tikkunim of the beard, whereas the existence of Imma is drawn from the hairs themselves; and see the Zohar HaRakia, Parshas Vayikra, on the verse "Like the good oil, etc.," and as is explained elsewhere).

However, the level of Binah is understanding and comprehension of the essence; but this understanding and comprehension is only at the level of a radiance and illumination from the Infinite Light, blessed be He, drawn forth in the order of the chain of descending worlds. This level is drawn down and revealed in understanding and comprehension in Atzilus, and is drawn also into the upper Gan Eden.

But the level of the Infinite Light, blessed be He, that is in the supernal Keser cannot be drawn down and revealed in actual understanding and comprehension; and nevertheless it is drawn down and revealed through the union of Chochmah and Binah, except that this revelation is not the level of comprehension, but rather the nullification of comprehension.

And it is impossible to find an analogy for this below except from the matter of the knowledge of negations, which is a revelation and a knowing in actual comprehension, for through this knowledge one draws close to the thing sought; and nevertheless it is not a comprehension of the essence, as [there is] in the level of the radiance in the order of the chain of descending worlds, etc. 9

And this is the reason that the arousal drawn forth from this revelation and knowledge is the level of self-nullification (bittul), which is also a divesting of what opposes, namely, that one not be a yesh that conceals the Infinite Light, blessed be He; for every arousal must necessarily resemble its source that gives birth to it.

Therefore, since its source is also the level of the nullification of comprehension, as mentioned above, the arousal born of it is also the level of "And what are we," which is the level of self-nullification, etc.

3. And this is the reason for what is written in Likkutei Torah [of the Arizal], that through fulfilling the prohibitive commandments there is the union of Abba and Imma. 10

For all the prohibitions, too, are in their nature only the level of negations of something that opposes and conceals His G-dliness, may He be blessed, such as "You shall not eat chelev (forbidden fat), etc.," or "Shaatnez shall not come upon you, etc.,"

which is not doing something by an active deed, but only refraining from the things mentioned, which are what conceal and prevent self-nullification to the Infinite One, blessed be He, for they are the level of yesh and a thing entirely separate, the opposite of the ayin.

Therefore they blemish the self-nullification and prevent the self-nullification of the soul: that which there is in the soul from the level of Chochmah, to be nullified to the Infinite Light, blessed be He, as in "all before Him is considered as nothing."

And they prevent this self-nullification because they are yesh and a separate thing, the opposite of the ayin, etc.

And there are prohibitive commandments for which one is liable to kares (excision), for they cut 11
the soul off from its root, so that this level of self-nullification is not in it.

This will be understood better from eating chametz on Pesach: for matzah is the level of mah and self-nullification, as in the saying, "This matzah that we eat, on account of what (mah)?", while chametz is the level of yesh, etc. And in any case, every prohibitive commandment is the negation and prevention of something that conceals the Infinite Light, blessed be He, and His holiness.

Therefore, through fulfilling this level, in which the concealment is removed, through this the su- 12
pernal union of Abba and Imma is drawn down, which is also a revelation of the Infinite Light, blessed be He, the "Hidden of all hidden," that is drawn down and revealed.

And this revelation, too, is impossible except in the knowledge of negations, in which a level of knowledge and comprehension of Him, may He be blessed, is drawn forth by way of divesting Him, may He be blessed, of whatever is contrary to His essence, may He be blessed.

And although this is not knowledge of the essence, it is a great closeness and revelation, as mentioned above, and infinitely greater than the comprehension of the essence that is in the level of the radiance that shines in the order of the chain of descending worlds, etc.

And this is [the meaning of] what is written, "in a land not sown": that is to say, the "not" (lo) is 13
[what is] sown, namely, the prohibitive commandments, which are higher than the positive commandments, for the lav ("not") precedes them, from above to below,

as in the saying, "First darkness, and afterward light." For the level of the light of Keser cannot come to be clothed in the level of a vessel,

since it is above the chain of descent of lights and vessels, as mentioned above, [for] "no thought can grasp Him"; only in the mode of "not" alone can it be revealed, namely, by way of the knowledge of negations.

Therefore it is said of this, "He made darkness His hiding place," for the essence itself is not 14
grasped.

And this drawing-down and revelation comes specifically through fulfilling the prohibitive commandments: for the sparks that fell into them in the shattering of the vessels descended and were drawn down below, into the three impure kelipos, and they are what conceal and entirely prevent the revelation of the light of Keser. Therefore, through removing what opposes, the revelation of the light of Keser is drawn into Chochmah and Binah, in the manner mentioned above.

However, the 248 positive commandments are at the level of vav-hei, which is the union of Z'eir Anpin and Nukva, which is the level of lights that are clothed in vessels;

and this is like the level of comprehension of the essence, and not merely by way of negation. And from this aspect they have an advantage over the prohibitive commandments (and perhaps for this reason a positive commandment overrides a prohibition).

But in truth the prohibitions are higher, because [with] the comprehension of the essence that is drawn down through fulfilling the positive commandments, this light that is drawn down and revealed is only like a mere radiance and illumination compared with the light drawn down and revealed through the prohibitive commandments.

Therefore the knowledge of negations that is in the source of the light is greater than the comprehension of the essence that is in the level of the radiance.

(Similar to this, they said that "a sage is superior to a prophet," even though the prophet grasps the essence and the sage grasps only the existence; it is rather because the sage grasps the existence of higher levels that are not revealed in prophecy at all.

And all the more so is this the case with the prohibitive commandments compared with the positive commandments, for the comprehension is not merely in the manner of knowing the existence, but an actual revelation, only that it is, by way of analogy below, in [the manner of] the knowledge of negations, etc.

From this can be understood the great superiority of the words of the Scribes, which are also fences and safeguards, like the prohibitive commandments, as is explained on the verse "I am black, etc." And also the seven rabbinic mitzvos: although they are by active deed, nevertheless their intent is to distance evil, as is known regarding the washing of the hands, etc.

And this is the matter of "Extra Binah was given, etc.": that what in the Written Torah could be drawn down only in the mode of comprehension of negations, is drawn down in the Oral Torah through active deed, etc., which is the level of comprehension of the essence, etc.

Now, all this does not contradict what is explained elsewhere, that through the prohibitive commandments the source of the light is drawn down in actual revelation: for that is in the Time to Come, when the light of Keser itself will be revealed, from which the Resurrection of the Dead is drawn.

Whereas [in] the union and drawing-down of the present, even in the higher worlds, the revelation is not from His very Essence, may He be blessed, but only in the manner of the analogy mentioned above, of the knowledge of negations, etc.

Therefore even the Patriarchs, whose abode is in the World of Atzilus, above the level of the upper Gan Eden, as is written in [Sefer Shel] Beinonim, chapter 39, will be clothed in a physical body at the Resurrection of the Dead; and this is only because then there will be, below, a revelation of a higher level.)

(And see what is written on the verse "Set me as a seal, etc.") And this is why the 248 positive commandments are called "the 248 limbs of the King": for the light is drawn into actual vessels.

And with all this can be understood what is said in the Zohar: "When the sitra achra is subdued, the glory of the Holy One, blessed be He, is made complete." For the subduing of the sitra achra is the fulfillment of the prohibitive commandments and all the fine points of the Scribes, which are all the distancing of evil;

therefore through this "the glory of the Holy One, blessed be He, is made complete," that is, the level of Z'eir Anpin, which rises to the loftiest heights and is in the level of the union of Abba and Imma; and also, the level of Keser is drawn into it from Arich Anpin itself, as is explained concerning the festival of Shavuos.

And this is "the glory is made complete, etc.," as will be explained below, G-d willing, in the explanation of "and you came to the ornament of ornaments" (ba'adi adayim). And this is also the matter of a dwelling place among the lower realms.

Now, in the union of Z'eir Anpin and Nukva, which comes through Torah and the positive commandments, there are also two levels. For the Torah is the level of the inner limbs; 15

and also, "the Torah comes forth from Chochmah," and if so, it is also a drawing-down of the intellect (mochin) of Abba and Imma; whereas the mitzvos are the outer limbs, etc.

And this is [the meaning of] "These are the accounts of the Mishkan, the Mishkan of the Testimony." That is, "the accounts of the Mishkan" is the level of the union of Z'eir Anpin and Nukva, which is drawn down through Torah and mitzvos, 16

and this is "These (eileh) are the accounts." That is, eileh has the numerical value of 36, because the emotive attributes (middos) of Z'eir Anpin are six, for Z'eir Anpin is emanated, in the mystery of [its] root, at the level of the six extremities (vav ketzavos); and each one comprises six, making 36.

And also, eileh has the letters of Leah, for Leah bore six sons, the six extremities mentioned above.

And this is [the meaning of] "Who (mi) created these (eileh)?" Mi is the level of Binah, in which there are fifty gates, the numerical value of mi; and from the level of Binah comes the birth of the emotive attributes (middos), which are the level of eileh. 17

And from this comes "the accounts of the Mishkan": that Z'eir Anpin draws down to Malchus of Atzilus, so that there be a drawing-down into Beriah, Yetzirah and Asiyah, etc.

And this is drawn down through the study of Torah, which is also the six orders of the Mishnah, each of which also comprises six, the number of eileh; and likewise through fulfilling the positive commandments, which is also in the 248 limbs of Z'eir Anpin, as is known.

And the matter of the Mishkan of the Testimony is the union of Abba and Imma (for Binah is called "the supernal Shechinah," as is explained elsewhere on "The Song of Songs"), which is drawn down through the prohibitions.

And the reason it is called the Mishkan of the Testimony is that testimony applies to something hidden, for this testimony is not a revelation of the actual essence of the thing.

So too is the knowledge of negation: although it is a revelation, nevertheless it is not a comprehension of the essence; it is only a testimony about the level of the "Hidden of all hidden": testimony, and not a revelation of the actual essence, as there is in the 248 positive commandments, where the light is drawn into actual vessels.

But through fulfilling the prohibitive commandments, since through this the revelation is drawn from His being and essence, which is far, far higher than the level of the light drawn from Him, may He be blessed, through the positive commandments,

therefore the revelation cannot be in the manner of comprehension of the essence, but only in the manner of the level of testimony, which is not the actual substance of the thing, as is explained in Likkutei Torah [of the Arizal] on Tehillim, Psalm 78; and this is, by way of analogy below, the matter of the knowledge of negations, as mentioned above.

But the meaning and matter of "testimony" can be understood further, according to what is written, "For there the tribes went up, the tribes of Yah, a testimony to Israel, to give thanks to the Name of Havayah."

4. Now, first we must understand the meaning of the verse (in Ezekiel, chapter 16), "I have made you a myriad, like the growth of the field; and you increased and grew, and came to the ornament of ornaments (ba'adi adayim)." 18

For "ba'adi adayim" is an expression of adornment, and it is "the two crowns that Z'eir Anpin inherits," as mentioned in the Idra Rabba, which are the level of the two lower joints of Netzach and Hod of Arich Anpin.

The point is that the growth of the field, for example grain, grows only through the rotting of the seed first, so that it becomes the level of ayin ("nothing"); and through this it afterward grows and becomes yesh ("something"), a thing.

Whereas [with] the seed as it was at first, a yesh, it is impossible that there come from it growth and the coming-into-being of another yesh, and moreover in a manner more excellent and exalted than the first yesh.

And so is the analogue above, as is written in Etz Chaim concerning the union of Z'eir Anpin and Nukva: it is impossible for there to be the return to face-to-face unless the first configuration (partzuf) of Malchus is first dismantled, so that at first it is only a single point beneath Yesod. 19

For at first they are back-to-back, and in order that they be turned from the level of back-to-back to be at the level of face-to-face, there must be in her, in between, the level of nullification of the first existence, becoming only a single point beneath Yesod, etc.

(And elsewhere, on the verse "Then the maiden shall rejoice in the dance," it is explained that in order for there to be an ascent from the level of face-to-face to the level of face-to-face at a higher rung, for there are several rungs within the level of face-to-face, etc.,

there must first be back-to-back, and afterward they become a point beneath Yesod, and afterward she grows into the level of face-to-face at a higher rung, etc.; and there the matter is also explained in [terms of] the service of G-d.)

And this is "I have made you a myriad, like the growth of the field": just as with the growth of grain it is impossible that there be yesh from yesh, but only by its becoming, in between, the level of ayin, so for there to be an ascent of the Congregation of Israel to the most exalted rung, there must first be [the state of] self-nullification and ayin, which is called "a point beneath Yesod," etc.

And through this, afterward, "you increased and grew, and came to the ornament of ornaments," which are the level of the two crowns mentioned above, which are drawn to Z'eir Anpin and from Z'eir Anpin to Nukva; and they are from the level of Arich Anpin itself

(for they are its very essence and being, and not merely an illumination; and also "the inheritance of Abba and Imma," which is an illumination, but the illumination is from a higher level, etc., as is explained in Etz Chaim, Sha'ar HaNesirah, chapter 6. And see Likkutei Torah [of the Arizal], Parshas Vayeira, [on] those two crowns, that they are the ultimate purpose and the essence, etc.).

Now, in the meaning of adi there are three senses. The first, in its plain meaning, is an expression of adornment, as in "their ornaments (edyam) from Mount Horeb."

The second is an expression of eternity, as in "Praised and glorified forever and ever (adei ad) is His great Name." The third is an expression of "until (ad) here shall you come," that is, up to here and no further.

Now, all three meanings are one matter, for they all pertain to the level of Keser. The first meaning, 20
an expression of adornment, is plain: this is the level of Keser, which is the level of a crown upon the head, as in "The righteous sit with their crowns on their heads."

Now, just as a diadem and crown are made of precious stones, which in essence are the level of the inanimate, only that they have been refined to be shining and bright, and through this a diadem and crown for the king are made of them,

so too our Sages, of blessed memory, said that Sandalphon ties crowns for his Maker from the prayers of Israel; for the letters of prayer are also called "stones," and when they are refined through self-sacrifice (mesirus nefesh) at [the word] "One," they become the level of a diadem and crown.

And likewise from the fulfillment of the mitzvos, which are also the 613 mitzvos of the Torah and the seven of the Rabbis, 620 pillars of light, of the level of Keser.

Since they have been lowered into physical action, in the parchment of tefillin and the wool of tzitzis, which is like the level of the inanimate, for example, and "their beginning is wedged in their end," therefore through this is drawn down the light that is above the chain of descent, which is the level of Keser.

And this is why our Sages, of blessed memory, said that in the Time to Come "the righteous sit with 21
their crowns on their heads": for in Gan Eden the revelation is only from the level of "the river that goes out of Eden," which is the level of Chochmah and Binah,

and therefore the revelation is only to the soul. But in the Time to Come, at the Resurrection of the Dead, the revelation will be to the body as well, as it is written, "And He will strengthen your bones"; that is, through the revelation of the light that is above the chain of descent, it will be able to be drawn even lower.

As is known concerning "And I will pass through the land of Egypt": "I, and not an angel, etc."; and 22
this revelation is from the level of Keser. And this is "with their crowns on their heads," specifically in the Time to Come. And this is the matter of ba'adi adayim, which are also called "the two crowns," as mentioned above.

The second, the matter of eternity: this too pertains to Keser. For Keser is the level of an intermediary between the essence of the Infinite Light and the emanated [beings], **and it contains** [something] **of the lowest level within the Infinite One (Ein Sof), as is written in Etz Chaim, Sha'ar (Gate) 41, chapter 3.**

And since it contains the level of Ein Sof, therefore it is an expression of eternity, which is the meaning of Ein Sof ("without end").

(This will be understood better according to what the Rama [of Fano] writes in the introduction to the book Yonas Ilem, and in the book Pelach HaRimon, Sha'ar (Gate) 4: the question why it is called Or Ein Sof, "light without end," when seemingly it would have been fitting to call it "without beginning," that is, that it is primordial; for [being] primordial certainly includes [being] eternal, but [being] eternal does not include [being] primordial, since the separate intelligences are eternal by the will of the Creator, may He be blessed, even though they are newly brought into being from nothing to something.

And he answered that what we call Ein Sof is not meant to describe His being and essence, may He be exalted, G-d forbid, for "to Him, silence is praise"; rather, it is [said] of the level of His Name, may He be blessed, that it has no end, etc.

The explanation of the matter: His Name is the level of light and radiance, by way of analogy, drawn forth from the luminary by His good will. And before the world was created, there was He and His Name alone, for the light was included in the luminary and was the level of ayin entirely,

as in the luminary of the sun the radiance is included in the level of ayin entirely; and afterward it was drawn forth to be the level of radiance, and in it was the tzimtzum, and the level of the kav was drawn forth, etc.

Therefore it is of this level specifically that it is fitting to call it Ein Sof: for the light is a radiance, an extension and revelation drawn forth from His being and essence, and of this extension it is fitting to say that it is drawn forth and spreads in the manner of Ein Sof ("without end"), etc.

Therefore, regarding the level of Keser, in which there is the lowest level within Ein Sof, the expression adei ad applies, which means eternity, that is, actually the level of Ein Sof. And this is "Praised and glorified forever and ever (adei ad) is His great Name."

"His great Name" is the level of Keser, for Malchus is called simply "Name," and Keser, which is drawn from Malchus of Ein Sof, is called "His great Name"; therefore it is adei ad, in the mode of Ein Sof. And see what is written elsewhere in the explanation of "Return, O Israel, unto (ad), etc.")

And the third meaning of ad, as an expression of cessation, as in "until (ad) here," also fits the level of Keser specifically, because there is never any grasp or comprehension of the light of Keser.

That is why Chochmah is called "beginning" (reishis), because it is the beginning of revelation, and it is called "Let there be light"; but Keser is the level of "He made darkness His hiding place," for there is no comprehension in it.

Therefore it is called ad ("until"). (That is, "until, but not including": for, insofar as there is in it the lowest level of the Emanator, it is certainly "until, but not including," since in this level there is no comprehension at all; that is why the lowest level of the Emanator is called Atik, for it is removed (ne'etak) and separate from the emanated [beings]. And it is also called "the Head that is not known," etc., as is known.

However, from the aspect of the level within Keser that is the root of the emanated [beings], from this aspect one may say "until, and including": for at any rate this level is counted among the ten Sefiros, and if so it is part of the Ten Sefiros; and this is "until, and including."

And it may be said that this is why it says "and you came to the ornament of ornaments (ba'adi adayim)": for there is drawn into them from every level of ad mentioned above.

And this is the level of "May Your Name be praised forever (la'ad), our King": "Your Name" is Malchus of Atzilus, and "may Your Name be praised forever (la'ad)" [means] that it be elevated to be at the level of Malchus of Ein Sof, which is called ad, according to all three meanings of ad given above; and as it is written, "And the light of the moon shall be, etc."; and as is explained in Parshas Mikeitz on the verse "Sing and rejoice, O daughter, etc.," that the level of "daughter" will be elevated in the Time to Come with surpassing loftiness, etc.; see there.)

And this is why it is also called "the Mishkan of the Testimony" (ha'edus): for into this Mishkan, which is the union of Abba and Imma, there is drawn from the level of Keser, which is the level of adi adayim, according to all three meanings of ad mentioned above.

(And see Likkutei Torah [of the Arizal], Parshas Vayeira, cited below; and as is known, the level of "the inheritance of Abba and Imma" and the two crowns mentioned above are clothed in the Yesods of Abba and Imma, as the Ramaz writes on Parshas Emor, page 99.)

And this is also the meaning of "For there the tribes went up, the tribes of Yah, a testimony to Israel."

For the twelve tribes have their root in the emotive attributes (middos) of Atzilus, and they are the twelve diagonal boundaries of Z'eir Anpin; and their root is in Arich Anpin, that is, the root of the emotive attributes of Atzilus is from the level of the emotive attributes within Keser, which are called "the mountains of darkness."

Therefore it says, "For there the tribes went up": for through the raising of mayin nukvin (feminine waters) they reach their root in the level of Keser; and through this is drawn down the level of "a testimony to Israel," that is, the level of the drawing-down of the two crowns mentioned above to Z'eir Anpin. 23

And this is "to give thanks (lehodos) to the Name of Havayah": for since in the level of Keser actual comprehension and grasp do not apply, therefore it says "to give thanks," for of this nothing applies but the level of acknowledgment (hoda'ah),

for acknowledgment is the level of self-nullification (bittul), that is, in relation to a level that is above comprehension; as is explained elsewhere on the verse "Yehudah, you," and on the matter of praise, blessing and acknowledgment.

Therefore they said, "Whoever does not bow at Modim will not rise at the Resurrection of the Dead": for the Resurrection of the Dead comes through the revelation of the light of Keser, as mentioned above regarding "with their crowns on their heads." And the raising of mayin nukvin to this level is acknowledgment and self-nullification, etc.

5. "Which was counted at the word of Moshe": that is, as is written in Pri Etz Chaim, that the level of the union of Abba and Imma is in the first verse of the Shema, at the words "Havayah our G-d (Elokeinu)"; and from the verse "And you shall love" onward is the rectification (tikkun) of the skull (gulgalta) of Z'eir Anpin, and the crown of the chassadim spreads down to the Chesed of Z'eir Anpin, and all the joints of Z'eir Anpin are united in it. 24

But in the first verse, where the union is in Abba and Imma, the light of love is not yet felt there, since the union there is in the mode of the self-nullification (bittul) of Chochmah, and there is truly nothing else besides Him, and there is no one who loves, etc.;

only afterward, when the light is drawn into Z'eir Anpin, does the level of love apply to it, and this is the verse "And you shall love, etc."

It follows that the union of Abba and Imma in the first verse, which is like the level of the Mishkan of the Testimony, is "counted" and united specifically through Moshe, who is the level of mah and self-nullification, etc.;

and in the verse "And you shall love" it is like "These are the accounts of the Mishkan": eileh, the six emotive attributes (middos) of Z'eir Anpin, the first of which is love, etc.; and this is the union of Z'eir Anpin and Nukva.

(According to this it will be understood that [the fact that] in the first verse the ayin and daled are enlarged is the level of "Havayah is witness (ed) among you," as is written above,

that is, actually the level of the Mishkan of the Testimony in this verse, which is the union of Abba and Imma, drawn down and revealed from the light of Keser; for this is the meaning of ad: an expression of adornment, an expression of eternity, and an expression of "until (ad) here shall you come, etc.," as mentioned above; and also an expression of testimony about a hidden thing.

The point is that of the level of the light that fills all worlds (memalei kol almin) it is written, "From my flesh I see G-d"; but of the level of the encompassing [light] it is written, "And they believed," above comprehension, and this is the level of "the hidden things." But memalei kol almin is called "the revealed world." Therefore the term "testimony" applies to the level of the light that encompasses all worlds (sovev kol almin).

And testimony is the level of Daas: that nevertheless it is drawn into the level of Daas, as is explained elsewhere on the verse "And you shall know this day, etc." And this is "You are My witnesses"; and it is written, "And He established a testimony in Yaakov, etc."; for the drawing of sovev kol almin into the level of Daas is through the souls of Israel, by their occupation with Torah and mitzvos, etc.

Now, it is explained elsewhere that the union of the Holy One, blessed be He, and His Shechinah is found up to the loftiest heights: that is, in Atzilus they are the union of Z'eir Anpin and Nukva; and far higher, the kav drawn forth from the Infinite Light, blessed be He, is called Shechinah, for it is drawn from Malchus of Ein Sof, and the essence of the Emanator, may He be blessed, is called the Holy One, blessed be He.

Therefore in the writings of the Arizal it is written that "His Name" is the level of Malchus, while in the books of the early Kabbalists it is written that shemo ("His Name") has the numerical value of ratzon ("will"); and these and these are the words of the living G-d: for the level of Malchus of Ein Sof is also called "His Name," and it is the level of "His great Name," and from there is drawn the will, which is the Keser of Atzilus.

And this is "And Israel, who sanctify Your Name, shall rejoice in You": for the souls of Israel draw down the union of the Holy One, blessed be He [and His Shechinah]; and this is "who sanctify Your Name," for they draw down from the holiness of His being and essence, may He be blessed, to the level of "Your Name."

And this holds true both of the union of Z'eir Anpin and Nukva of Atzilus and even far higher, where the light is drawn from His Essence, may He be blessed, into the level of the kav, etc.

And since this is so, the matter of the Mishkan of the Testimony is resolved even better: for according to what was written above, it is the union of Abba and Imma, except that it contains an illumination of Keser, etc., while according to what is explained elsewhere, the union is in the level of Keser itself, which is drawn from Malchus of Ein Sof, which is the level of "His Name," and the union is so that an addition of light be drawn from the Infinite One, blessed be He.

And so it is explained in Pri Etz Chaim on the kavanah (intention) of the Shema, and in Likkutei Torah [of the Arizal], Parshas Vayeira, on the union of the Shema: that it is the union of Abba and Imma, and Abba and Imma from Keser, and Keser from Atik, up to Ein Sof, etc., to be renewed and to take those two crowns from their supernal root.

And this is the matter of the enlarged ayin and daled in the first verse of the Shema, as is written above at length in the explanation of ad.

Now, seemingly there is a great difference between the meaning of ad as an expression of testimony and the meaning of ad as an expression of crown and adornment. For the expression "testimony" [applies] when only an illumination shines, and not the essential [light], as is written in Likkutei Torah [of the Arizal] on Tehillim, Psalm 78, on the verse "And He established a testimony in Yaakov"; these are his words: "It is not the actual substance of Yesod, but only a testimony." End of quote. Whereas the expression "crown" and "Keser" means the actual essence.

And it may be said that here both matters are true. For above, the level of Keser itself is drawn down, as mentioned above, for it is drawn from Ein Sof to Atik, and from Atik to Arich, etc.;

but of what is drawn into Z'eir Anpin and Nukva, there is [some] that is only the level of a mere illumination, like the level of "the inheritance of Abba and Imma," of which it is explained in Pri Etz Chaim, Sha'ar HaNesirah, chapter 6, that the Chochmah and Binah in it, etc., are only a single illumination, etc.

Or, as is written above at length on the matter of the union of Chochmah and Binah, that it is by way of analogy [like] the knowledge of negations, etc., and this is only an illumination, for the essence itself cannot be revealed now in comprehension, even in Atzilus, etc.,

as is also explained elsewhere in the explanation of "Go forth and gaze upon the crown, etc."; until the Time to Come, when "And I will remove the spirit of impurity from the land" will be fulfilled; then it is written, "the new heavens and the new earth that I make, etc.," as is explained in Parshas Bereishis on this verse; see there.)

6. Now, the meaning of "which was counted" (asher pakad): pakad has the letters of dofek 25
("pulse"), which is the "back" (achorayim) of the Name Havayah spelled out with yuds,

that is, the "back" of the Name Av (72), which is in Chochmah, which amounts to 184; as is written in Taamei HaMitzvos, Parshas Vayeira, that in the pulse there shines [light] from the level of Abba, and within it an illumination of the Infinite Light; therefore it beats constantly, for the Infinite Light rests in Chochmah.

Therefore in the pulse there are vowel-points, for it beats like a kamatz or a patach or a tzeirei or a segol, for the vowel-points are in Chochmah. But the pulse in the hand is from the level of the "back" of Abba.

Now, 184 [and] 161 are the numerical value of Moshe; and the meaning of 161 is the Name Ehe-yeh 26
spelled out with yuds, which is the inner dimension of Binah.

The point is that "the blood is the soul," and it gives life to all the limbs, and it is from the level of Binah. Also, the Name Ehe-yeh in its "square" [form] has the numerical value of dam ("blood"), as is written in Etz Chaim. But the level of the "back" of Abba is clothed in the inner dimension of Binah.

And this is the matter of the pulse in the blood vessels. In the blood there are also moisture and wa- 27
tery parts, and they are from the level of the chassadim (kindnesses), and from this the limbs grow, "like water that waters a tree, and it grows through that watering."

And this is the matter of adam ("man"): alef, dam ("blood"). And see what is written in Etz Chaim, in the discourse on the afflictions (nega'im): that the cause of the affliction is the withdrawal of the light of Abba, and the sign of this is a white baheres (bright spot), which is the withdrawal of the blood from that limb.

If so, it necessarily follows that the light of Abba is clothed in the blood, as mentioned above regarding the pulse, etc. And see what is written about this in Parshas Tazria, in the discourse beginning "They were disputing in the Heavenly Academy, etc."

Now, in the beating of the heart (defiku deliba) there is drawn an illumination of the inner dimen- 28
sion, and in the pulse in the hand there is drawn the "back" of Abba.

And since Chochmah and Binah are clothed in the pulse, therefore it beats constantly, which is the level of self-nullification, [of] ratzo and shov ("running and returning"), etc., for Chochmah is self-nullification, as mentioned above. It follows that in the pulse there is the union of Chochmah and Binah, 184 [and] 161, as mentioned above.

And this is "which was counted (pakad) at the word of Moshe." And so in man, in the service of 29
G-d, the level of "which was counted" is that there be [service] in the mode of ratzo and shov.

For the ratzo ("running") comes from the level of the gevuros (severities) of Binah, and it is the level of the blood; and the shov ("returning") comes from the level of Chochmah, which is the level of self-nullification (bittul) that is clothed there. And this is the level of the pulse of the heart, for the heart must be [in] **ratzo and shov.**

And this is "counted at the word of Moshe": for the level of Moshe is the "back" of Abba and the inner dimension of Imma, 184 [and] **161, as mentioned above.** (And of Moshe it is written, "From the water I drew him," which is also the level of "like water that waters a tree, etc.," mentioned above.

And through the self-nullification of ratzo and shov one draws down the level of "the Mishkan of the Testimony, which was counted, etc." Also, [regarding] "These are the accounts of the Mishkan," it may be said that pekudei is also the level of the pulse mentioned above, through which the union of vav-hei is also drawn down.

And see what is written in the discourse beginning "Tomorrow is the New Moon, and you will be remembered (nifkadta)": that "remembering" (pekidah) is from a very high place, for "He remembered (pakad) Sarah," and "I have surely remembered (pakod pakadti)" is the sign for Mashiach, etc. And see there on the matter of new Netzach, Hod and Yesod, whose root is from Keser, on [the words] "G-d Most High, etc., and brings a redeemer to their children's children, etc."

And so the union of Z'eir Anpin and Nukva: although it is through Netzach, Hod and Yesod, nevertheless the source and root of this union, which is the matter of "He remembered Sarah," has its root drawn also from the level of Keser, etc.

And this is "Children depend on mazal, etc." And perhaps corresponding to these two levels of Mishkan are the pulse in the heart and the pulse in the hand: for the pulse in the hand is the level of the outer dimension (chitzoniyus) of Abba,

and this is [why] it is "the accounts of the Mishkan," unqualified. Also, the hands are the attributes of Chesed and Gevurah, for this is the meaning of eileh: the six extremities, Chesed, Gevurah, Tiferes, Netzach, Hod, Yesod. And so it says, "His left hand is under my head, and his right hand embraces me"; thus the union of Z'eir Anpin and Nukva is through "his two arms, right and left, and between them the bride."

However, the pulse in the heart, into which there is drawn from the inner level of the brain, for through the drawing from the brain it closes and opens, as is explained elsewhere on the verse "I sleep, etc.; the voice of my beloved knocks (dofek), etc.," is the level of the union of Abba and Imma, which are the level of the brain and the heart, as the saying goes, "Chochmah is the brain, Binah is the heart."

This needs examination, for in Taamei HaMitzvos, Parshas Vayeira, he said that the inner dimension of Abba does not descend below, only its "back," as is known, etc., and that is 184, which is dofek ("pulse"), etc. However, it can be said that there he speaks only of the pulse in the hand.

Or it can be said that even in the outer dimension and "back" there are several levels, such that at any rate the level of the pulse in the heart is the level of the inner dimension relative to the pulse in the hand, as is explained on the verse "I sleep," mentioned above.)

Now, [in] the order of the service, the Men of the Great Assembly instituted Pesukei deZimrah before the Shema. And this matter is as it is written here, "the Mishkan of the Testimony, which was counted at the word of Moshe, the service of the Levites": thus the level of the service of the Levites pertains to the level of "the Mishkan of the Testimony, which was counted at the word of Moshe."

The point is that the level of this union of Abba and Imma is very high, and the Congregation of Israel would not be able to reach it; therefore they instituted that Pesukei deZimrah be said first, so that through this they would be able to reach the level of self-nullification (bittul) of the level of "which was counted at the word of Moshe," in the first verse of the Shema. 30

And the matter of this song (zimrah) is the quality and rung of the Levites, for they were the ones who said song, and they were also the bearers of the Mishkan, as it is written, "And they shall carry the Mishkan, etc." 31

The point is that, just as above it is written, "And the chayos (holy creatures) carry the Throne," that is, through their raising themselves up with a great noise, in arousal, through this they lift and raise up the Shechinah.

And so is the matter of the song of the Levites: since it too is in the mode of ratzo and shov, through this they carry the Mishkan, that is, to raise and lift up the level of Z'eir Anpin and Nukva, and to bind and join it with the level of the Mishkan of the Testimony, of Abba and Imma. 32

And this is "And the Levite, he shall serve," as is written in the Zohar, Pekudei, page 221b.

And see what is written above in Parshas Beshalach, in the discourse beginning "I will sing, etc., for He is highly exalted, etc."; see there on the matter of the song of the Levites. And see the Zohar, Parshas Pekudei, on the verse "And they brought the Mishkan, etc."

And so in man: through Pesukei deZimrah, so that "the exaltations of G-d are in their throat," through this the concealment of the animal soul will be thrust away from him, and this is the matter of "cutting down the tyrants" (zemir aritzim); and through this the inner dimension of the heart will be revealed, so that one can come, in the first verse of the Shema, to the level of self-nullification and self-sacrifice (mesirus nefesh) at [the word] "One," etc.

It follows that the order of the service is thus: first, Pesukei deZimrah, to carry up the level of the lower unity (yichuda tata'ah), which is the level of "These are the accounts of the Mishkan," to bind and join it with the higher unity (yichuda ila'ah) of the Mishkan of the Testimony, which is in the first verse of the Shema. 33

And this is "For there the tribes went up, the tribes of Yah": the ascent begins from the level of "the tribes," plain, who receive from the lower unity, as is known regarding the twelve oxen in Beriah, and as is written in the Zohar at the beginning of Parshas Bamidbar; and their ascent is to be at the level of "the tribes of Yah," which is the supernal union of Abba and Imma, which is the level of "a testimony to Israel," that is, the Mishkan of the Testimony.

And after the first verse of the Shema, it says in the Torah, "And you shall love": that is, the light is drawn from above to below, from Abba and Imma to Z'eir Anpin and Nukva.

And this is the meaning of "a testimony to Israel": the level of testimony mentioned above is drawn to "Israel," which is Z'eir Anpin; as is also written in Pri Etz Chaim in the explanation of the Shema, that the intellect (mochin) is drawn from Abba and Imma, and the two crowns mentioned above, and they are clothed in Z'eir Anpin and Nukva, etc.; see there.

(According to this one can also explain what is said in the Zohar, Pinchas, page 236, about the matter of the letters that remain, shin and mem from Shema and alef and ches from Echad, whose sign is esmach ("I will rejoice"), as it is written, "I will rejoice in Havayah."

For the letters ayin and daled, which are large, indicate the level of the Mishkan of the Testimony, as mentioned above; the letters shin and mem are the level of Malchus, which is called shem ("Name"); and the letters alef and ches are the level of Z'eir Anpin.

And since in the first verse of the Shema Z'eir Anpin and Nukva are joined and united with Abba and Imma, therefore the letters shin-mem [and] alef-ches are included with ayin-daled; and the sign is esmach ("I will rejoice"), for the joy is from the greatness of the ascent and from the revelation of a new light from the Infinite One, blessed be He; and also, this ascent comes through the service of the Levites, which is song and joy.

Moreover, even the self-nullification (bittul) in the first verse of the Shema is also in the mode of joy, for this is the matter of the union of Abba and Imma: Chochmah is self-nullification and Binah is joy. And see what is written about this on the saying of the Zohar, Parshas Korach, page 176, on the verse "And they rose up before Moshe, etc."

It can also be said that the meaning of "I will rejoice in Havayah" is that one brings about joy in the Name Havayah, as is explained elsewhere on the verse "I will greatly rejoice in Havayah" and on the verse "And the humble shall increase joy in Havayah, etc."; and humility is the rung of Moshe, which is the first verse of the Shema; therefore esmach is alluded to in it, for they add joy in the Name Havayah, etc.)

Now, the meaning of "by the hand of Isamar, son of Aharon the Kohen": Isamar ("it was said") is 34
speech that comes of itself, like the matter of "I am the Mishnah that speaks in your mouth,"

and this is "Then those who fear Havayah spoke (nidberu)," and it is the level of "And you shall speak of them" in the Shema: that speech in words of Torah is in the mode of self-nullification (bittul), as in "And I have put My words in your mouth,"

that is, the vessel to draw down the light that is drawn through the union of Abba and Imma, which is the level of self-nullification, is through the study of Torah in the mode of self-nullification mentioned above: for when one studies Torah in the mode of self-nullification, this is the word of G-d in his mouth.

And this is [the meaning of] what is written, "I will mention My Name, etc." And it is the level of "son of Aharon": Aharon is ahavah rabbah ("great love"), and this is what is written before "And you shall speak of them": the verse "And you shall love, etc."

(From this it comes about that the study of Torah afterward is in the mode of "My tongue shall respond with Your word," as is explained in the discourse beginning "To understand, on the day of Shemini Atzeres, etc."; see there on "For His kindness has prevailed over us, and the truth of Havayah is forever.")

Now, "the service of the Levites, by the hand of Isamar": for in order that the Levites have the strength to carry the Mishkan, which is song and elevation, as mentioned above, the strength for this is first drawn from above, as is explained on the verse "The voice is the voice of Yaakov"; and this is called mayin duchrin (masculine waters), which arouse mayin nukvin (feminine waters);

that is, through the study of Torah in the mode mentioned above, it gives strength, so that through this one can afterward raise up one's soul in prayer in the mode of ratzo and shov (and see Torah Ohr, Parshas Mishpatim, on the verse "And they beheld, etc., and they ate and drank").

And this is why the service of the Levites is "by the hand of Isamar, etc."; and also the vessel for all the levels of unions mentioned above is "by the hand of Isamar," as mentioned above.

Summary of the above: the matter of the large ayin and daled in the first verse of the Shema is the 35
meaning of ed, in the manner of the Mishkan of the Testimony, which is likewise the union of Abba and Imma in the first verse of the Shema. And the union of Z'eir Anpin and Nukva is "the accounts of the Mishkan," and it is the verse "And you shall love es";

therefore Moshe our teacher, peace be upon him, said in the first verse, "Havayah our G-d (Elokeinu)," and in "And you shall love" he said, "Havayah your G-d (Elokecha)," for the level of the union of Abba and Imma, called the Mishkan of the Testimony, "was counted at the word of Moshe."

And the reason the union of Abba and Imma is called the Mishkan of the Testimony is [understood] by prefacing what is written in Likkutei Torah [of the Arizal], Parshas Bereishis: that through fulfilling the prohibitive commandments there is the union of Abba and Imma. 36

Now, Binah, which is comprehension, is called "To cause those who love me to inherit yesh"; and [it says] "those who love me," for Binah is "the mother of the children," the level of love.

But Chochmah is the level of ayin, in which is revealed the Infinite One, whom "no thought can grasp"; therefore it is koach mah, self-nullification (bittul) that is above the level of love.

And the matter of the revelation from Chochmah in Binah can be understood along the lines of what the Rambam wrote: that the attributes with which we describe the Holy One, blessed be He, are not essential, but rather this is only that we negate of Him, may He be blessed, the thing that is the opposite of this; 37

but it is impossible to say that they are essential, for they bear no comparison to Him at all. And the knowledge of negations is a revelation, yet nevertheless it is not at all a comprehension of the essence; so too, by way of analogy, is the revelation of the union of Chochmah and Binah.

From this will be understood what is written in Likkutei Torah [of the Arizal]: for a prohibition, too, is the level of negation, to hold back the level that conceals Him, may He be blessed; and through this is drawn the union of Abba and Imma, in which the revelation is in the manner of the knowledge of negations, 38

and this is the union of Abba and Imma; and this is "in a land not sown."

And the positive commandments are lights in vessels, like comprehension of the essence; and nevertheless the prohibitions are higher, for the comprehension of the essence is only in an illumination and radiance, and this is the union of Z'eir Anpin and Nukva; but in the source of the light, the level of Keser, the knowledge is only in the manner mentioned above

(and this is along the lines of "a sage is superior to a prophet," even though prophecy is a comprehension of the essence; and also this is like the matter of blessing and acknowledgment). Therefore, "when the sitra achra is subdued, the glory ascends, etc."

And this is "These are the accounts of the Mishkan": that is, the union of Z'eir Anpin and Nukva, 39
which comes through Torah and the positive commandments; and the six orders of the Mishnah, each comprising six, are the numerical value of eileh; and pekudei is an expression of "to visit (lifkod) one's wife."

And the Mishkan of the Testimony is the union of Abba and Imma: since the revelation is from the Infinite One, blessed be He, Himself, it cannot be a comprehension of the essence, but only in the manner of testimony. By way of analogy, testimony is not the actual substance of the thing, but rather that one testifies about it; and so, by way of analogy, is the matter of the knowledge of negations, as mentioned above.

But the meaning of "the Mishkan of the Testimony" is also an expression of adi adayim ("the orna- 40
ment of ornaments"). And it is written, "I have made you a myriad, like the growth of the field": that there must first be the level of ayin, a point beneath Yesod, and through this, afterward, she will be at the level of face-to-face.

And "you came to the ornament of ornaments": these are the two crowns that are drawn to Z'eir Anpin and Nukva, and they are from the level of Arich Anpin itself. And the meaning of adi has three interpretations.

First, an expression of adornment, which is the level of Keser, like the matter of "with their crowns on their heads"; for the 613 mitzvos of the Torah together with the seven rabbinic mitzvos are 620 pillars of light, of the level of Keser.

Second, ad as an expression of eternity, for Keser contains [something] of the lowest level of the Infinite One (Ein Sof), blessed be He; and this is eternity, for this is the meaning of Ein Sof ("without end").

Whereas His being and essence cannot be called Ein Sof, as is explained elsewhere, that Ein Sof refers to the light, etc.

And the third meaning: ad as an expression of "until (ad) here shall you come," for in Keser there 41
is no comprehension at all. And this is "a testimony (edus) to Israel," an expression of adi adayim, according to all three meanings mentioned above. And since into the union of Abba and Imma there is drawn from the level of Keser, therefore it is called the Mishkan of the Testimony.

And this is "For there the tribes went up," through an arousal from below, to draw down the level of testimony, adi adayim, "to Israel," Z'eir Anpin, "to give thanks to the Name": for in this level, which is above comprehension, nothing applies but acknowledgment and self-nullification (bittul).

And this is "which was counted at the word of Moshe": like the union of Abba and Imma in the first verse of the Shema, which is through the level of self-nullification, which is above the level of love; for "And you shall love" is the rectification (tikkun) of Z'eir Anpin. 42

Therefore in the first verse of the Shema there are the large ayin and daled, the level of ed, that is, the union of Abba and Imma, which is called the Mishkan of the Testimony. And in truth, the union of the Shema reaches above, up to Ein Sof itself, as is written in Pri Etz Chaim; and this is also called the union of the Holy One, blessed be He, and His Shechinah, and this is actually the Mishkan of the Testimony.

Now, the expression "testimony," which is only an illumination, and the expression adi and Keser do not contradict each other: for above, it is drawn into Keser itself, but in Atzilus an illumination of it shines; and in the Time to Come there will be a revelation of the actual essence.

And the meaning of pakad: [it has] the letters of dofek ("pulse"), which is from the level of Chochmah clothed in the blood, which is from the level of the inner dimension of Binah. And this is the matter of the 365 prohibitions corresponding to the 365 sinews. And in the beating of the heart there is an inner illumination from the level of the brain, and in the pulse of the hand, from the level of the outer dimension. 43

And this is also the matter of "These are the accounts." And also, the level of pekidah ("remembering") has its root in Keser, as in "I have surely remembered (pakod pakadti)." Now, the beating of the heart in [divine] service is ratzo and shov (running and returning), and through this there is drawn from above "the voice of my beloved knocks (dofek)."

And Pesukei deZimrah, which precedes the Shema and its blessings, is the matter of the service of the Levites in song and melody, who lift up the Mishkan of Z'eir Anpin and Nukva to the Mishkan of the Testimony of Abba and Imma, in the first verse of the Shema. 44

And this is "And the Levite, he shall serve"; and through this, afterward, "a testimony to Israel" is drawn from above to below. Therefore the letters of esmach ("I will rejoice") are in the first verse, for the joining of Z'eir Anpin and Nukva to Abba and Imma. But the main intent is that there be "And you shall speak of them, etc.," in words of Torah.

And this is the matter of "by the hand of Isamar," and it is the level of "son of Aharon," ahavah rabbah ("great love"), which is in the verse "And you shall love"; and through this the strength is drawn for the arousal from below, etc.